A NEW AND GENERAL

BIOGRAPHICAL DICTIONARY.

1798.

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OF THE

LIVES and WRITINGS

OF THE

Moſt Eminent Perſons

IN EVERY NATION;

PARTICULARLY THE BRITISH AND IRISH;

From the Earlieſt Accounts of Time to the preſent Period.

WHEREIN

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Their VIRTUES, PARTS, and LEARNING,

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BAART (PETER), a latin and flemiſh poet, is the author of a poem in conſiderable repute, intituled, La pratique des laboureurs de Friſe, or Flemiſh Georgics. The people of that country compare him to Virgil: but foreigners, without diſparagement to Baart, place him ſomewhat below the Mantuan. He likewiſe is author of the poem, Le Triton de Friſe. He was alſo a phyſician. We are ignorant of the year of his death.

BABAKOUSCHI, ſurname or title of Abdalrahman Moſthafa, mufti of the city of Caffa in the Taurida, who died in the year 783 of the hegira. He is author of the book intituled, Anis al moluk, the friend and the favourite of princes, in which he treats of politics. There is another Babakouſchi, who is ſaid to have died in 974, author of the book intituled, Boſtan al ſchakaik, The garden of anemones; which is nothing but moral eſſays. This author is perhaps the ſame with the foregoing; for he is alſo ſtyled mufti of Caffa, and there may be a miſtake in the dates of the hegira.

BABINGTON (GERVASE), was born in Nottinghamſhire, and educated at Trinity college in Cambridge, of which he became fellow: he took a doctor's degree in divinity, and was appointed domeſtic chaplain to Henry earl of Pembroke preſident of the council in the Marches of Wales. By his intereſt he became treaſurer of the church of Landaff, prebendary of Wellington in the cathedral of Hereford; and, in 1591, was advanced to the biſhopric of Landaff. In 1594, he was tranſlated to the ſee of Exeter; and, in 1597, to that of Worceſter: he was likewiſe made one of the queen's council for the Marches of Wales. To the library of his cathedral at Worceſter he was a very great be-

nefactor, not only repairing the edifice, but alſo bequeathing to it all his books, a gift of conſiderable value. He died of the jaundice, May 17, 1610 [A].

BACAI, the ſurname of Borhaneddin Ibrahim ben Omar, who died in the year of the hegira 885. He is author of ſeveral conſiderable works, the chief of which are: 1. Nadhm al dorar, The ſtring of pearls, a commentary on the koran, which he compoſed in the year of the hegira 875. 2. Beian al egmá á la men al egtema, &c. a treatiſe in which he maintains that concerts and muſical aſſemblies are forbidden by the muſulman law. 3. Adab u akoval al hocama al kadimah, a diſſertation on the manners and maxims of the ancient philoſophers. 4. Bahat fi elm al heſſab, &c. a treatiſe on the art of divination by numbers. 5. Anarat al fekr, The praiſes of poverty. 6. Enba al gomr, &c. The hiſtory of illuſtrious men.

BACALANI, the ſurname of an Abubecre who is author of a book intituled, Egiaz al koran, Of the matters difficult to be underſtood and explained that are found in the koran.

BACCALAR Y SANNA (VINCENT), marquis of St. Philip, acquired much reputation by ſeveral important employments under Charles II. and Philip V. kings of Spain, in the iſland of Sardinia, his native place. Died at Madrid in 1726. His Monarchy of the Hebrews has been tranſlated into french, 4 vols. 12mo, as well as his Memoirs of Philip V. 4 vols. 12mo.

BACCALI, the ſurname of Abul Fadhl Mohammed ben Caſſem al Khovarezmi, to whom the Mohammedans give the title of Zein al Meſchaikh, The Ornament of the Sheiks or Doctors; he died in the year of the hegira 562. We have by him the following books: 1. Adkhar aſſalavat, a tract on the prayer of the muſulmans. 2. Eftekhar al Arab; Of the glory and excellence of the Arabs. He is alſo ſurnamed Zeideddin, and ſome authors place his death in the year 573 of the hegira.

BACCIO (ANDREAS), a celebrated phyſician, who flouriſhed at the end of the xvith century. He was born near Ancona, became profeſſor of medicine at Rome, and was firſt phyſician to pope Sixtus V. He was the author of ſome very curious and learned works, printed at Rome: as, 1. De Venenis et Antidotis. 2. De Gemmis ac Lapidibus pretioſis. 3. De naturali Vinorum Hiſtoria. 4. De Thermis. We know not when he died.

BACHELIER (NICHOLAS), of Thouloufe, originally from

[A] His writings were printed at firſt in quarto; then, with additions, in folio, in 1615; and again in 1637, under this title: "The Works of the right reverend Father in God, Gervaſe Babington, late biſhop of Worceſter; containing comfortable notes upon the five books of Moſes, viz. Geneſis, Exodus, Leviticus, Numbers, Deuteronomy. As alſo an Expoſition upon the Creed, the Commandments, the Lord's Prayer; with a Conference betwixt Man's Frailty and Faith. And three Sermons. With alphabetical tables of the principal matters of each ſeveral work." Biogr. Brit.

Lucca, ſtudied ſculpture and architecture at Rome under Michael Angelo. On returning to his native country, he introduced a true taſte in thoſe arts, inſtead of the gothic manner which had till then prevailed. His works in ſculpture that ſtill ſubſiſt in ſeveral churches of that city, always excite admiration, though ſome of them have ſince been gilt, which has deprived them of that grace and delicacy which Bachelier had given them. He was ſtill exerciſing his art in 1553.

BACHINI (BERNARDINE), a conſiderable italian author, was born at Borgo San Domino, Aug. 31, 1651. He was of the benedictine order, and preached with ſucceſs in Italy; but the weakneſs of his conſtitution obliged him to renounce the pulpit, and he reſigned himſelf up to ſtudy and retirement. The world is indebted to him for many learned latin and italian works, the moſt conſiderable of which are, A literary journal from 1686 to 1697, 9 vols. 4to. De fiſtrorum figuris ac differentiâ, Bologna, 4to. 1691, reprinted with Tollius's notes, at Utrecht, 4to. 1696, &c. He died at Bologna, Sept. 1, 1721, aged 70.

BACCHYLIDES, the greek lyric poet, was born at Julis, a town in the iſle of Ceos. He wrote the Apodemics, or the travels of a deity. The emperor Julian was a great admirer of his writings, and Hiero the Syracuſan preferred him to Pindar. He flouriſhed 452 B. C. and was the laſt of the nine lyric poets ſo famous in Greece. There are ſome fragments of his ſtill in being.

BACICI (JOHN BAPTIST GAULI), ſurnamed the Painter, born at Genoa in 1639, went to Rome about his 14th year, where he placed himſelf with a dealer in pictures, at whoſe houſe he had frequent opportunities of ſeeing Bernini; of whom he received good counſels in his art and aſſiſtances in his fortune. His firſt eſſays were ſtrokes of a maſterly pencil. Bacici was thenceforward employed in capital works; among others the cupola of Jeſus at Rome, a grand and complicated performance, which it is impoſſible ſufficiently to admire. But Bacici's chief excellence lay in portrait-painting. He drew that of a man who had been dead twenty years. He began by chalking out a head from his own imagination; then, retouching his work by little and little, according to the ſuggeſtions of thoſe who had ſeen the perſon while alive, he at length ſucceeded in finiſhing a portrait acknowledged to be a complete reſemblance. Bacici painted with ſo much eaſe, that his hand, in ſome ſort, kept pace with the impetuoſity of his genius. His ideas were great and bold, ſometimes fantaſtical; his figures have an aſtoniſhing relief. He was a good colouriſt, and excellent in foreſhortening. He is reproached with much incorrectneſs in his drawing, and a bad taſte in his draperies. Nevertheleſs his works are much eſteemed. Bacici was ſpirited and gay in his converſation. But his

paſſionate and haſty temper clouded his days with ſorrow. Having one day given his ſon a ſlap on the face in preſence of his companions, the youth, ſtung with the affront, went and threw himſelf into the Tiber. The father was inconſolable at his loſs; inſomuch that he neglected for ſome time the exerciſe of his art. The deſigns of this maſter are full of animation, evincing at the ſame time great lightneſs and grace. Bacici died in 1709.

BACKER (JAMES), a dutch painter, who excelled in portraits. He died in 1641. There have been other painters of the ſame name.

BACON (ROBERT), an engliſh friar of the order of preachers, famous for his oppoſition to Peter de Rupibus, biſhop of Wincheſter, who in his time governed Henry III. and his council. Bacon was born about 1168, and ſtudied at Oxford, where he afterwards read divinity lectures. He viſited the ſeminaries of learning at Paris, and in 1233 he was made treaſurer of the cathedral of Saliſbury. He read in conjunction with the famous Richard Fiſhekel, in St. Edward's ſchool. He wrote the life of St. Edmund archbp. of Canterbury, and ſome other ſmall pieces. Died in 1248, and was buried at Oxford.

BACON (ROGER), a learned monk of the franciſcan order, was deſcended of an ancient family, and born near Ilcheſter in Somerſetſhire, in the year 1214. He received the firſt tincture of learning at Oxford, from whence he went to the univerſity of Paris, at that time much frequented by the Engliſh. Having been admitted to the degree of doctor, he came back to England, and took the habit of the franciſcan order in 1240, when he was about twenty-ſix years of age; but according to others he became a monk before he left France. After his return he was conſidered as a moſt able and indefatigable enquirer after knowledge by the greateſt men of that univerſity, who generouſly contributed to defray the expences of advancing ſcience by experiments, the method which he had determined to follow. His diſcoveries were little underſtood by the generality of mankind; and becauſe by the help of mathematical knowledge he performed things above common underſtandings, he was ſuſpected of magic. He was perſecuted particularly by his own fraternity, ſo that they would not receive his works into their library, and at laſt had intereſt enough, ſays Dr. Freind [B], with the general of their order to get him impriſoned; ſo that, as he confeſſes himſelf, he had reaſon to repent of his having taken ſuch pains in the arts and ſciences. Bacon was poſſeſſed with the notion of judiciary aſtrology. He imagined, that the ſtars had a great influence upon human affairs; and that by their means future events

[B] Hiſt. of Phyſic, p. 243.

might

might be foretold. This, according to Dr. Jebb, making the friars of his order to conſider him as a perſon engaged in unlawful arts, occaſioned his impriſonment [c]. At the particular deſire of pope Clement IV. Bacon collected together and enlarged his ſeveral pieces, and ſent them to him in 1267. This collection, which is the ſame that himſelf intituled Opus majus, or his Great Work, is ſtill extant [d]. Dr. Jebb, the learned editor, tells us, that Bacon ſeems to have propoſed in it principally two things: either by laying down a good ſcheme of philoſophy to excite the pope to reform the errors that had crept into the church; or, if he could not effect this, to propoſe ſuch expedients as would break the power of antichriſt, and retard his progreſs. For he appears to have been firmly perſuaded that the church would ſoon be reformed, either by means of the pope himſelf, who was a man of integrity, or becauſe the exorbitant dominion of antichriſt would become obnoxious to mankind, and ſo fall to deſtruction.

When Bacon had been ten years in priſon, Jerom d'Aſcoli, general of his order, who had condemned his doctrine, was choſen pope, and aſſumed the name of Nicholas IV. As he was reputed a perſon of great abilities, and one who had turned his thoughts to philoſophical ſtudies, Bacon reſolved to apply to him for his diſcharge; and in order to ſhew both the innocence and the uſefulneſs of his ſtudies, addreſſed to him a treatiſe "On the means of avoiding the infirmities of old age [e]." What effect this treatiſe had on the pope does not appear: but, towards the latter end of his reign, Bacon, by the interpoſition of ſome noblemen, obtained his releaſe, and returned to Oxford; where he ſpent the remainder of his days in peace, and died in the college

[c] The ingenious author of Bacon's life in the Biogr. Brit. thinks there is great reaſon to believe, that though his application to the occult ſciences was the pretended, yet the true cauſe of his ill uſage was the freedom with which he had treated the clergy in his writings; in which he ſpared neither their ignorance, nor their want of morals (Epiſt. ad Clement. IV.). Beſides, his intimacy with biſhop Groſted, who had gone ſo far as to reprove pope Innocent IV. by letter, and was ſaid to have made no ſcruple of declaring to thoſe with whom he was intimate, that in his judgment the pope was antichriſt, (Mat. Paris, Hiſt. Angl. p. 875.) muſt naturally bring upon him the hatred of a great part of the clergy; more eſpecially ſince his zeal led him to follow the practice, as well as the opinion, of his patron, by writing freely to the pope about the neceſſity of a reformation. (MS. Cotton. Tiber. C. 5. fol. 3.)

[d] In a beautiful folio, neatly and accurately printed by Mr. Bowyer, in 1733, under the title of "Fratris Rogeri Bacon ordinis minorum Opus majus ad Clementem quartum pontificem Romanum: ex MS. codice Dublinienſi, cum aliis quibuſdam collato."

[e] Dr. Richard Browne, who eſteemed it one of the beſt performances that ever was written, tranſlated it into engliſh, under the title of "The cure of old age and preſervation of youth; ſhewing how to cure and keep off the accidents of old age, and how to preſerve the youth, ſtrength, and beauty of the body, and the ſenſes, and all the faculties of both body and mind: by that great mathematician and phyſician Roger Bacon, a franciſcan friar." Lond. 1683, 8vo. He added notes upon every chapter of this work, and explains the phraſes by which our author concealed his ſecret medicines.

of his order on the 11th of June 1294 [F]. "He was," ſays Dr. Peter Shaw [G], "beyond all compariſon, the greateſt man of his time; and might perhaps ſtand in competition with the greateſt that have appeared ſince. It is wonderful, conſidering the ignorant age in which he lived, how he came by ſuch a depth of knowledge on all ſubjects. His writings are compoſed with that elegance, conciſeneſs, and ſtrength, and adorned with ſuch juſt and exquiſite obſervations on nature, that, among all the chemiſts, we do not know his equal. He writ many treatiſes, ſome of which are loſt or locked up in private libraries. What relate to chemiſtry, are chiefly two ſmall pieces wrote at Oxford, which are now in print, and the manuſcripts to be ſeen in the public library of Leyden, having been carried thither among Voſſius's manuſcripts from England. In theſe he attempts to ſhew how imperfect metals may be ripened into perfect ones. He adopts Geber's notion, that mercury is the common baſis of all metals, and ſulphur the cement; and ſhews that it is by a gradual depuration of the mercurial matter, and the acceſſion of a ſubtle ſulphur, that nature produces gold; and that if, during the proceſs, any other third matter happens to intervene beſide the mercury and ſulphur, ſome other baſer metal will ariſe; ſo that if we could but imitate nature's method, we might change other metals into gold. Having compared (ſays the ſame ingenious writer) ſeveral of friar Bacon's operations with the modern experiments of Mr. Homberg, made by direction of that curious prince the duke of Orleans, we judge that Bacon has deſcribed ſome of the very things which Homberg publiſhes as new diſcoveries. Thus, for inſtance, Bacon teaches expreſsly, that if a pure ſulphur be united with mercury, it will produce gold: on which very principle Mr. Homberg has made many experiments for the production of gold, deſcribed in the "Memoires de l'Academie des Sciences, an. 1705." His other phyſical writings ſhew no leſs genius and force of mind. In his treatiſe "Of the ſecret works of art and nature," he ſhews that a perſon who was perfectly acquainted with the manner which nature obſerves in her operations, would not only be able to rival, but ſurpaſs her. In another piece, "Of the nullity of magic," he ſhews with great ſagacity and penetration, whence the notion ſprung, and how weak all pretences to it are. From a repeated peruſal of his works (adds the ſame ſkilful chemiſt) we find our friar was no ſtranger to many of the capital diſcoveries of the preſent and paſt ages. Gunpowder he certainly knew: thunder and lightning, he tells us, may be produced by art; for that ſulphur, nitre, and charcoal, which when ſeparate have no ſenſible

[F] Dr. Jebb gives us this date in his preface. Biog. Brit.

[G] Boerhaave's Chemiſtry, vol. i. p. 28, in the note.

effect,

effect, yet when mixed together in due proportion, and closely confined and fired, they yield a loud report. A more precise description of gunpowder cannot be given in words; and yet a jesuit, Barthol. Schwartz, some ages after, has had the glory of the discovery. He likewise mentions a sort of inextinguishable fire prepared by art; which shews he was not unacquainted with phosphorus: and that he had a notion of the rarefaction of the air, and the structure of an air-pump, is past contradiction." Dr. Freind [H] ascribes the honour of introducing chemistry into Europe to Bacon, who, he observes, speaks in some part or other of his works, of almost every operation now used in chemistry, and describes the method of making tinctures and elixirs. "He was the miracle," says Freind, "of the age he lived in, and the greatest genius perhaps for mechanical knowledge, which ever appeared in the world since Archimedes. He appears likewise to have been master of the whole science of optics:" he has very accurately described the uses of reading-glasses, and shewn the way of making them. Dr. Freind remarks, that he also describes the camera obscura, and all sorts of glasses which magnify or diminish any object, bring it nearer to the eye, or remove it further off. Bacon tells us himself, that he had great numbers of burning-glasses; and that there were none ever in use among the Latins, till his friend Peter de Maharn Curia applied himself to the making of them. That the telescope was not unknown to him, is evident from a passage wherein he says, that he was able to form glasses in such a manner, with respect to our sight and the objects, that the rays shall be refracted and reflected wherever we please, so that we may see a thing under what angle we think proper, either near or at a distance, and be able to read the smallest letters at an incredible distance, and to count the dust and sand, on account of the greatness of the angle under which we see the objects; and also that we shall scarce see the greatest bodies near us, on account of the smallness of the angle under which we view them [I]. His skill in astronomy was amazing: he discovered that error which occasioned the reformation of the calendar; one of the greatest efforts, according to Dr. Jebb, of human industry: and his plan for correcting it was followed by pope Gregory XIII. with this variation, that Bacon would have had the correction to begin from the birth of our Saviour, whereas Gregory's amendment reaches no higher than the nicene council.

BACON (sir Nicholas), lord keeper of the great seal in the reign of queen Elizabeth, was descended of an ancient family in Suffolk, and born in the year 1510 [K]. He was educated at

[H] Hist. of Physic, p. 234.
[I] Pref. to the Opus majus.
[K] English Baronetage, vol. i. p. 2.

Corpus Chriſti or Bennet college in Cambridge, where he afterwards founded ſix ſcholarſhips, appropriating three of them to the ſchool which he built at Boteſdale, and gave two hundred pounds towards erecting a new chapel [L]. After leaving college, he travelled to France, and at his return applied to the ſtudy of the law in Gray's Inn. In 1537, he was appointed ſolicitor of the court of augmentation. He preſented to Henry VIII. a ſcheme for a ſeminary of ſtateſmen, by founding a college for the ſtudy of the civil law, and the teaching of the latin and french languages in their purity [M]. Young gentlemen of diſtinguiſhed parts, after being ſufficiently inſtructed in theſe things, were to be ſent abroad with ambaſſadors; whilſt others were to write the hiſtory of all embaſſies, treaties, and other foreign tranſactions, and of all arraignments and public trials at home [N]. This plan was never carried into execution; but at the diſſolution of the monaſteries, the king gave its author a grant of ſeveral manors in Suffolk, to be held in capite by knight's ſervice; and, in 1546, made him attorney of the court of wards.

Upon the acceſſion of queen Elizabeth he was knighted; and Dr. Heath, archbiſhop of York and chancellor of England, refuſing to concur with the queen's meaſures, the great ſeal was taken from him and delivered to ſir Nicholas Bacon, with the title of lord keeper, and all the powers of a chancellor: theſe no former lord keeper ever had, being only empowered to put the ſeal to ſuch writs or patents as paſſed of courſe; and not to hear cauſes, or preſide in the houſe of lords. His known diſlike to popery, and his favouring for this reaſon the title of the houſe of Suffolk to the crown, rather than that of the queen of Scots, drew upon him a ſuſpicion of being concerned in a tract written by one Mr. John Hales, in favour of the Suffolk title; and, in conſequence thereof, an order from the queen not to appear at court, or intermeddle in any other public buſineſs than that of chancery: even the ſeal would, at the inſtigation of the earl of Leiceſter, have been taken from him, and given to ſir Anthony Brown, who had been lord chief juſtice of the common pleas in queen Mary's time, if this gentleman's religion, which was that of the church of Rome, would have permitted his accepting of it. By the intereſt of ſir William Cecil, who by ſome is thought to have been alſo privy to Hales's book, ſir Nicholas was reſtored to the queen's good opinion, and died lamented by her and the nation on the 20th of February 1579. He was interred in the cathedral of St. Paul's, where a monument was erected to him, which was deſtroyed by the fire of London, in 1666. His ſon, the great Francis Bacon, ſays [O], that his father the lord keeper

[L] Strype's Annals.
[M] Dr. Birch's Mem. of Q. Elizabeth, vol. i. p. 10.
[N] Burnet's Hiſt. of the Reformat. vol. i. p. 269. Biog. Brit. art. BACON.
[O] Works, vol. i. p. 533.

was "a man plain, direct, and conſtant, without all fineſſe and doubleneſs; and one that was of the mind that a man in his private proceedings and eſtate, and in the proceedings of ſtate, ſhould reſt upon the ſoundneſs and ſtrength of his own courſes, and not upon practice to circumvent others, according to the ſentence of Solomon, *Vir prudens advertit ad greſſus ſuos: ſtultus autem divertit ad dolos*: inſomuch that the biſhop of Roſs [the ſcotch ambaſſador, who made the complaint againſt him in the affair of Hales's book], a ſubtle and obſerving man, ſaid of him, that he could faſten no words upon him, and that it was impoſſible to come within him, becauſe he offered no play: and the queen-mother of France, a very politic princeſs, ſaid of him, that he ſhould have been of the council of Spain, becauſe he deſpiſed the occurrents, and reſted upon the firſt plot." He was twice married; and by his firſt wife, Jane, daughter of William Ferneley, of Weſt-Creting in Suffolk, eſq. he had iſſue, 1. ſir Nicholas Bacon, his eldeſt ſon; 2. Nathaniel Bacon, of Stiffkey in Norfolk, eſq. 3. Edward Bacon, of Shrubland-hall in Suffolk, eſq. and three daughters. By his ſecond wife Anne, one of the daughters of ſir Anthony Cook, tutor to king Edward VI. he had two ſons, Anthony and Francis.

BACON (Anne), a lady diſtinguiſhed by her piety, virtue, and learning, was the ſecond daughter of ſir Anthony Cook, preceptor to king Edward VI. and was born about the year 1528. She had a very liberal education, and became eminent for her ſkill in the greek, latin, and italian languages. She was married to the above-mentioned ſir Nicholas Bacon, by whom ſhe had two ſons, Anthony and Francis, whoſe diſtinguiſhed abilities were greatly improved by the tender care of ſo accompliſhed a mother. She tranſlated, from the italian into engliſh, twenty-five ſermons written by Bernardine Ochine, on predeſtination and election; and, from the latin, biſhop Jewel's Apology for the Church of England. She ſurvived her huſband ſir Nicholas, and is ſuppoſed to have died about the beginning of the reign of king James I. at Gorhambury, near St. Alban's.

BACON (Francis), viſcount St. Alban's, and lord high chancellor of England, one of the greateſt and moſt univerſal geniuſes that any age or country has produced, was ſon of ſir Nicholas Bacon lord keeper of the great ſeal, and born at York-houſe in the Strand, on the 22d of January 1561. Being thus deſcended, he was early initiated in a court life; and, as he himſelf expreſſes it, both by family and education, tinged with civil affairs [P]. His extraordinary parts, even when a child, were ſo conſpicuous at court, that the queen would often delight to talk with him; and was wont to term him her young lord keeper: one ſaying of

[P] Works, vol. iii. p. 516. edit. 1753. Lloyd's State Worthies, p 829.

his

his ſhe was particularly pleaſed with; having aſked him his age, when he was yet a boy, he anſwered her readily, that he was two years younger than her majeſty's happy reign [Q]. On the 16th of June 1573, being then in his twelfth year, he was entered of Trinity college, Cambridge, under Dr. John Whitgift, afterwards archbiſhop of Canterbury. Before he was full ſixteen [R], he not only underſtood Ariſtotle's philoſophy, but was even then come to a diſlike of it, upon finding it rather contentious than uſeful. At this early age his father called him from the univerſity to attend into France the queen's ambaſſador, ſir Amyas Pawlet, whoſe eſteem and confidence he gained to ſuch a degree, that he was ſoon after charged by him with a commiſſion to the queen, which he executed with great approbation, and returned again to France to finiſh his travels. During his ſtay in that kingdom his father died, without making that ſeparate proviſion for him he had intended: which obliging him to think of ſome profeſſion for his ſubſiſtence, he applied himſelf, more through neceſſity than choice, to the ſtudy of the common law; and for that purpoſe entered himſelf of Gray's Inn [S]. At the age of twenty-eight he was choſen by that honourable ſociety for their lent-reader, and afterwards their double reader. At this time he appears to have drawn the firſt outlines of his grand inſtauration of the ſciences, in a treatiſe intituled Temporis partus maſculus, which is loſt. He now bent his endeavours to obtain ſome honourable poſt in the government, with a view, as himſelf declares, to procure the greater aſſiſtance to his capacity and induſtry in perfecting his philoſophical deſigns: and lord Burleigh intereſted himſelf ſo far in his behalf as to obtain for him, not without oppoſition, the reverſion of the office of regiſter to the ſtar-chamber, worth about 1600l. a year; but it did not fall to him till near twenty years afterwards [T]. The court and miniſtry of queen Elizabeth were, through her whole reign, divided into two factions: at the head of one were the two Cecils; and at the head of the other, firſt the earl of Leiceſter, and afterwards the earl of Eſſex. The coldneſs which the Cecils ſhewed to Bacon, and the early friendſhip he contracted with Eſſex, educated at the ſame college, were probably the firſt cauſe of his attachment to this nobleman, whom he conſidered, not as the likelieſt perſon to procure his own advancement, but as the fitteſt perſon to do good to the ſtate [U]. Sir Robert Cecil in particular, who bore a mortal hatred to Eſſex, and entertained a ſecret jealouſy of Bacon on account of his ſuperior talents, threw inſurmountable obſtacles in his way to preferment, ſuggeſting

[Q] Rawley's Life of Lord Bacon.

[R] Rawley's Life of Bacon, p. 5. Teniſon's Baconiana, p. 18.

[S] Rawley. Dugdale. See his letter to father Fulgentio, Works, vol. iii. p. 748. Ibid. p. 516.

[T] Rawley.

[U] Bacon's Works, vol. i. p. 606.

to the queen, that he was a ſpeculative man, whoſe head was filled with philoſophical notions, and therefore more likely to perplex than to forward public buſineſs: hence, the utmoſt intereſt of Eſſex, who, with all the warmth of an affectionate friend, had long ſollicited his preferment, could not procure for him the place of attorney or that of ſolicitor-general to her majeſty [x]. His anxiety on account of the narrowneſs of his circumſtances, being increaſed by this failure of his expectations of preferment, had a very bad effect upon his conſtitution of body, which was naturally not firm, and weakened ſtill more by the intemperance of his night ſtudies: his diſappointment even ſunk ſo deep into his ſpirit, that he was upon the point of hiding his grief and reſentment in ſome foreign country [y]. He was diverted from his purpoſe by his friends; and frequently conſidering that he was not performing his duty whilſt he left thoſe ſtudies unproſecuted by which he might do ſervice to mankind, and followed thoſe that depended upon the will of others, he laid aſide, for a time, all further thoughts of riſing in life, and more vigorouſly proſecuted the deſign of his Inſtauration.

In 1597, he publiſhed his Eſſays, or Counſels [z], a work which, by diſplaying his uncommon ſkill in all the offices of civil life, proved of great ſervice to his character.

Upon the death of queen Elizabeth, and the acceſſion of king James, his former views returned; and he made, though not without difficulty, conſiderable advances in dignity and preferment. On the 23d of July 1603, he received the honour of knighthood: and on the 25th of Auguſt 1604, was conſtituted by patent one of the king's learned counſel, with a fee of forty pounds a year: he had alſo on the ſame day a penſion of ſixty pounds a year aſſigned him for life, in conſideration of the ſpecial ſervices received by the king from him and his brother Mr. Anthony Bacon [A].

In 1605 he publiſhed a preparative or introduction to his great work, in a treatiſe, of the Advancement and Proficiency of Learning. The general deſign of this book was to give a ſummary account of that ſtock of knowledge whereof mankind were poſſeſſed; to lay down this knowledge under ſuch natural branches, or ſcientifical diviſions, as might moſt commodiouſly admit of its farther improvement; to point out its deficiences, or deſiderata; and, laſtly, to ſhew, by examples, the direct ways of ſupplying theſe deficiences [B]. He, after his retirement,

[x] Works, vol. ii. p. 435. edit. 1753.

[y] Dr. Birch's Mem. of Q. Elizabeth.

[z] The reaſon why Mr. Bacon publiſhed theſe Eſſays at this time, he tells us in the dedication of them to his brother Mr. Anthony Bacon, was, that many of them had ſtolen abroad in writing, and were very likely to come into the world in print with more imperfections than the author thought it juſt to take upon himſelf.

[A] Dugdale, vol. ii. p. 438. Rymer, vol. xv. p. 596.

[B] Shaw's Abridgment of Lord Bacon's Works, vol. i. p. 67.

very

very much enlarged and corrected the original; and, with the aſſiſtance of ſome friends, turned the whole into latin [C]. This is the edition of 1623, and ſtands as the firſt part to his grand "Inſtauration of the Sciences."

Sir Robert Cecil, now earl of Saliſbury, who had oppoſed Bacon's preferment under Elizabeth, ſeems to have obſerved the ſame conduct in this reign; and joined with himſelf ſir Edward Coke, the king's attorney-general, who was jealous of Bacon's reputation in many parts of knowledge, and envied and feared his abilities as a ſtateſman. It was not therefore till after many ſervices rendered to the king, and repeated ſollicitations made to his miniſters, that ſir Francis Bacon obtained, in 1607, the place he had ſo long expected of ſolicitor-general. This year he ſent his treatiſe, intituled, Cogitata et Viſa, which was the foundation of his Novum Organum, to Dr. Andrews, biſhop of Ely, deſiring his opinion of it [D]. In 1610 he publiſhed, in latin, another treatiſe, intituled De ſapientiâ veterum. This piece, a very ingenious writer obſerves [E], appears like a rich cabinet of antiques opened and ſet to view. The happy talent which the author in his phyſical works employs to interpret nature, is here employed to interpret the dark oracles of men: and to ſay the truth, he ſeems to have uſed the like artifice in both, proceeding according to the inductive method delivered in the ſecond part of the Novum Organum, without which, or ſomething of the kind, it would not be eaſy to derive ſuch depths of knowledge from the enigmas or dark parables of antiquity. What the author is forced on may occaſions to ſtifle, or at moſt to ſpeak only by halves, for fear of offending, is openly avowed here in a manner that is ſcarce liable to exception: he appears indeed to have choſen the preſent ſubject the rather, becauſe the courſe and nature of decyphering the mythology of the ancients would give him an opportunity of freely, or leſs offenſively, expreſſing his ſentiments for the improvement of arts and ſciences, and the general advantage of mankind.

In 1611 he was conſtituted judge of the marſhal's court jointly with ſir Thomas Vavaſor then knight-marſhal [F]. In 1613 he ſucceeded ſir Henry Hobart, advanced to the place of chief juſtice of the common pleas, as attorney-general. The next year, an objection was ſtarted in the houſe of commons, that a ſeat there was incompatible with the office of attorney-general, which required his frequent attendance in the upper houſe; but the commons, from their particular regard for Bacon, over-ruled it.

When ſir George Villiers became poſſeſſed of king James's

[C] Works, vol. i. p. 732.
[D] Vol. ii. p. 469.
[E] Dr. Shaw's Preface to abridgment of Bacon's Works, vol. i. p. 541.
[F] Dugdale's Baronage, vol. ii. p. 438.

confidence,

confidence, Bacon, conſcious that none could ſerve the new favourite, and through him his country, more nobly or uſefully than himſelf, entered into a ſtrict friendſhip with Villiers, and gave an admirable proof of the ſincerity thereof on his part, in that letter of advice how to diſcharge every part of the difficult office of prime miniſter, which is ſtill extant among his works. June 9, 1616, he was raiſed to the dignity of a privy counſellor, whilſt he was ſtill in the office of attorney-general: and as he had now more leiſure from private cauſes, he was deſirous to dedicate more time to public ſervice; and therefore made an offer to the king of a new digeſt of the laws of England [G].

March 7, 1617, upon the chancellor's voluntary reſignation of the ſeals, they were given to ſir Francis Bacon, with the title of lord keeper.

The king went ſoon after to Scotland, and in his abſence the prince of Wales's marriage with the Infanta of Spain was brought upon the carpet [H]. The lord keeper foreſaw the difficulties and inconveniences that would attend this meaſure, and honeſtly repreſented them both to his majeſty and to Villiers. Whilſt the king was in Scotland, another affair happened, which gave Bacon no ſmall uneaſineſs: ſecretary Winwood, out of diſlike to the lord keeper, was deſirous of bringing ſir Edward Coke into favour, and with this view prevailed with ſir Edward to conſent to his daughter's marrying ſir John Villiers, brother to the favourite, which alliance he had before rejected, not without marks of diſreſpect. Bacon, apprehenſive that if Coke ſhould be brought again into the council, all his great deſigns for the nation's welfare, the executing whereof was his principal motive for ſolliciting the office of keeper, would be thwarted, and his power greatly leſſened by the loſs of Villiers's favour, remonſtrated againſt the projected marriage, both to that lord and to the king. Nevertheleſs, as the lady was a great fortune, Villiers highly approved of the match, and both he and the king took offence at Bacon's oppoſition to it. Their reſentment of his conduct on this occaſion appears, however, to have been of ſhort continuance; for, January 4, 1618, he was conſtituted lord high chancellor of England, and on the 11th of July following created baron of Verulam in Hertfordſhire [I].

The deſire of introducing and eſtabliſhing his new and better philoſophy, one capital end of which was to diſcover methods of procuring remedies for all human evils, ſeems to have been his ruling paſſion through life: in 1620, amidſt all the variety of weighty buſineſs in which his high office neceſſarily involved him, he publiſhed the moſt finiſhed and important, though the

[G] Camden.
[H] Works, vol. ii. p. 544.
[I] See Bacon's Works, vol. ii. p. 555. Pat. 15. Jac. i. p. 4.

leaſt

leaſt read, of all his philoſophical tracts, the "Novum organum ſcientiarum." The deſign of this piece was to execute the ſecond part of the Inſtauration, by laying down a more perfect method of uſing the rational faculty than men were before acquainted with; in order to raiſe and improve the underſtanding as far as its preſent imperfect ſtate admits, and enable it to conquer the difficulties and interpret the obſcurities of nature. The next year he was accuſed of bribery and corruption. The king found it impoſſible to ſave both his chancellor, who was openly accuſed of corruption, and Buckingham, his favourite, who was ſecretly and therefore more dangerouſly attacked as the encourager of whatever was deemed moſt illegal and oppreſſive: he therefore forced the former to abandon his defence, giving him poſitive advice to ſubmit himſelf to his peers, and promiſing, upon his princely word, to ſcreen him in the laſt determination, or, if that could not be, to reward him afterwards with ample retribution of favour [K]. The chancellor, though he foreſaw his approaching ruin, if he did not plead for himſelf, reſolved to obey, and took leave of his majeſty with theſe words, "Thoſe that will ſtrike at your chancellor, it is much to be feared, will ſtrike at your crown;" and wiſhed, as he was the firſt, ſo he might be the laſt of ſacrifices. The houſe of peers, on the 3d of May 1621, gave judgement againſt him, "That he ſhould be fined 40,000l. and remain priſoner in the Tower during the king's pleaſure: that he ſhould for ever be incapable of any office, place, or employment in the ſtate or commonwealth; and that he ſhould never ſit in parliament, or come within the verge of the court." But he was ſoon reſtored to his liberty, had his fine remitted, and was ſummoned to the firſt parliament of king Charles [L]. After this ſentence, he retired from civil affairs, and for five years gave himſelf wholly up to philoſophy

[K] The author of the "Eſſay on Spirit (Dr. Clayton biſhop of Clogher) in his Defence of that Eſſay, p. 34, ſays, that lord Bacon had too much learning and too much honeſty to be a favourite with the clergy of thoſe days; and that to their influence with king James he probably owed his diſgrace, and was pitched upon as a ſcape-goat to ſave the head of Buckingham.

[L] The greateſt blame is generally laid on his ſervants; and there is no doubt that ſome of them were guilty, and that their lord had this opinion of them: one day, during his trial, paſſing through a room where ſeveral of his domeſtics were ſitting, upon their riſing up to ſalute him, he ſaid, "Sit down, my maſters, your riſe hath been my fall." Stephens, p. 54. And we are told by Ruſhworth, in his hiſtorical collections, "That he treaſured up nothing for himſelf or family, but was over-indulgent to his ſervants, and connived at their takings, and their ways betrayed him to that error: they were profuſe and expenſive, and had at their command whatever he was maſter of. The gifts taken were for the moſt part for interlocutory order; his decrees were generally made with ſo much equity, that though gifts rendered him ſuſpected for injuſtice, yet never any decree made by him was reverſed as unjuſt." It was peculiar to this great man (ſays the author of the Biogr. Brit.) to have nothing narrow and ſelfiſh in his compoſition; he gave away without concern whatever he poſſeſſed, and, believing other men of the ſame mould, he received with as little conſideration.

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and writing; ſo that during this time he executed ſeveral portions of his grand Inſtauration, but did not live to finiſh the whole, according to his plan. Though he enjoyed, after his fall, 1800 l. a year out of the broad-ſeal and alienation-office, and his lands brought him about a third more; yet his great liberality when in place, and his expence in procuring and making experiments, reduced him to ſtraits, which led him to make ſuch applications to king James, as prove his great addreſs and perfect knowledge of that prince's diſpoſition. He died, April 9, 1626, at the earl of Arundel's houſe at Highgate, of a fever, attended with a defluxion upon his breaſt; and lies buried in St. Michael's church at St. Alban's, where a monument was erected for him by ſir Thomas Meautys, once his ſecretary, and afterwards clerk of the council. He was of a middling ſtature: his forehead ſpacious and open, early impreſſed with the marks of age; his eye lively and penetrating; his whole appearance venerably pleaſing. He continued ſingle till after forty, and then took to wife a daughter of alderman Barnham of London, with whom he received a plentiful fortune, but had by her no children: and ſhe outlived him upwards of twenty years. His works, collected into 5 vols. 4to, were beautifully and accurately printed, by Bowyer and Strahan, in 1765.

BACON (Anthony), elder brother to ſir Francis, was educated at home, and afterwards ſent abroad for improvement. At his return, he diſtinguiſhed himſelf by his extraordinary abilities: but though he was deeply ſkilled in politics, and the beſt verſed in foreign affairs of any man in his time, yet he was reſerved in converſation, and remained contented with the reputation he acquired among the circle of his private acquaintance, and the intereſt he had with ſome perſons of the firſt diſtinction, who valued and made uſe of his abilities. He had the misfortune to be ſo very lame, that he was unable to move about his room; on which account the earl of Eſſex, who relied much upon his advice, and conſulted him in affairs that required the greateſt ſecrecy, took him into his houſe, and gave him a handſome allowance for his ſervices. He was diligent in his endeavours to ſerve that unfortunate nobleman, when he moſt required his aſſiſtance; and preſerved a ſincere friendſhip towards his brother the lord Verulam, to whom he left his eſtate.

BACON (Sir Nathaniel), knight of the bath, and an excellent painter, was one of the ſons of the lord-keeper Bacon, and half-brother to the viſcount St. Alban's. He travelled into Italy, and ſtudied painting there; but his manner and colouring approach nearer to the ſtyle of the flemiſh ſchool. Mr. Walpole obſerves, that at Culford, where he lived, are preſerved ſome of his works; and at Gorhambury, his father's ſeat, is a large

large picture by him in oil, of a cook-maid with dead fowl, admirably painted, with great nature, neatneſs, and luſtre of colouring. In the ſame houſe is a whole length of him, by himſelf, drawing on a paper. Mr. Granger ſays, he was anceſtor to the preſent lord Townſhend.

BACON (PHANUEL) [M], rector of Balden in Oxfordſhire, and vicar of Bramber in Suſſex, was of Magdalen college, Oxford; where he took the degree of M. A. April 17, 1722; B. D. April 29, 1731; D. D. December 7, 1735. He poſſeſſes an exquiſite fund of humour; was a famous punſter, and wrote an admirable poem, called the "Artificial Kite," firſt printed in 1719, and preſerved in the Gentleman's Magazine for 1758. In the year 1757, he publiſhed no leſs than five dramatic performances, viz. 1. The taxes. 2. The inſignificants. 3. The trial of the twin killers. 4. The naval quack. 5. The oculiſt. He died at Balden, January 2, 1783.

BACOUE (LEO), the only proteſtant who went back to popery that was made biſhop in the reign of Louis XIV. was born at Caſtelgeloux, in Gaſcony. After having quitted his religion, he entered himſelf of the franciſcan order, was then made biſhop of Glandeve, and afterwards of Pamiers, where he died in 1694, at the age of 94. His latin poem on the Education of a Prince, 1671, 4to, procured him the epiſcopal dignity. It was the duke of Montauſier who ſollicited it for him.

BACQUERRE (BENEDICT DE). We have of this phyſician, concerning whom nothing more is known, a work, in great eſteem, intituled, Senum Medicus, printed at Cologne in 1673.

BADAKSCHI, a perſian poet, native of the province of Badakſchian. He lived under the reign of the khalif Moctafi. There is come down to us by him, a divan, or collection of poems in the perſian language. He wrote verſes on occaſion of a reverſe of fortune that happened in the families of ſeveral magnates of the court of the khalif; in which he ſays that we are not to be aſtoniſhed at the alternative obſerved in the affairs of the world, ſince the life of man is meaſured by an hour glaſs, where there is always an hour above and an hour below, that alternately follow. In felek kemgiu ſchiſcheh ſæteſt. Sæti zir ve ſæti zibereſt.

BADAŞCH, or BADESCH. Ali ben Ahmed ben Badaſch is the author of a commentary on the book that Ben Sarragi compoſed on the arabic grammar, and which he intituled, Oſiul fil nahu. This author died in the year of the hegira 528.

BADCOCK (SAMUEL), was the ſon of a creditable butcher at South Molton, in Devonſhire, where he was born February 23, 1747. All his friends being diſſenters, he was deſigned by them

[M] Gent. Mag. 1783, p. 92.

for

for the miniſterial function; and, after receiving the firſt rudiments of his education under his maternal uncle, a Mr. Plake, who was miniſter of the congregation of diſſenters at South Molton, and for whom Mr. Badcock always retained a lively ſenſe of gratitude, he was placed in an academy ſet apart for the training up of candidates for the diſſenting miniſtry, at St. Mary Ottery in the ſame county, then ſuperintended by a Mr. Rooker, ſucceſſor to a Mr. Lavington [N]. From habitual intercourſe with ſome of the ſtudents at this place he contracted ſome of thoſe tenets which compoſe the gloomy fanaticiſm of the methodiſts. Some of his letters while at the academy, written to a friend of his, are ſtill in being: they run chiefly on the topics of free-grace, election, juſtification by imputed righteouſneſs, final perſeverance, the ſubordination of ſanctification to juſtification, and the like. In ſhort, they are ſufficient evidences of a warm imagination and great ductility of mind. How long he continued at the academy we know not; but, on leaving it, he preached occaſionally as a probationer; and, after ſome ſhort time, accepted of a call to be paſtor of a diſſenting congregation at Winbourne in Dorſetſhire; to which ſociety he was ordained, but did not remain long in that ſituation, as the ſtipend was too ſmall for a neceſſary ſupport. From Winbourne he was invited to Barnſtaple in Devon; which was a much more eligible place for him, as the income was ſufficiently comfortable, and the diſtance but a few miles from his native town. He accordingly removed thither in 1769, and continued there nine or ten years. Previouſly to this, however, it ſhould be obſerved, he had quitted thoſe narrow and unworthy notions which he had imbibed from the methodiſts, and conſidered the deity and religion in a more amiable view. While at Barnſtaple he met with ſome of Dr. Prieſtley's theological productions; from the peruſal of which he was more and more confirmed in the ſcriptural notion of the unity of God and the rational ſyſtem of the goſpel. In the ſituation of Mr. Badcock's mind, now emerged from the ſlavery of methodiſtic darkneſs, it is not ſurpriſing that theſe enlarged and ſenſible ideas ſhould charm him. The tranſition from ſuperſtition to the pure and exalted ſentiments of piety is not uncommon in men of generous hearts and elevated underſtandings. When ſuch an one is once convinced of the abſurdity and pernicious influence of opinions which he had long maintained as ſacred, it is by no means wonderful that he ſhould endeavour to get as far away from them as poſſible. This was the caſe with Mr. Badcock; who became ſo

[N] This Mr. Lavington was a great aſſiſtant to Dr. Edmund Calamy in compiling his account of the miniſters ejected for non-conformity; and, accompanying that divine into Scotland, received at Edinburgh the honorary degree of M. A.

charmed with the writings of Dr. Prieſtley, that he paid a viſit to the doctor at Calne in Wiltſhire, and eſtabliſhed an intimacy and correſpondence with him, that did honour to them both. Nor was this ſtep any thing to his diſadvantage in the minds of the general part of the congregation at Barnſtaple, as Mr. Walrond, the miniſter whom he ſucceeded, was much beloved by his people, and a man of enlarged ſentiments. However, it muſt be confeſſed that his removal from Barnſtaple was not much to the credit of his flock. The gaiety of his diſpoſition, the moral elegance of his ſermons, and the unreſervedneſs of his manners, could not be agreeable to a ſet of people who were formed upon the model of the rigid non-conformiſts of the laſt age. He was diſmiſſed by them on a ſcandalous but falſe imputation; and the ſhame of his diſmiſſion at length recoiled upon themſelves. From thence he removed to South Molton, the diſſenting congregation of which place readily accepted his miniſtration. This was about 1777. The number of diſſenters there being but few, his ſtipend was conſequently very ſmall; and had it not been for the kindneſs of friends, many of them perſons of diſtinguiſhed rank, who properly valued his great merit and eminent talents, his ſituation muſt have been exceedingly irkſome. About the year 1780 he engaged as a writer in the Monthly Review; though, we believe, he had before been a contributor to periodical publications, particularly the London Magazine. In this ſame year, 1780, when the ſubject was ſtarted concerning the materiality or immaterialty of the human ſoul by ſeveral of our metaphyſical writers, Mr. Badcock alſo publiſhed a pamphlet upon it. It was intituled, A ſlight ſketch of the controverſy between Dr. Prieſtley and his opponents, 8vo. The tract was ſhrewd, and diſcovered the author to be acquainted with his ſubject. In 1781 he diſtinguiſhed himſelf as the reviewer and cenſurer of the late Mr. Martin Madan's weak but popular Thelyphthora. In this critique Mr. Badcock evinced a remarkable force of genius, ſkill of argument, and diſplay of learning; and juſtly engaged the attention and admiration of the public upon his criticiſms. In the controverſy concerning the authenticity of Rowley's poems, Mr. Badcock took a conſiderable part in his capacity of reviewer. Whether he was on the right ſide of the queſtion, he being an anti-rowleian, is not for us to determine; certain it is, however, that his elucidations were ingenious, and that he was far from being the leaſt of the formidable group who aſſailed the pretenſions of the Briſtol prieſt.—On the publication of Dr. Prieſtley's Hiſtory of the Corruptions of Chriſtianity, Mr. Badcock undertook the reply to that part which was the moſt laboured and important of the whole work, viz the hiſtory of opinions relative to Jeſus Chriſt. This he accordingly did in the Monthly Review for June 1783.

His

His critique was long, but acute; and discovered an uncommon extent of reading in the old fathers, ecclesiastical history, and the advocates for one only God. Dr. Priestley felt this attack so severely, and especially as it was made from a quarter so unexpected as the Monthly Review, that, with his usual celerity, in less than a month he brought out a reply to the animadversions; though the remainder of the article upon his work had not yet appeared. When he published this reply, he did not know who his antagonist was; and therefore, unbiassed by prejudice or resentment, he bestowed this eulogium on him: "The knowledge and ability of the present reviewer make him a much more formidable, and therefore a more respectable antagonist." In the number for September 1783, Mr. Badcock entered into a full examination both of the doctor's history and the above-mentioned defence of it. This critique took up more than thirty-three pages of the Review; and, though so long, was thought so interesting as to occasion the reprinting of the number in which it was contained. Dr. Priestley's work drew forth a champion from another quarter. Dr. Horsley, then archdeacon of St. Alban's, now bishop of Rochester, in a charge delivered to the clergy of that archdeaconry, vehemently inveighed against the opinions of Priestley touching the one Supreme Being. This charge was published; and, as might justly be expected, was praised by Dr. Badcock in the Review. Dr. Priestley replied to the archdeacon in a series of letters, which were very closely and smartly examined in the Review for January 1784. By this time the doctor had got the knowledge of his critic; and this drew from him a pamphlet intituled, Remarks on the Monthly Review of the Letters to Dr. Horsley; in which the Rev. Mr. Samuel Badcock, the writer of that Review, is called upon to defend what he has advanced in it. Dr. Priestley charges his reviewer with voluntary ignorance and illiberality; to this Mr. Badcock was prudent enough to make no reply. The original controversy lasted some time, till it became tiresome to every body except the doughty agonistics; when the contest ended greatly to the advantage of the archdeacon; who retired from the field to repose in a bishopric, while the doctor went to shift on the scanty remains of a plundered fortune.

While Mr. Badcock was at Barnstaple he became acquainted with a daughter of Mr. Samuel Wesley, master of Tiverton-school, and elder brother of the famous John Wesley; from her he received a considerable quantity of papers, consisting chiefly of letters and pieces of poetry. Some of these he published entire; and from the whole, with what particulars that donor favoured him with orally, he drew up that account of the family which was published in the 20th number of the Bibliotheca

Topographica Britannica. He was favoured alſo at Barnſtaple with a conſiderable number of manuſcripts, which had been the property of Mr. Jonathan Hanmer, who was ejected from the living of Barnſtaple in 1662, and was a noted man in his day. But the books and papers of Mr. John Berry, an eminent non-conformiſt miniſter at Barnſtaple in the laſt century, falling into Mr. Badcock's hands, proved an invaluable treaſure to him. Among them were ſome letters of Dr. Jeremy Taylor, biſhop of Down.

Mr. Badcock's family was always reſpectable in South Molton; and in the laſt century one of his anceſtors was mayor of the town: but what diſtinguiſhed him the moſt was his animoſity to the non-conformiſts, particularly the noted Mr. John Flavel, of ſpiritualizing fame, who was ejected from the living of Dartmouth, and took up his abode for ſome years at Hudſcott, a ſeat belonging to the family of Rolle, near South Molton; where he uſed to preach in the hall at midnight to very crowded audiences. Mr. Badcock, having mentioned this anceſtor of his in a letter to a friend, obſerves, that "he exerciſed with unabated ardour and ſeverity all the power which the vengeance of *the church and ſtate in alliance* had given him, to ſcourge the generous oppoſers of tyranny and uſurpation."

At what time Mr. Badcock's acquaintance commenced with Mr. (now Dr.) White, laudian profeſſor of arabic at Oxford, is uncertain; though it was moſt probably ſome time in 1782. By what means too that intimacy began is alſo now unknown. Dr. Gabriel, indeed [o], obſerves, ſomewhat remarkably, "that Dr. White introduced himſelf to Mr. Badcock's acquaintance." This connection however proved of very eſſential ſervice to both: for Mr. Badcock gained by it pecuniary aſſiſtances, of which he too frequently ſtood in need; and Dr. White procured to himſelf a degree of literary celebrity, to which, in all likelihood, he would not otherwiſe have attained. The profeſſor was appointed Bampton lecturer in Eaſter term 1783; and, as he informs us himſelf [p], "it was not long before he diſcovered, that to complete the lectures on the plan he had formed, it was expedient to avail himſelf of the beſt aid he could procure." This made him turn his attention to Dr. Badcock; and, about November following, he paid him a viſit at South Molton, for the expreſs purpoſe, as it evidently appears, of ſolliciting his aſſiſtance in the execution of a work that ſhould be worthy the attention of the public. The plan being ſettled between them; and the "doctor's mind," as he ſays himſelf, "being thereby relieved from a great load of anxiety," Mr. Badcock undertook his part with alacrity, performed it ſpeedily, and in a manner

[o] Facts, p. 47. [p] Dr. White's Statement of his Literary Obligations.

that

that did him infinite honour. The portions of the lectures written by Mr. Badcock are, the greateſt ſhare of the firſt, the beſt part of the third, about a fourth of the fifth, almoſt the whole of the ſeventh, and a ſmall part of the eighth. Of the notes appended to the lectures, Mr. Badcock is acknowledged to have finiſhed about one fourth. That Mr. Badcock received ſome pecuniary aids from Dr. White in conſequence of the extenſive ſale of theſe lectures, is certain; but it appears that he was not perfectly ſatisfied with the doctor's conduct to him, ſince he declared to more than one friend, that the doctor had failed in many promiſes made to him. What theſe promiſes were, are now known only to him who made them. Genius and poverty are an ill aſſorted but too common an alliance; for, while the former raiſes a man to a ſuperiority over the bulk of mankind, the other generally ſubjects him to the inſults of the proud or the ſnares of the crafty. Mr. Badcock quitted the diſſenting miniſtry ſome time toward the end of the year 1786.

In 1787 he loſt his mother, a very excellent woman and moſt affectionate parent. His behaviour to her was exemplarily filial, and his grief at her death exquiſitely tender. In the ſpring of 1787 he was ordained in Exeter cathedral by biſhop Roſs. The title upon which he was ordained was the curacy of Broad Clyſt near Exeter. On account of his repeated and violent head-achs, he was obliged ſhortly after to reſign the curacy upon which he was ordained, and then engaged himſelf as aſſiſtant to Dr. Gabriel of the Octogon chapel, Bath. He there preached a charity ſermon, which was afterwards printed, but not publiſhed. At the Lent aſſize 1788 he preached in the cathedral of Exeter, before the judges, a ſermon which was much admired by thoſe who heard it. May the 19th following he died, of a bilious complaint, at the houſe of his cloſe, affectionate, and worthy friend, ſir John Chicheſter, baronet, in Queen-ſtreet, May-Fair.

He was for many years troubled with dreadful head-achs, ſo that, ſometimes, he was in a ſtate of delirium. This made him frequently expreſs his apprehenſion of ſome time or other loſing his reaſon, an event which he juſtly conſidered as far more to be dreaded than death itſelf. His circumſtances were ſeldom eaſy, and often he ſtood in need of the aſſiſtance of friends to relieve him from the embarraſſments of penury. In his perſon Mr. Badcock was ſhort but well made, active, lively, and agreeable; his eyes were peculiarly vivacious, and his whole countenance indicated ſtrong intellectual powers far above the general run of mankind, and a diſpoſition replete with ſenſibility, tenderneſs, and generoſity.

BAFKARKAH, the ſurname of Abu Zohal, an author who wrote upon Euclid.

BAGFORD (JOHN), the antiquary and great collector of old engliſh books, prints, &c. was born in London [Q]. He had been in his younger days a ſhoe-maker, afterwards a book-ſeller; and laſtly, for the many curioſities wherewith he enriched the famous library of Dr. John Moore, biſhop of Ely, his lordſhip got him admitted into the Charter-houſe. He was ſeveral times in Holland, and in other foreign parts, where he procured many valuable old books, prints, &c. ſome of which he diſpoſed of to the late earl of Oxford, who, after his death, purchaſed all his collections, papers, &c. for his library. In 1707, were publiſhed, in the Philoſophical Tranſactions, his propoſals for a General Hiſtory of Printing. He died at Iſlington, a little before ſix in the morning, May 15, 1716, aged 65 years; and was buried the Monday following in the cemetery belonging to the Charter-houſe. In 1728, a print was engraved of him, from a painting of Mr. Howard, by George Vertue. See an account of his entries, which were deſigned for a general hiſtory of printing, in the catalogue of the Harleian collection of MSS. vol. ii. fol. London, 1759, from No. 5892 to No. 5910. His MSS. may be of uſe to ſuch as will take pains to extract good matter from a bad hand and worſe orthography. This may be eaſily forgiven to his education, far from learned, and all his improvements owing to the ſtrength of genius, ſeconded by unuſual diligence and induſtry [R]. A number of his letters to Humphry Wanley may be ſeen in the Britiſh Muſeum; and a large part of his collections is in the Public Library at Cambridge, where they are locked up in a large cubical deal box, and probably have never been opened ſince they were there.

BAGI ZADEH, the ſurname of Abdal Halim ben Mohammed, author of a commentary on the book intituled, Eſcharát u al nadhair, who died in the year of the hegira 1013. Bagi Zadeh ſignifies the ſon of Bagi.

BAGLIVI (GEORGE), an illuſtrious phyſician of Italy, was a native of Apulia, and born about the year 1668 [S]. He ſtudied at Padua, where he became doctor; and then went to Rome, where he was choſen profeſſor of anatomy. He was a man of uncommon force of underſtanding, of which he gave ample proofs in many curious and accurate productions, philoſophical as well as medicinal. He died at Rome, 1706, in the very flower of his age, being no more than 38. A collection of his works

[Q] Anecdotes of Bowyer, by Nichols, p. 506.

p. 505.

[S] Margeti Biblioth. Medic. Gener.

[R] Anecdotes of Bowyer, by Nichols, 1731.

was

was printed firſt in 1710, 4to; and have ſince been reprinted, in the ſame ſize, at various places. His Praxis Medica, and De Fibra Matricis, are the principal pieces. He wrote a diſſertation upon the anatomy, bite, and effects of the Tarantula, which is the production of his country; and gave a particular account of the earthquake at Rome, and the adjacent cities, in 1703. His works are all in latin.

BAGNIOLI (Julius Cæsar), an italian poet, moſt known at preſent by his poem of the judgment of Paris, and the tragedy of Aragonois. He was a native of Bagna Cabano, and was much attached to Michael Perreti, prince of Venefro, who was a moſt generous patron to him. He died about 1600.

BAGSHAW (William), born at Litton in the pariſh of Tidſwell 1628, and educated in Corpus Chriſti college, Cambridge; after which he entered into orders, and preached with great applauſe in different parts of Derbyſhire. He obtained the living of Gleſſop, which he held till 1662, when he was obliged to reſign it, becauſe he would not comply with the act of uniformity; and then he preached privately at different places till the revolution, when a large meeting-houſe was built for him, and he continued paſtor of a numerous congregation till his death in 1702. He was the author of ſeveral ſmall practical treatiſes, much eſteemed in that age.

BAGURI, ſurname of Mohammed ben Iſhak, author of the book intituled, Ethlaa âla almonademah; a treatiſe on converſations and convivial companies, and of intemperance. He died in the year of the hegira 679.

BAHA AL HAKH U ALDIN. The ornament of juſtice and religion. This is the title borne by Omar Nakhſchbendi, reputed a great ſaint by the muſulmans. He died at Hafara in the year of the hegira 857. Babur Mirza ſultan, of the race of Tamerlane, who reigned in Khoraſſan, carried his coffin on his ſhoulders. His life and his miracles were written by Salah ben Mobarek al Bokhari, in the book he calls Anis al Thalebin. This ſcheik is author of a book intituled, Mecamát.

BAHALI, the ſurname of Abú Naſr Ahmed ben Ganem, author of a book intituled, Eſchtekák al Eſma, The derivation of arabic names. He died in the year 220 of the hegira.—Bahali is alſo the ſurname of Mohammed ben Mohammed, who abridged the book intituled, Ekhtelâf al olama; a treatiſe on the diverſity and contrariety of the opinions of the muſulman doctors. He died in the year 321 of the hegira.

BAHAR AL HEFDH, The ſea of memory. Surname of Abú Othman ben Amrú, author of the book intituled, Akhlak al molúk, Of the manners and qualities of princes. He died in the year of the hegira 255.

BAHIER (JOHN), prieſt of the Oratory, native of Châtillon, died, ſecretary of the congregation, in 1707, had a name among thoſe who employ themſelves in making latin verſes. One of his pieces may be ſeen in the Poeſies diverſes, collected by Lomenie de Brienne. His poem Fuquetius in vinculis, compoſed on the arreſtation of the ſurintendant Fouquet, had a run in its day. The author, however, will never be claſſed among the good latin poets.

BAIER (JEAN JAQUES), a celebrated phyſician, born at Jena in 1677, practiſed his art in ſeveral towns of Germany; among others at Nuremberg, Ratiſbon, and Altorf. He was profeſſor at this laſt mentioned place, member of the Academy des Curieux de la Nature, in 1720. He was choſen preſident of it in 1730, and died at Altorf the 14th of July 1735. He was author of, 1. Theſaurus Gemmarum affabrè ſculptarum, collectus a J. M. ab Ebermayer, Nuremberg 1720, folio. 2. Horti medici acad. Altorf. hiſtoria, Altorf 1727, 4to. 3. A great number of Diſſertations, or Theſes, on particular plants, in 4to. from 1710 to 1721.

BAIF (LAZARUS), abbot of Charroux and of Grenetiere, conſeiller au parlement de Paris, maître des requêtes, was born at the eſtate of Pins, near la Flêche, of a noble family, and died in 1545. Francis I. ſent him ambaſſador to Venice in 1530, and employed him on divers other occaſions. We have of his: De re veſtiaria, and De re navali, printed at Bâle in 1541, in 4to. full of erudition, but without order and without choice.

BAILIES (WILLIAM), one of the phyſicians to the king of Pruſſia, and member of the colleges of phyſicians of London and Edinburgh. He was author of "An Eſſay on the Bath Waters, 1757," and of "A narrative of facts demonſtrating the exiſtence and cauſe of a Phyſical Confederacy, made known in the printed letters of Dr. Lucas and Dr. Oliver, 1757," whereby he was excluded from conſultations at Bath, where as well as in London he formerly practiſed phyſic. It is related of him that when he was firſt introduced to the late king of Pruſſia, to whom much had been ſaid of his medical ſkill, the king obſerved to him, "That to have acquired ſo much experience, he muſt neceſſarily have killed a great many people." To which the doctor replied, "Pas tant que votre majeſté," "Not ſo many as your majeſty."

BAILLET (ADRIAN), a learned french author, born June 13, 1649, at Neuville, a village near Beauvais in Picardy. His father was very poor, and could not afford to give him a proper education; but there being a convent not far from Neuville, young Baillet uſed to go thither frequently: in the morning he aſſiſted the prieſts at maſs, and the reſt of the day uſed to do all the little offices in his power to the ſexton and the other

fathers of the houſe. The ſexton was ſo pleaſed with his behaviour, that he conceived an affection for him, and taught him to read and write [T]. He was afterwards recommended to the biſhop of Beauvais, who ſent him into the little ſeminary of Beauvais, where he ſtudied greek and latin, and afterwards applied himſelf to philoſophy, hiſtory, chronology, and geography. In 1670, he went into the great ſeminary, where he ſtudied divinity. In 1672, he was appointed to teach the fifth form in the college of Beauvais, and the fourth two years after: this employment, beſides his board, brought him in about 60l. per annum, part of which he gave towards the ſupport of his poor relations, and the reſt he ſpent in books.

In 1676, he entered into orders; and the biſhop of Beauvais preſented him to the vicarage of Lardieres, which, though only worth about 30l. per annum, yet ſo temperate was Mr. Baillet in his way of living, that he maintained his brother and himſelf with this allowance, gave ſome alms to the poor, and went once a year to buy books at Paris [U]. In 1680, being appointed library keeper to M. de Lamoignon, advocate-general to the parliament of Paris, he applied himſelf with great aſſiduity to draw up an index of all the ſubjects treated of in this gentleman's library, and finiſhed it in Auguſt 1682. The additions he continued to make increaſed it at length ſo much, that it contains 35 folio volumes, all written in Mr. Baillet's own hand. He wrote a latin preface, which was publiſhed: in this he promiſes another index, or catalogue, of all the authors in M. de Lamoignon's library. If you knew the ſubject treated of, but not the name of the author, you might find it in the firſt index; if you knew the author's name, and not the ſubject he wrote upon, this was to be looked for in the ſecond index. When he had finiſhed this laborious undertaking, he applied himſelf to his "Jugemens des Savans;" and having completed the firſt four volumes, he gave them to the bookſeller, demanding nothing for them, except a few copies for his friends. The bookſeller printed a large number of them, which were ſold off in a very ſhort time. Mr. Baillet had written a plan of his deſign; but the firſt four volumes were printed without it [X]. Mr. Bayle [Y] gave a very favourable account of the work: but, notwithſtanding its uſefulneſs, and though the author ſeldom ſpeaks his own opinion, relating chiefly the judgment of others, yet the liberty he takes, in giving not only what is favourable to authors, but what had been cenſured in them, raiſed him many enemies.

[T] Niceron's Memoirs, tom. iii. p. 26.

[U] Abregé de la Vie de Baillet, in the 2d vol. of the Jugemens des Savans.

[X] They were printed at Paris in 12mo, in the year 1685, with the following title, "Jugemens des Savans ſur les principaux ouvrages des auteurs." Vie de Baillet.

[Y] Repub. des Lett. Dec. 1685.

The

The friends of M. Menage, of whom M. Baillet had ſpoken in a ludicrous manner, made a great clamour. Father Commire wrote a ſhort poem in latin, intituled, "Aſinus in Parnaſſo," in defence of M. Menage. There were others who wrote alſo againſt him; nevertheleſs he went on with great aſſiduity to finiſh the remainder of the work, and his five volumes on the poets were accordingly publiſhed in 1686.

Soon after the publication of theſe laſt volumes, M. Menage publiſhed his "Anti Baillet." Some other author wrote alſo four letters, wherein he attacks, with great ſeverity, the ſtyle and manner of M. Baillet. Father le Tellier the jeſuit, according to Niceron [z], was the author of them; and Mr. Bayle ſays, it may be eaſily perceived that they came from the jeſuits, who were provoked againſt M. Baillet, becauſe he had ſhewn himſelf ſomewhat partial to the gentlemen of the Port Royal, and had ſpoken in a diſreſpectful manner of the jeſuits.

In 1688, M. Baillet publiſhed his work concerning children famous for their learning and writings [A]. It gave him uneaſineſs to find, that many perſons of quality were led away by a notion, that ſtudy was hurtful to the health and wit of children. This induced him to ſhew the contrary by ſeveral examples, ancient and modern. He deſigned this piece only as a dedication, to be prefixed to a larger work; but finding the ſubject to grow under his pen, he publiſhed it by itſelf, and addreſſed it to the young M. de Lamoignon.

When M. Menage's "Anti-Baillet" was publiſhed, our author took occaſion from thence to write a book concerning ſuch ſatires, in which a man's name was annexed to the word Anti [B]. He afterwards applied himſelf to a very large work, wherein he intended to diſcover the true names of thoſe authors who had concealed themſelves under fictitious ones: but though his materials were ready; yet being moſtly latin, he did not care to publiſh them in that language, and printed only a preliminary treatiſe to his great work [C]. In 1691, he publiſhed in french the life of Des Cartes, in two volumes 4to, which he afterwards abridged to one volume 12mo. At the deſire of his friends he wrote alſo the Life of Edmund Richer, doctor of the Sorbonne, but never publiſhed it [D]. In 1693, he publiſhed

[z] Hommes illuſtres, tom. x. part 2. p. 127. let. cvi. p. 423.

[A] Les enfans devenus celebres par leurs etudes et par leurs ecrits.

[B] He publiſhed it in 1689, with this title, Des Satyres perſonnelles, traité hiſtorique et critique des celles, qui portent le titre d'Anti." Paris, 2 vols. in 12mo.

[C] Nothing of this work has been publiſhed except the preliminary treatiſe, which is intituled, "Auteurs deguiſez ſous des noms etrangers, empruntes, ſuppoſés, feints à plaiſir, abregés, chiffrés, renverſés, retournés, ou changés d'un langue en un autre, tome I. contenant le traité preliminaire ſur le changement et la ſuppoſition des noms parmi les auteurs." Paris, 1690, 18mo.

[D] It was printed, ſeveral years after his death, at Liege in 1714, in 12mo, Niceron, p. 35.

a hiſtory

a history of Holland, from 1609 to the peace of Nimeguen in 1679 [E]. The next year he wrote a piece concerning the worship due to the holy virgin [F], which, though approved by four doctors of the Sorbonne, and licensed by the chancellor, yet was attacked from two different quarters. He wrote also several theological works. He had formed a design of writing a complete system of divinity, upon the points of the christian faith; upon morality, and upon the church discipline; and all this supported by the authority of holy scripture, by the records of ecclesiastical history, by the fathers of the church, and by the examples of the saints. He proposed to have drawn up this work in an alphabetical order, under the title of "An Universal Ecclesiastical Dictionary." It was to have consisted of three volumes in folio: but his death, which happened, after a lingering illness, the 21st of January 1706, put an end to all his designs.

BAILLI (Roche le), better known by the name of Riviere, was a famous french physician of the xvith century. He was a native of Falaise, and was learned in philosophy and the belles lettres. He followed the principles of Paracelsus, which drew on him the censure of the critics, and obliged him to apologise for his doctrine. He wrote a treatise on the plague, and some other works in latin. He was some time first physician to Henry IV. Died at Paris in 1605.

BAILLIE (Robert) [G], an eminent presbyterian divine of the last century, was born at Glasgow in the year 1599. His father, Mr. Thomas Baillie, was a citizen of that place, and son to Baillie of Jerviston. Our Robert Baillie was educated in the university of his native city; where, having taken his degrees in arts, he turned his thoughts to the study of divinity; and, receiving orders from archbishop Law, he was chosen regent of philosophy at Glasgow. While he was in this station, he had, for some years, the care of the education of lord Montgomery, who, at length, carried him with him to Kilwinning; to which church he was presented by the earl of Eglintoun. Here he lived in the strictest friendship with that noble family, and the people connected with it; as he did also with his ordinary the archbishop of Glasgow, with whom he kept up an epistolary correspondence. In 1633, he declined, from modesty, an offer of a church in Edinburgh. Being requested in 1637, by his friend the archbishop, to preach a sermon before the

[E] It was intended as a continuation of that of Grotius, and contains four volumes in 12mo. The author assumes in the title the name of Balthasar d'Hezenail de la Neuville in Hez. Vie de Baillet.

[F] It is intituled, "De la devotion à la Sainte Vierge, et du culte qui lui est du."

[G] Biographia Britannica, by Dr. Kippis.

assembly

aſſembly at Edinburgh, in recommendation of the canon and ſervice book, he refuſed to do it; and wrote a handſome letter to the archbiſhop, aſſigning the reaſons of his refuſal. In 1638 he was choſen by the preſbytery of Irvine, a member of the famous aſſembly at Glaſgow, which was a prelude to the civil war. Though Mr. Baillie is ſaid to have behaved in this aſſembly with great moderation, it is evident that he was by no means deficient in his zeal againſt prelacy and arminianiſm. In 1640 he was ſent by the covenanting lords to London, to draw up an accuſation againſt archbiſhop Laud, for his obtruſions on the Church of Scotland. While he was in England, he wrote the preſbytery a regular account of public affairs, with a journal of the trial of the earl of Strafford. Not long after, on his return, he was appointed joint profeſſor of divinity with Mr. David Dickſon, in the univerſity of Glaſgow. And his reputation was become ſo great, that he had before this received invitations from the other three univerſities, all of which he refuſed. He continued in his profeſſorſhip till the Reſtoration; but his diſcharge of the duties of it was interrupted for a conſiderable time, by his reſidence in England: for, in 1643, he was choſen one of the commiſſioners of the Church of Scotland to the aſſembly of divines at Weſtminſter. Though he never ſpoke in the debates of the aſſembly, he appears to have been an uſeful member of it; and entirely concurred in the principles and views of its leaders. He had in particular the ſame averſion to toleration, and had imbibed a conſiderable portion of that enthuſiaſtical ſpirit which delights in carrying on religious ſervices to a ſurpriſing length. Mr. Baillie returned again to his own country in the latter end of 1646. When, after the execution of Cha. I. Charles II. was proclaimed in Scotland, our profeſſor was one of the divines appointed by the general aſſembly to wait on the king at the Hague; upon which occaſion, March 27, 1649, he made a ſpeech in the royal preſence, wherein he expreſſed in the ſtrongeſt terms his abhorrence of the murder of the late king; and, in his ſentiments upon this event, it appears that the preſbyterian divines of that period, both at home and abroad, almoſt univerſally agreed. After the reſtoration of Charles II. Mr. Baillie, Jan. 23, 1661, by the intereſt of the earl of Lauderdale, with whom he was a great favourite, was made principal of the univerſity of Glaſgow, upon the removal of Mr. Patrick Gilleſpie, who had been patroniſed by Cromwell. It is ſaid, by ſeveral writers, that Mr. Baillie had the offer of a biſhopric, which he abſolutely refuſed. Though he was very loyal, and moſt ſincerely rejoiced in his majeſty's reſtoration, he began, a little before his death, to be extremely anxious for the fate of his beloved preſbytery. His health failed him in the ſpring of 1662. During his illneſs he was

viſited

viſited by the new made archbiſhop of Glaſgow, to whom he is ſaid to have addreſſed himſelf in the following words: "Mr. Andrews (I will not call you my lord), king Charles would have made me one of theſe lords: but I do not find in the New Teſtament, that Chriſt has any lords in his houſe." However, he treated the archbiſhop very courteouſly. Mr. Baillie died in July 1662, being 63 years of age. By his firſt wife, who was Lilias Fleming, of the family of Cardarroch, in the pariſh of Cadder near Glaſgow, he had many children, five of whom ſurvived him, viz. one ſon and four daughters. The poſterity of his ſon Mr. Henry Baillie, who was a preacher, but never accepted of any charge, ſtill inherit the eſtate of Carnbrae, in the county of Lanerk, an antient ſeat of the Baillies. Mr. Baillie's character has been drawn to great advantage, not only by Mr. Woodrow, but by an hiſtorian of the oppoſite party. His works, which were very learned, and acquired him reputation in his own time, are probably little attended to in the preſent age. The memory of him, as a writer, will now chiefly be preſerved by his letters and journals, lately publiſhed, which, though they do not contain many things very remarkable or intereſting, will, nevertheleſs, as they relate to a moſt important period, be found of ſome uſe to the diligent reſearchers into britiſh hiſtory.

BAILLOU (WILLIAM DE), a french phyſician, very eminent in his time. His chief work, which is intituled, Gulielmi Ballouii medici pariſienſis celeberrimi Epidemiorum & Ephemeridum libri duo ſtudio & opera M. Jacobi Thevart medici pariſienſis, digeſti, ſcholiis aliquot illuſtrati & in lucem primum editi: prodeunt ſecuntdo emendatiſſimi, & græcarum dictionum paſſim occurrentium interpretationibus inſigniter aucti, was reprinted at Venice 1734, in 4to. He became dean of the faculty with univerſal approbation. He was a man conſpicuous for knowledge both theoretical and practical, and not leſs remarkable for his true piety, his extenſive charity, and the conſcientious diſcharge of his office as a phyſician: he died in 1616, in the 78th year of his age. The learned and ingenious Dr. Thevart, to whoſe care the correctneſs of this valuable book is owing, was nearly related to the author; and the heir, ſays the accurate writer of De Baillou's life, not only of his writings, but of his virtues alſo.

It would be neither inſtructive nor amuſing to inſiſt on the ſeveral treatiſes collected in this volume; and therefore it ſhall ſuffice to ſay, that as he has followed the method of Hippocrates and Galen, ſo he has in a great meaſure ſhared their ſpirit, and written with perſpicuity and judgment. The venetian printer has inſcribed this neat edition of this valuable work to

ſir

ſir Hans Sloane, bart. preſident of the Royal Society and College of Phyſicians.

BAINBRIDGE (JOHN), an eminent phyſician and aſtronomer, born in 1582, at Aſhby de la Zouch, Leiceſterſhire, was educated at the public ſchool of that town; and from thence went to Emanuel college in Cambridge, under the tuition of Dr. Joſeph Hall, afterwards biſhop of Norwich [H]. When he had taken his degrees of bachelor and maſter of arts, he went back to Leiceſterſhire, where he taught a grammar-ſchool for ſome years, and at the ſame time practiſed phyſic. He employed his leiſure hours in the mathematics, eſpecially aſtronomy, which had been his favourite ſtudy from his earlieſt years. By the advice of his friends, who thought his abilities too great for the obſcurity of a country life, he removed to London, where he was admitted a fellow of the college of phyſicians. His deſcription of the comet, which appeared in 1618, greatly raiſed his character. It was by this means he got acquainted with ſir Henry Savile, who, in 1619, appointed him his firſt profeſſor of aſtronomy at Oxford [I]. Upon this he removed to that univerſity, and was entered a maſter commoner of Merton college; the maſter and fellows whereof appointed him junior reader of Linacer's lecture in 1631, and ſuperior reader in 1635 [K]. As he reſolved to publiſh correct editions of the ancient aſtronomers, agreeably to the ſtatutes of the founder of his profeſſorſhip; in order to make himſelf acquainted with the diſcoveries of the arabian aſtronomers, he began the ſtudy of the arabic language when he was above 40 years of age. Some time before his death, he removed to a houſe oppoſite Merton college, where he died in 1643. His body was conveyed to the public ſchools, where an oration was pronounced in his praiſe by the univerſity orator; and was carried from thence to Merton college church, where it was depoſited near the altar. He left ſeveral works, but many of them have never been publiſhed [L].

BAIUS,

[H] Wood's Ath. Oxon. vol. ii. col. 34. Tho. Smith Commentariolus de vita J. Bainbridge, p. 3.

[I] Wood, ibid.

[K] Smith, p. 6.

[L] The three following works are all that were publiſhed: 1. "An aſtronomical Deſcription of the late Comet, from the 18th of November 1618, to the 16th of December following, London, 1619," quarto. This piece was only a ſpecimen of a larger work, which the author intended to publiſh in latin, under the title of "Cometographia." Th. Smith, Commentar. p. 5. 2. "Procli ſphæra. Ptolomæi de hypotheſibus planetarum liber ſingularis." To which he added Ptolemy's Canon regnorum. He collated theſe pieces with ancient manuſcripts, and has given a latin verſion of them, illuſtrated with figures. Printed in 1620, in quarto. 3. "Canicularia. A treatiſe concerning the dog-ſtar and the canicular days." Publiſhed at Oxford in 1648, by Mr. Greaves, together with a demonſtration of the heliacal riſing of Sirius, or the dog-ſtar, for the

BAIUS, or De Bay, (Michael), was born at Melun, in the territory of Ath, in 1513. The emperor Charles V. made choice of him to be profeſſor of divinity in the univerſity of Louvain. He was afterwards chancellor of that body, guardian of its privileges, and inquiſitor-general. The univerſity, in concert with the king of Spain, elected him deputy to the council of Trent, where he acquired reputation. He had already publiſhed ſeveral ſmall pieces. Baius, having been engaged in controverſy with the lutherans and calviniſts, thought the moſt effectual way to bring them back to the boſom of the church, would be by adopting ſome of their opinions. He was accuſed of having cauſed the revival of divers points of the doctrine of Calvin on the article of juſtification, and he pretended to ſhelter his notions by frequently citing St. Auguſtin. They were denounced to the inquiſitor of Louvain, who forbade them to be taught, and to the Sorbonne, who paſſed a vote of cenſure on them in 1560. Pius V. condemned 76 others of them, by his bull of the 1ſt of October 1567. The condemnation was made generally and implicitly; that is to ſay, the ſignification was not ſtated in which every particular was condemnable. Friar Peretti, general of the Cordeliers (afterwards pope, under the name of Sixtus V.) exerted himſelf much againſt the doctor of Louvain, at the entreaty of the franciſcans his brethren, whom Baius had irritated by his contempt of the ſcholaſtics. The bull cauſed a great clamour in the univerſity of Louvain. The cardinal de Granvelle, who was commiſſioned with it, cauſed it to be received. Baius himſelf, after ſome difficulties, ſubmitted to it in 1568, at leaſt outwardly; not, however, without alleging, as is uſual in all ſuch caſes, that the propoſitions were

the parallel of Lower Egypt. Dr. Bainbridge undertook this work at the requeſt of archbiſhop Uſher, but left it imperfect; being prevented by the breaking out of the civil war, or by death. Smith, p. 14.

There were ſeveral diſſertations of his prepared for and committed to the preſs the year after his death, but the edition of them was never completed. The titles of them are as follow: 1. "Antiprognoſticon, in quo μαθήσεως aſtrologicæ, cœleſtium domorum, et triplicitatum commentis, magniſque Saturni et Jovis (cujuſmodi anno 1623, et 1643, contigerunt, et viceſimo fere quoque deinceps anno, ratis naturæ legibus, recurrent) conjunctionibus innixæ, vanitas breviter detegitur." 2. "De meridianorum ſive longitudinum differentiis inveniendis diſſertatio. 3. "De ſtella Veneris diatriba."

There were alſo ſome celeſtial obſervations of his, which may be ſeen in Iſmael Bullialdus's Aſtronomia Philolaica, publiſhed at Paris in 1645.

Beſides what we have mentioned, there are ſeveral other tracts which were never publiſhed, but left by his will to archbiſhop Uſher; among whoſe manuſcripts they are preſerved in the library of the college of Dublin. Amongſt others are the following: 1. A Theory of the Sun. 2. A Theory of the Moon. 3. A Diſcourſe concerning the Quantity of the Year. 4. Two volumes of Aſtronomical Obſervations. 5. Nine or ten volumes of miſcellaneous papers relating to the mathematics. Smith, p. 15.

He undertook likewiſe a deſcription of the britiſh monarchy, in order to ſhew the advantages of the union of England and Scotland under one monarch; but this treatiſe was either loſt or ſuppreſſed by him. Ibid.

not

not his, or that they had been fraudulently drawn up. Gregory XIII. in 1579, ſupported the work of Pius V. The jeſuit Tolet, bearer of his bull, obliged Baius to ſign a document whereby he acknowledged that he had maintained many of the lxxvi propoſitions; and that they had been condemned in the ſignification that he had given them. His principal tenets were: "That the ſtate of innocence is the natural ſtate of man; that it is proper to him, and that God could not create him in any other ſtate: that his merits in that ſtate could not be called gifts of grace; that he was able then to merit eternal life by the powers of nature: that, ſince the fall of Adam, the works of man performed without the grace of God are ſins: that, conſequently, all the actions of infidels are ſins, and the virtues of the philoſophers vices. That all the ſinner does is ſin. That every crime is of ſuch a nature, that it may contaminate its author and all his poſterity, like the original ſin, &c." This doctrine certainly is not very comfortable; yet it found numerous followers, who even improved upon the ridiculous notions of their maſter. The diſciples of Baius, and thoſe of the jeſuit Leſſius, at that time profeſſor at Louvain, engaged in a very violent conteſt againſt each other. The papal nuncio in the Low Countries thought it neceſſary, for appeaſing theſe diſputes, to impoſe ſilence on both parties. He propoſed this judicious method to Sixtus V. who immediately put it in force. The nuncio accordingly repaired to Louvain in 1588, and forbad, under pain of excommunication, either of the two parties to ſtigmatize their adverſaries by any cenſures, till ſentence had been iſſued from the apoſtolical chair. Baius, however, having attempted once more to put a favourable conſtruction on his opinions, and not ſucceeding, he thought of nothing but to end his days in peace. He died the 16th of September 1589, at the age of 76. We have his controverſial tracts againſt Marnix, 1579 and 1582, 2 vols. 8vo. His works were all collected in 1696, in 4to. at Cologn. His ſtyle is greatly ſuperior to that of the divines of his time; it is ſimple and cloſe. We plainly perceive that Baius had ſtudied the fathers. It is even affirmed that he read St. Auguſtin over nine times; a proof of his patience, if not of his judgment. He ſeems to have been fond of ſingular conceits; for, in his treatiſe on original ſin, he is at great pains to prove, that if, among mankind, ſome men have ſtronger paſſions than others, it is becauſe at their birth they partook more of original ſin. Baius by his will forwarded a college for education: of his works this is the beſt. His nephew, James Baius, likewiſe doctor of Louvain, and who died in 1614, left behind him a tract on the Euchariſt, printed at that city in 1605, 8vo. and a catechiſm in folio, Cologn 1620. The opinions of Michael Baius did not die with him. Cornelius Janſenius

Janſenius revived a great number of them in his book entitled Auguſtinus.

BAKER (Sir Richard), author of the Chronicle of the kings of England, born at Siſſingherſt in Kent, about 1568 [M]. In 1584, he was entered a commonet at Hart-hall in Oxford, where he remained three years, which he ſpent chiefly in the ſtudy of logic and philoſophy. From thence he removed to one of the inns of court in London, and afterwards travelled abroad, in order to complete his education [N]. In 1594, he was created maſter of arts at Oxford; and in May 1603, received the honour of knighthood from James I. at Theobalds. In 1620, he was high-ſheriff of Oxfordſhire, having the manor of Middle-Aſton and other eſtates in that county. He married a daughter of ſir George Manwaring, of Ightfield in Shropſhire, knight; and having become ſurety for ſome of that family's debts, was thereby reduced to poverty, and thrown into the Fleet priſon, where he died Feb. 18, 1645, and was buried in St. Bride's church, Fleet-ſtreet. He was a perſon tall and comely (ſays Mr. Wood), of a good diſpoſition and admirable diſcourſe, religious, and well-read in various faculties, eſpecially in divinity and hiſtory, as appears from the books he compoſed [O].

BAKER (David), an engliſh benedictine monk, of whom Mr. Wood has given us a very circumſtantial account, and particularly of his miraculous converſion from atheiſm to chriſtianity, was educated at Broadgate's hall, now Pembroke college, in the univerſity of Oxford. He afterwards ſtudied at the Temple, where his excellent natural abilities enabled him in a ſhort time to make a great proficiency in the law. Soon after his converſion, he went to Italy, where he entered into the order of St. Benedict, having changed his name from David to Auguſtine. He was, in the reign of Cha. I. a conſiderable time reſident in England, in the quality of a miſſionary: but, as he was much given to retirement and abſtraction, he was, by ſome of his brethren, thought a very improper perſon for that employment. He was, for ſeveral years, the ſpiritual director of the engliſh benedictine dames at Cambray, and afterwards their confeſſor. He ſpent

[M] Wood's Athen. Oxon.

[N] See his Chronicle.

[O] Beſides his Chronicle, he has left the following works: 1. Cato variegatus, or Cato's Moral Diſtichs varied in verſe. 1636. 2. Meditations and Diſquiſitions on the Lord's Prayer. 1637. 4to. 3. Meditations and Diſquiſitions on certain Pſalms of David. Printed at different times. 4. Meditations and Prayers upon the ſeven Days of the Week. 1640. 4to. 5. Apology for Laymen writing on Divinity. 1641, 12mo. 6. Short Meditations on the Fall of Lucifer, printed with the Apology. 7. A Soliloquy of the Soul, or a Pillar of Thoughts. 1641, 12mo. 8. Theatrum redivivum, or the Theatre vindicated; in anſwer to Prynne's Hiſtriomaſtix. 1662, 8vo. 9. Theatrum triumphans, or a Diſcourſe of Plays. 1670.

We have alſo a tranſlation of his, from italian into engliſh, of Malvezzi's Diſcourſes on Tacitus. 1642. folio; and from french into engliſh, the three firſt parts of the Letters of Monſieur Balzac, 1638, 8vo.

the latter part of his life in London, where he died in 1641. He is ſaid to have been much employed in mental prayer; and was author of ſeveral books relating to the exerciſes of a ſpiritual life. He wrote an expoſition of the famous myſtical book, intituled, Scala Perfectionis, by Walter Hilton. Theſe and the reſt of his works, which are extant, are, as Mr. Wood tells us, conſerved in nine large tomes in folio, MS. in the monaſtery of engliſh benedictine nuns at Cambray. He made large collections for an Eccleſiaſtical Hiſtory of England, and other ſubjects of antiquity, in which he was aſſiſted by the moſt eminent of our antiquaries. But theſe, which were in ſix folio volumes, are loſt; as are alſo three large volumes of his tranſlations of the works of ſpiritual authors. None of his books were ever printed; but Hugh Creſſy, in his Church Hiſtory of Britanny, and other writers have been much indebted to him.

BAKER (Thomas), an eminent mathematician, born at Ilton in Somerſetſhire, in 1625 [p]. In 1640, he was entered at Magdalen-hall, Oxford; and in 1645, was elected ſcholar of Wadham college. He took his degree of bachelor of arts, 1647, and ſoon after left the univerſity. He afterwards became vicar of Biſhops-Nymmet in Devonſhire, where he lived a ſtudious and retired life for many years. He chiefly applied himſelf to the mathematics; and he gave a proof of his great knowledge in this branch of learning, in the book he publiſhed, intituled, The geometrical key, &c. [q], of which performance there is an account in the Philoſophical Tranſactions [r]. A little before his death, the Royal Society ſent him ſome queries, to which he returned ſuch ſatisfactory anſwers, that they gave him a medal, with an inſcription to his honour. He died at Biſhops-Nymmet, 1690, and was buried in his own church.

BAKER (Thomas), a very ingenious and learned antiquary, was deſcended from a family ancient and well-eſteemed, diſtinguiſhed by its loyalty and affection for the crown [s]. His grandfather, ſir George Baker, knt. almoſt ruined his family by his exertions for Charles I. Being recorder of Newcaſtle, he kept that town, 1639, againſt the Scots [t] (as they themſelves

[p] Wood's Athen. Oxon.

[q] The title of the book at full length is, "The geometrical key; or the gate of equations unlocked; or, a new diſcovery of the conſtruction of all equations, howſoever affected, not exceeding the fourth degree, viz. of linears, quadratics, cubics, biquadratics, and the finding of all their roots, as well falſe as true, without the uſe of meſobale, triſection of angles, without reduction, depreſſion, or any other previous preparations of equations by a circle, and any (and that one only) parabole, &c. 1684, 4to. in latin and engliſh.

[r] Vol. xiv. No. 157. p. 594.

[s] Anecdotes of Bowyer, by Nichols, p. 613.

[t] Mr. Thomas Baker erected a monument to him at his own expence in the great church at Hull, with an epitaph, after he had lain there diſregarded 40 years. See the epitaph in Le Neve's Mon. Angl. from 1615 to 1679, p. 123.

wrote to the parliament) with a "noble oppoſition." He borrowed large ſums upon his own credit, and ſent the money to the king, or laid it out in his ſervice. His father was George Baker, eſq. of Crook, in the pariſh of Lancheſter, in the county of Durham, who married Margaret daughter of Thomas Forſter of Edderſton, in the county of Northumberland, eſq. Mr. Baker was born at Crook, September 14, 1656 [u]. He was educated at the free-ſchool at Durham, under Mr. Batterſby, many years maſter, and thence removed with his elder brother George to St. John's college, Cambridge, and admitted, the former as penſioner, the latter as fellow-commoner, under the tuition of Mr. Sanderſon, July 9, 1674 [x]. He proceeded, B. A. 1677; M. A. 1681; was elected fellow, March 1680; ordained deacon by biſhop Compton of London, December 20, 1685; prieſt by biſhop Barlow of Lincoln, December 19, 1686. Dr. Watſon, tutor of the college, who was nominated, but not yet conſecrated biſhop of St. David's, offered to take him for his chaplain, which he declined, probably on the proſpect of a like offer from Crew, lord biſhop of Durham, which he ſoon after accepted. His lordſhip collated him to the rectory of Long-Newton in his dioceſe, and the ſame county, June 1687; and, as Dr. Grey was informed by ſome of the biſhop's family, intended to have given him that of Sedgefield, worth 6 or 700l. a year, with a golden prebend, had he not incurred his diſpleaſure, and left his family, for refuſing to read king James II.'s declaration for liberty of conſcience. The biſhop, who diſgraced him for this refuſal, and was excepted out of king William's pardon, took the oaths to that king, and kept his biſhopric till his death. Mr. Baker reſigned Long-Newton Auguſt 1, 1690, refuſing to take the oaths; and retired to his fellowſhip at St. John's, in which he was protected till January 20, 1717, when, with one-and-twenty others, he was diſpoſſeſſed of it. This hurt him moſt of all, not for the profit he received from it, but that ſome whom he thought his ſincereſt friends came ſo readily into the new meaſures, particularly Dr. Robert Jenkin the maſter, who wrote a defence of the profeſſion of Dr. Lake, biſhop of Chicheſter, concerning the new oaths and paſſive obedience, and reſigned his precentorſhip of Chicheſter, and vicarage of Waterbeach, in the county of Cambridge. Mr. Baker could not perſuade himſelf but he might have

[u] Heath's Chron. p. 68, Ruſhworth's Collections, p. iii. vol. ii. p. 647. Regiſter of Births in Lancheſter church, there being at that time no regiſter of baptiſms.

[x] Mr. Thomas Baker's admiſſion is entered in the college regiſter, June 13, 1674, ætat. 16. But if the pariſh regiſter may be depended upon, he muſt at that time have been near 18; and he has been heard to ſay, that coming up at the ſame time with his elder brother George, who was two years older, that it might not be known how late he was admitted, their true ages were concealed.

ſhewn the ſame indulgence to his ſcruples on that occaſion, as he had done before while himſelf was of that way of thinking. Of all his ſufferings none therefore gave him ſo much uneaſineſs. In a letter from Dr. Jenkin, addreſſed to Mr. Baker, fellow of St. John's, he made the following remark on the ſuperſcription: "I was ſo then; I little thought it ſhould be by him that I am now no fellow: but God is juſt, and I am a ſinner." After the paſſing the regiſtering act, 1723, he was deſired to regiſter his annuity of 40l. which the laſt act required before it was amended and explained. Though this annuity left him by his father for his fortune, with 20l. per annum out of his collieries by his elder brother from the day of his death, Auguſt 1699, for the remaining part of the leaſe, which determined at Whitſuntide 1723, was now his whole ſubſiſtence, he could not be prevailed on to ſecure himſelf againſt the act, but wrote thus in anſwer to his friend: "I thank you for your kind concern for me; and yet I was very well apprized of the late act, but do not think it worth while at this age, and under theſe infirmities, to give myſelf and friends ſo much trouble about it. I do not think that any living beſides myſelf knows ſurely that my annuity is charged upon any part of my couſin Baker's eſtate; or if they do, I can hardly believe that any one, for ſo poor and uncertain a reward, will turn informer; or if any one be found ſo poorly mean and baſe, I am ſo much acquainted with the hardſhips of the world, that I can bear it. I doubt not I ſhall live under the ſevereſt treatment of my enemies; or, if I cannot live, I am ſure I ſhall die, and that's comfort enough to me. If a conveyance will ſecure us againſt the act, I am willing to make ſuch a conveyance to them, not fraudulent or in truſt, but in as full and abſolute a manner as words can make it; and if that ſhall be thought good ſecurity, I deſire you will have ſuch a conveyance drawn and ſent me by the poſt, and I'll ſign it and leave it with any friend you ſhall appoint till it can be ſent to you." He retained a lively reſentment of his deprivations; and wrote himſelf in all his books, as well as in thoſe which he gave to the college library, "ſocius ejectus," and in ſome "ejectus rector." He continued to reſide in the college as commoner-maſter till his death, which happened July 2, 1740, of a paralytic ſtroke, being found on the floor of his chamber. In the afternoon of June 29, being alone in his chamber, he was ſtruck with a ſlight apoplectic fit, which abating a little, he recovered his ſenſes, and knew all about him, who were his nephew Burton, Drs. Bedford and Heberden. He ſeemed perfectly ſatisfied and reſigned: and when Dr. Bedford deſired him to take ſome medicine then ordered, he declined it, ſaying, he would only take his uſual ſuſtenance, which his bedmaker knew the times and quantities of giving: he was thankful for the affection and care

his friends ſhewed him, but, hoping the time of his diſſolution was at hand, would by no means endeavour to retard it. His diſorder increaſed, and the third day from this ſeizure he departed. He was buried in St. John's outer chapel, near the monument of Mr. Aſhton, who founded his fellowſhip. No memorial has yet been erected over him, he having forbidden it in his will. Being appointed one of the executors of his eldeſt brother's will, by which a large ſum was bequeathed to pious uſes, he prevailed on the other two executors, who were his other brother Francis and the hon. Charles Montague, to lay out 1310l. of the money upon an eſtate to be ſettled upon St. John's college for ſix exhibitioners. He likewiſe gave the college 100l. for the conſideration of 6l. a year (then legal intereſt) for his life; and to the library ſeveral choice books, both printed and MS.; medals, and coins; beſides what he left to it by his will; which were "all ſuch books, printed and MS. as he had, and were wanting there." All that Mr. Baker printed was, 1. "Reflections on Learning [Y], ſhewing the inſufficiency thereof in its ſeveral particulars, in order to evince the uſefulneſs and neceſſity of revelation, London, 1710," (which went through eight editions; and Mr. Boſwell, in his "Method of Study," ranks it among the engliſh claſſics for purity of ſtyle); and, 2. "The Preface to biſhop Fiſher's Funeral Sermon for Margaret counteſs of Richmond and Derby, 1708;" both without his name. Dr. Grey had the original MS. of both in his own hands. The latter piece is a ſufficient ſpecimen of the editor's ſkill in antiquities to make us regret that he did not live to publiſh his "Hiſtory of St. John's houſe to the preſent time; with ſome occaſional and incidental account of the affairs of the univerſity, and of ſuch private colleges as held communication or intercourſe with the old houſe or college: collected principally from MSS. and carried on through a ſucceſſion of maſters to the end of biſhop Gunning's maſterſhip, 1670." The original, fit for the preſs, is

[Y] This piece is written with much ingenuity and learning, and points out in an agreeable, but yet in a very general and ſuperficial manner, the defects and errors in the various branches of literature and ſcience; and it is remarkable, that too cloſe an attachment to his point has made the author overlook ſome real and capital acquiſitions, that have been made in the field of knowledge. For proof of this, we need only obſerve, that though he hath one chapter upon metaphyſics, and another upon natural philoſophy, yet he hath not mentioned either Locke or Newton. He does indeed allude to Newton, in his chapter upon natural philoſophy; but it is only to obſerve, that his principle of attraction is rather pious than philoſophical, and in truth no better than an occult quality. Though the author doubtleſs intended this little work for the benefit of revelation, as he profeſſeth, yet many have not perceived the conſequences, which were ſo ſtriking to him; nor, why revelation is the more neceſſary and uſeful, becauſe nature has preſcribed bounds and limits to the powers of the human underſtanding. His book, however, which was printed about the year 1700, has gone through eight or ten editions; the fifth was printed in 1714.

among the Harleian MSS. No. 7028. His MS. collections relative to the Hiſtory and Antiquities of the Univerſity of Cambridge, amounting to 39 volumes in folio, and three in quarto, are divided between the Britiſh Muſeum and the public library at Cambridge; the former poſſeſſes 23 volumes, which he bequeathed to the earl of Oxford, his friend and patron; the latter 16 in folio, and three in quarto, which he bequeathed to the univerſity. Dr. Knight ſtyles him "the greateſt maſter of the antiquities of this our univerſity;" and Hearne ſays, "Optandum eſt ut ſua quoque collectanea de antiquitatibus Cantabrigienſibus juris faciat publici cl. Bakerus, quippe qui eruditione ſummâ judicioque acri & ſubacto polleat." Mr. Baker intended ſomething like an Athenæ Cantabrigienſes on the plan of the Athenæ Oxonienſes. Had he lived to have completed his deſign, it would have far exceeded that work, notwithſtanding the reflection, as unjuſt as ſevere, with which the writer of Anthony Wood's article, in the firſt edition of the Biographia Britannica, inſults Cambridge by ſaying, "that Mr. Baker's feeble attempt of the like kind undoubtedly reflects the higheſt honour on Mr. Wood's performance." With the application and induſtry of Mr. Wood, Mr. Baker united a penetrating judgment and a great correctneſs of ſtyle; and theſe improvements of the mind were crowned with thoſe amiable qualities of the heart, candour and integrity [z]. Among his contemporaries who diſtinguiſhed themſelves in the ſame walk with himſelf, and derived aſſiſtance from him, may be reckoned Mr. Hearne, Dr. Knight, Dr. John Smith, Hilkiah Bedford, Browne Willis, Mr. Strype, Mr. Peck, Mr. Ames, Dr. Middleton, and Profeſſor Ward. Two large volumes of his letters to the firſt of theſe antiquaries are in the Bodleian library. There is an indifferent print of him by Simon from a memoriter picture; but a very good likeneſs of him by C. Bridges. Vertue was privately engaged to draw his picture by ſtealth. Dr. Grey had his picture, of which Mr. Burton had a copy by Mr. Ritz. The Society of Antiquaries have another portrait of him. It was his cuſtom

[z] Dr. Grey collected materials for a life of him, which were given by his widow to Mr. Maſters, who thought them hardly ſufficient to make a work by themſelves, but would have prefixed them to Mr. Baker's hiſtory of St. John's college, and applied to Dr. Powell, the late maſter, for the uſe of the tranſcript taken, at his predeceſſor Dr. Newcome's expence, from the original in the Britiſh Muſeum. But this was declined, as the hiſtory, though containing ſeveral curious matters, is written under the influence of partiality and reſentment. It is probable, however, that Mr. Baker's collections will ſome time or other be laid before the public. In an unpubliſhed letter of biſhop Warburton, written towards the cloſe of Mr. Baker's life, he ſays, "Good old Mr. Baker of St. John's has indeed been very obliging. The people of St. John's almoſt adore the man; for, as there is much in him to eſteem, much to pity, and nothing (but his virtue and learning) to envy; he has all the juſtice at preſent done him that few people of merit have till they are dead."

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in every book he had, or read, to write obſervations and an account of the author. Of theſe a conſiderable number are at St. John's college, and ſeveral in the Bodleian library, among Dr. Rawlinſon's bequeſts. A fair tranſcript of his ſelect MS. obſervations on Dr. Drake's edition of archbiſhop Parker, 1729, is in the hands of Mr. Nichols. Dr. John Bedford of Durham had his copy of the "Hereditary Right" greatly enriched by Mr. Baker. Dr. Grey, who was adviſed with about the diſpoſal of the books, had his copy of Spelman's Gloſſary. Mr. Crow married a ſiſter of Mr. Baker's nephew Burton; and, on Burton's death inteſtate in the autumn after his uncle, became poſſeſſed of every thing. What few papers of Mr. Baker's were among them, he let Mr. Smith of Burnhall ſee; and they being thought of no account were deſtroyed; except the deed concerning the exhibitions at St. John's, his own copy of the hiſtory of the college, notes on the foundreſs's funeral ſermon, and the deed drawn for creating him chaplain to biſhop Crew in the month and year of the revolution, the day left blank, and the deed unſubſcribed by the biſhop, as if rejected by him.

BAKER (HENRY), an ingenious and diligent naturaliſt, was born in Fleet-ſtreet, London, either near the end of the laſt, or very early in the beginning of the preſent century [A]. His father's profeſſion is not known; but his mother was, in her time, a midwife of great practice. He was brought up, under an eminent bookſeller who preceded the elder Dodſley, to the buſineſs of a bookſeller; in which, however, he appears not to have engaged at all after his apprenticeſhip; or, if he did, he ſoon relinquiſhed it; for, though it was in his power to have drawn away all his maſter's beſt cuſtomers, he would not ſet up againſt him. Mr. Baker being of a philoſophical turn of mind, and having diligently attended to the methods which might be practicable and uſeful in the cure of ſtammering, and eſpecially in teaching deaf and dumb perſons to ſpeak, he made this the employment of his life [B]. In the proſecution of ſo valuable and difficult an undertaking he was very ſucceſsful;

[A] Anecdotes of Bowyer, by Nichols, p. 413.

[B] Mr. Baker was early introduced into the family of Mr. Foſter, an eminent attorney (father of the late ſerjeant Foſter), who had two daughters and a younger ſon born deaf and dumb. Mr. Baker's happy method of inſtruction (for which, if we are not miſ-informed, he received 100l. a year) ſucceeded ſo well, that the young ladies were qualified in all the parts of female education; and, beſides the advantage of good perſons, poſſeſſed underſtandings as improved as could poſſibly be under the want of two ſuch eſſential faculties, and the talent of elegant letter-writing, and every domeſtic accompliſhment. Mr. Baker taught them alſo aſtronomy and geography; and they were ſo capable of the politer inſtructions, that they appeared with advantage in public aſſemblies. They are ſtill, we believe, living at Peterborough. Whether their younger brother came under Mr. Baker's tuition, does not appear. Their elder brother was bred to the church. The ſerjeant died, leaving, by a daughter of the late ſir John Strange, maſter of the rolls, one daughter, who ſurvives him.

and ſeveral of his pupils, who are ſtill living, bear teſtimony to the ability and good effect of his inſtructions. He married Sophia, youngeſt daughter of the famous Daniel Defoe, who brought him two ſons, both of whom he ſurvived. On the 29th of January 1740, Mr. Baker was elected a fellow of the ſociety of antiquaries; and, on the 12th of March following, the ſame honour was conferred upon him by the royal ſociety. In 1744, ſir Godfrey Copley's gold medal was beſtowed upon him, for having, by his microſcopical experiments on the cryſtallizations and configurations of ſaline particles, produced the moſt extraordinary diſcovery during that year. This medal was preſented to him by ſir Hans Sloane, late preſident of the royal ſociety, and only ſurviving truſtee of ſir Godfrey Copley's donation, at the recommendation of ſir Hans's worthy ſucceſſor, Martin Folkes, eſq and of the council of the ſaid ſociety. Having led a very uſeful and honourable life, he died, at his apartments in the Strand, on the 25th of Nov. 1774, being then above ſeventy years of age. His wife had been dead ſome time before; and he only left one grandſon, William Baker, who was born Feb. 17, 1763, and to whom, on his living to the age of twenty-one, he bequeathed the bulk of his fortune, which he had acquired by his profeſſion of teaching deaf and dumb perſons to ſpeak. It is much to be regretted, that Mr. Baker ſhould ſuffer his art to die with him, which we are aſſured was the caſe, and all his patients were enjoined to ſecrecy [c]. He gave alſo by his will a hundred pounds to the royal ſociety, the intereſt of which was to be applied in paying for an annual oration on natural hiſtory or experimental philoſophy. He gave to each of his two executors one hundred pounds [d]; and his wife's gold watch and trinkets in truſt to his daughter-in-law Mary Baker for her life, and to be afterwards given to the future wife of his grandſon. To Mrs. Baker he gave alſo an annuity of fifty pounds. His furniture, printed books (but not MSS.), curioſities, and collections of every ſort, he directed ſhould be ſold, which was accordingly done. His fine collection of native and foreign foſſils, petrifactions, ſhells, corals, vegetables, ores, &c. with ſome antiquities and other curioſities, were ſold by auction, March 13, 1775, and the nine following days. He was buried, as he deſired, in an unexpenſive manner, in the churchyard of St. Mary le-Strand; within which church, on the ſouth wall, he ordered a ſmall tablet to be erected to his memory.

[c] At the end of his inſtruction he took a bond for 100l. of each ſcholar not to divulge his method; and he is ſaid to have ſtood a ſuit for it with a ſon of the late earl of Buchan.

[d] In caſe the grandſon ſhould not attain the age of twenty-one, Mr. Baker gave to each of his executors 500l.; to Mrs. Baker 100l. a year; to the royal ſociety 500l.; to the ſociety of antiquaries 300l.; and ſeveral other legacies.

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"An inſcription for it," he ſaid, "would probably be found among his papers; if not, he hoped ſome learned friend would write one agreeably to truth." This friendly office, however, remains as yet to be performed. Mr. Baker was a conſtant and uſeful attendant at the meetings of the royal and antiquarian ſocieties, and in both was frequently choſen one of the council. He was peculiarly attentive to all the new improvements which were made in natural ſcience, and very ſollicitous for the proſecution of them. Though he was ſo reſpectable a member of the royal ſociety, he did not eſcape the ſtrictures of Dr. Hill, in the doctor's review of the works of that illuſtrious body. Several of his communications are printed in the Philoſophical Tranſactions; and, beſides the papers written by himſelf, he was the means, by his extenſive correſpondence, of conveying to the ſociety the intelligence and obſervations of other inquiſitive and philoſophical men. His correſpondence was not confined to his own country. To him we are obliged for a true hiſtory of the coccus polonicus, tranſmitted by Dr. Wolfe. It is to Mr. Baker's communications that we owe the larger alpine ſtrawberry, of late ſo much cultivated and approved of in England. The ſeeds of it were ſent in a letter from profeſſor Bruns of Turin to our philoſopher, who gave them to ſeveral of his friends, by whoſe care they furniſhed an abundant increaſe. The ſeeds likewiſe of the true rhubarb, or rheum palmatum, now to be met with in almoſt every garden in this country, were firſt tranſmitted to Mr. Baker by Dr. Mounſey, phyſician to the empreſs of Ruſſia. Theſe, like the former, were diſtributed to his various acquaintance, and ſome of the ſeeds vegetated very kindly. It is apprehended that all the plants of the rhubarb now in Great Britain were propagated from this ſource. Two or three of Mr. Baker's papers, which relate to antiquities, may be found in the philoſophical tranſactions. The ſociety for the encouragement of arts, manufactures, and commerce, is under ſingular obligations to our worthy naturaliſt. As he was one of the earlieſt members of it, ſo he contributed in no ſmall degree to its riſe and eſtabliſhment. At its firſt inſtitution, he officiated for ſome time gratis, as ſecretary. He was many years chairman of the committee of accounts: and he took an active part in the general deliberations of the ſociety. In his attendance he was almoſt unfailing, and there were few queſtions of any moment upon which he did not deliver his opinion. Though, from the lowneſs of his voice, his manner of ſpeaking was not powerful, it was clear, ſenſible, and convincing; what he ſaid, being uſually much to the purpoſe, and always proceeding from the beſt intentions, had often the good effect of contributing to bring the ſociety to rational determinations, when many of the members ſeemed to have loſt themſelves

ſelves in the intricacies of debate. He drew up a ſhort account of the original of this ſociety, and of the concern he himſelf had in forming it; which was read before the ſociety of antiquaries, and would be a pleaſing preſent to the public. Mr. Baker was a poetical writer in the early part of his life. His "Invocation of Health" got abroad without his knowledge; but was reprinted by himſelf in his "Original Poems, ſerious and humorous," Part the firſt, 8vo, 1725. The ſecond part came out in 1726. Among theſe poems are ſome tales as witty and as looſe as Prior's. He was the author, likewiſe, of "The Univerſe, a Poem, intended to reſtrain the pride of man," which has been ſeveral times reprinted. His account of the water polype, which was originally publiſhed in the Philoſophical Tranſactions, was afterwards enlarged into a ſeparate treatiſe, and hath gone through ſeveral editions. But his principal publications are, "The Microſcope made eaſy," and "Employment for the Microſcope." The firſt of theſe, which was originally publiſhed in 1742, or 1743, has gone through ſix editions. The ſecond edition of the other, which, to ſay the leaſt of it, is equally pleaſing and inſtructive, appeared in 1764. Theſe treatiſes, and eſpecially the latter, contain the moſt curious and important of the obſervations and experiments which Mr. Baker either laid before the royal ſociety, or publiſhed ſeparately. It has been ſaid of Mr. Baker, that "he was a philoſopher in little things." If it was intended by this language to leſſen his reputation, there is no propriety in the ſtricture. He was an intelligent, upright and benevolent man, much reſpected by thoſe who knew him beſt. His friends were the friends of ſcience and virtue: and it will always be remembered by his contemporaries, that no one was more ready than himſelf to aſſiſt thoſe with whom he was converſant in their various reſearches and endeavours for the advancement of knowledge and the benefit of ſociety. This tranquil good man was unhappy in his children. His eldeſt ſon, David Erſkine Baker, was a young man of genius and learning. Having been adopted by an uncle, who was a ſilk-throwſter in Spital-fields, he ſucceeded him in the buſineſs; but wanted the prudence and attention which are neceſſary to ſecure proſperity in trade. He married the daughter of Mr. Clendon, a reverend empyric. Like his father he was both a philoſopher and a poet, and wrote ſeveral occaſional poems in the periodical collections, ſome of which were much admired at the time; but ſo violent was his turn for dramatic performance, that he repeatedly engaged with the loweſt ſtrolling companies, in ſpite of every effort of his father to reclaim him. The public was indebted to him for "The Companion to the Playhouſe," in two volumes, 1764, 12mo; a work which, though imperfect, had conſiderable merit, and ſhewed that he poſſeſſed a very extenſive knowledge

ledge of our dramatic authors; and which has ſince (under the title of "Biographia Dramatica") been conſiderably improved by the attention of a gentleman in every reſpect well qualified for the undertaking. Mr. Baker's other ſon, Henry, followed the profeſſion of a lawyer, but in no creditable line; and left one ſon, William, who has been already mentioned as the grandfather's heir.

BAKHUISEN (LUDOLPH), a painter and engraver, born in 1631, in the city of Embden, in the circle of Weſtphalia, died in 1709. In his firſt eſſays he had no other guide than his own natural taſte; his performances preſently got into eſteem, though he had not yet learnt the elements of his art. He now cultivated his talents, and his ſtudies were directed by ſkilful maſters. This excellent artiſt was a great conſulter of nature, and has repreſented it accurately in his works. His ſubjects are chiefly ſea-pieces, and more eſpecially tempeſts. His colouring is ſoft and harmonious, his drawing correct, and his compoſitions ſpirited. His deſigns are exceedingly prized; as ſtriking in their effect, and admirable for the neatneſs of the waſh. This maſter engraved in aquafortis ſeveral proſpects at ſea. The king of Pruſſia, the grand duke of Tuſcany, and the tzar Peter I. ſometimes viſited his workroom, and ſelected pictures for ornamenting their palaces.

BALAMIO (FERDINAND), of Sicily, was phyſician to pope Leo X. who greatly regarded him. He was no leſs ſkilled in the belles lettres than in medicine; and he cultivated poetry and the greek learning with much ſucceſs. He tranſlated, from the greek into latin, ſeveral pieces of Galen; which were firſt printed ſeparately, and afterwards inſerted in the works of that antient phyſician, publiſhed at Venice in 1586, in folio. He flouriſhed at Rome about the year 1555.

BALATHI, ſurname of Abulfeda Othman ben Iſſa, author of the book intituled, Aſchkal al khath, which is a treatiſe of the figures and characters of divers alphabets; and of another that bears the name of Akhbar al mothana, hiſtory of thoſe who maintain the two principles, like the Zoroaſtrians and the Manichees.

BALBI (JOHN), a genoeſe dominican, named alſo Janua or Januenſis, compoſed, in the xiiith century, Commentaries, and ſeveral other works. His Catholicon, ſeu Summa Grammaticalis, was printed at Mentz in folio, 1460, by Fuſt and Schœffer. He intitled it Catholicon, or Univerſal, becauſe it is not a ſimple vocabulary, but a kind of claſſical encyclopædia, containing a grammar, a body of rhetoric, and a dictionary. Notwithſtanding that this book is badly enough digeſted, yet it was much wanted in the times of Balbi. A ſurpriſing number of copies were printed of it; and it was one of the firſt books on which the art

of

of printing was employed. It is very dear and extremely ſcarce. This John Balbi is to be diſtinguiſhed from Jerom Balbo, biſhop of Goritz, who died at Venice in 1535, author of the following works: 1. De rebus Turcicis, Rome, 1526, 4to. 2. De civili et bellicâ fortitudine, 1526, 4to. 3. De futuris Caroli V. ſucceſſibus, Bologna, 1529, 4to. 4. Carmina, in the Deliciæ Poëtarum Italorum.

BALBOA (Vasco Nugnes de), a caſtillian, acquired an early reputation by his maritime expeditions. He was ſo ſucceſsful in his firſt wars with the Indians, that he never granted them a peace without being paid for it in gold. He had amaſſed ſo great a quantity of that precious metal, that he ſent 300 marcs of it to the king of Spain as his fifth part. New diſcoveries and new conqueſts concurred to claſs his name with thoſe of Columbus, Ferdinand Cortez and Americus Veſputio. He ſailed in 1513 in hopes of finding out the South Sea; and in one month after his departure he was maſter of that ſea. He gave the name of St. Michael to the bay in which he landed. Plunging into it, up to the waiſt, with his ſword in one hand and his ſhield in the other, he ſaid to the Caſtillians and the Indians who lined the ſhore, You are my witneſſes that I take poſſeſſion of this ſea for the crown of Caſtille, and this ſword ſhall maintain its dominion over it. The year following he returned to Santa Maria, loaded with gold and pearls. A ſpaniſh governor arriving in that town, was greatly ſurpriſed at finding Balboa there, in a plain cotton waiſtcoat over his ſhirt, a pair of trowſers, and ſhoes made of old ropes, employed in covering with leaves a wretched hut, which ſerved him for his ordinary dwelling. The governor, jealous of the reſpect that was paid him in the colony, revived againſt him a proceſs that had long been terminated, accuſing Vaſco of felony; and, though he was unable to prove it, cauſed his head to be ſtruck off in 1517, at the age of only 42. Thus periſhed by the hand of the executioner, one of the greateſt commanders Spain ever had, and worthy of a better fate.

BALBUENA (Bernard de), a noted ſpaniſh poet, was born in the dioceſe of Toledo. He made a great progreſs in the belles lettres of his country; and, becoming a doctor of Salamanca, was ſent into America, where he was made biſhop of Porto Rico in 1620. His death happened in 1627.

BALDE (James), born in the Upper Alſatia in 1603; taught and preached among the jeſuits. The court of Bavaria applauded his ſermons, and all Germany his poems. He was ſtyled the Horace of his country. He died at Neuburg in 1668. The ſenators diſputed for the inheritance of his pen; and the perſon to whom this precious relic fell had it put into a ſilver caſe. His works were printed at Cologn in 4to, and in 12mo in 1645. In this collection is ſomething of all ſorts; dramatical pieces, moral

moral treatiſes, odes, panegyrics, burleſque poetry, mock heroics. Balde was born with all the fire and genius requiſite to the formation of a good poet; but he took not ſufficient pains in cultivating his ſtyle and his taſte. His beauties are mixed with defects. The Uranie Victorieuſe, ou le Combat de l'Ame contre les cinq ſens, procured him a gold medal from Alexander VII.

The Batrachomyomachia of Homer, ſounded through a roman trumpet, a mock heroic poem in ſix cantos; and the Temple of Honour, built by the Romans, opened by the virtue and courage of Ferdinand III. though highly applauded, plainly betray the pedant.

BALDINUCCI (PHILIP), of Florence, was born in 1624. Having acquired great knowledge in painting and ſculpture, and made many diſcoveries by ſtudying the works of the beſt maſters, he was qualified to gratify cardinal Leopold of Tuſcany, who deſired to have a complete hiſtory of painters. Baldinucci remounted as far as to Cimabue, the reſtorer of painting among the moderns; and he deſigned to come down to the painters of the laſt age incluſive. He only lived to execute part of his plan, dying in 1696; but what he wrote is in a very pure ſtyle, and there is great exactneſs in what regards the painters of his country. He was of the academy of la Cruſca.

BALDOCK (RALPH DE) [E], biſhop of London in the reigns of Edward I. and II. was educated at Merton college in Oxford, became archdeacon of Middleſex, and, in 1294, dean of St. Paul's. The ſee of London being vacant by the death of Richard de Graveſend, Baldock was unanimouſly choſen, Sept. 20, 1304. But, his election being controverted, he was obliged to repair to Rome; and, having obtained the pope's confirmation, was conſecrated at Lyons by Peter Hiſpanus, cardinal of Alba, Jan. 30, 1306. Being returned into England, he made profeſſion of canonical obedience to the archbiſhop in the church of Canterbury, March 29, 1306. The ſame year he was appointed by the pope one of the commiſſioners for the examination of the articles alleged againſt the knights templars. The year following he was made lord high chancellor of England: but Edward I. dying ſoon after, he held that poſt ſcarcely a year. Dec. 2, 1308, this prelate, with the approbation of the chapter, ſettled a ſtipend on the chancellor of St. Paul's for reading lectures in divinity in that church, according to a conſtitution of his predeceſſor Richard de Graveſend. He contributed 200 merks towards building the chapel of St. Mary on the eaſt ſide of St. Paul's. He founded alſo a charity of two prieſts in the ſaid church, near the altar of St. Erkenwald. He was a perſon of a very amiable character, both for morals and learning, and de-

[E] Biographia Britannica.

ſerved

ſerved well of his country by his writings, which were: 1. Hiſtoria Anglica, or, A hiſtory of the Britiſh affairs down to his own time. It is not now extant, though Leland ſays he ſaw it at London. 2. A collection of the ſtatutes and conſtitutions of the church of St. Paul's, extant in the library of that cathedral in 1559. Biſhop Baldock died at Stepney, July 24, 1313, having ſat from his conſecration a little more than ſeven years, and was buried under a marble monument in the chapel of St. Mary.

BALDUS, or rather BALDI (BERNARD), born at Urbino in the year 1553. He was made abbot of Guaſtalla in 1586, without any ſollicitation of his own. He began his ſtudies with the mechanics of Ariſtotle, and a courſe of hiſtory; he had alſo made verſes: but, on being appointed abbot, he applied himſelf entirely to the canon law, the fathers, the councils, and to the oriental languages. He died in 1617, with the reputation of a very laborious man, who underſtood ſixteen ſeveral languages. We have by him a great number of tracts on mechanics, ſome whereof are to be ſeen in the Vitruvius of Amſterdam, 1649, folio. Verſi e Proſe, Venice, 1690, 4to. Creſcimbeni put his tables into italian verſe, Rome 1702, 12mo. He had begun an hiſtorical and geographical deſcription of the world, in all its parts; but he did not live to finiſh this great undertaking.

BALDUS (DE UBALDIS), an eminent civilian, and writer on the canon law, died 1423.

BALE (JOHN), biſhop of Oſſory in Ireland, born at Cove, a ſmall village in Suffolk [F]. His parents being poor, and encumbered with a large family, he was entered at twelve years of age in the monaſtery of carmelites at Norwich, and from thence removed to Jeſus college, Cambridge. He was bred up in the romiſh religion, but became afterwards a proteſtant. He himſelf tells us, "that he was involved in the utmoſt ignorance and darkneſs of mind both at Norwich and Cambridge, till the word of God ſhining forth, the churches began to return to the true fountains of divinity. That the inſtrument of his converſion was not a prieſt or a monk, but the moſt noble earl of Wentworth [G]." His converſion however greatly expoſed him to the perſecution of the romiſh clergy, and he muſt have felt their reſentment had he not been protected by lord Cromwell; but, upon the death of this nobleman, he was obliged to fly to Holland, where he remained ſix years, and during this time wrote ſeveral pieces in the engliſh language. He was recalled into England by Edward VI. and preſented to the living of Biſhops-Stoke, in the county of Southampton. The 15th of Auguſt 1532, he was nominated to the ſee of Oſſory, and, upon

[F] Fuller's Worthies, Suffolk, p. 60.
[G] Baleus de ſcipſo, apud Script. Brit. cent. 8. cap. ult.

his

his arrival in Ireland, uſed his utmoſt endeavours to reform the manners of his dioceſe, to correct the vices of the prieſts, to aboliſh the maſs, and to eſtabliſh the uſe of the new book of common prayer ſet forth in England; but all his ſchemes of this kind having proved abortive by the death of king Edward, and acceſſion of queen Mary, he became greatly expoſed to the outrages of the papiſts in Ireland [H]. Once, in particular, we are told, that five of his domeſtics were murdered, whilſt they were making hay in a meadow near his houſe; and having received intimations that the prieſts were plotting his death, he retired from his ſee to Dublin. He afterwards made his eſcape in a ſmall veſſel from that port, but was taken by the captain of a dutch man of war, who ſtripped him of all his money and effects, and, when he arrived in Holland, obliged him to pay thirty pounds before he could procure his liberty. From Holland he retired to Baſil in Switzerland, where he continued during the reign of queen Mary. On the acceſſion of queen Elizabeth, he returned from exile, but did not chooſe to go again to Ireland, being ſatisfied with a prebend of Canterbury, in which city he died Nov. 1563, aged 67, and was buried in the cathedral of that place [I].

This prelate has left a celebrated latin work, containing the lives of the moſt eminent writers of Great Britain. It was not at firſt publiſhed complete: when it made its appearance, it was intituled "Summarium illuſtrium majoris Brytanniæ," 4to, Weſel, 1549. It was addreſſed to king Edward VI. and contained only five centuries of writers. He afterwards added four more, and made ſeveral additions and corrections throughout the whole. The title of the book, thus enlarged, is as follows: "Scriptorum illuſtrium majoris Brytanniæ, quam nunc Angliam et Scotiam vocant, Catalogus a Japheto per 3618 annos uſque ad annum hunc Domini 1557, ex Beroſo, Gennadio, Beda, Honorio, Boſtone Burienſi, Frumentario, Capgravo, Boſtio, Burello, Triſſa, Tritemio, Geſnero, Joanne Lelando, atque aliis authoribus collectus, et ix centurias continens." A catalogue of his other works may be ſeen in Fuller.

BALECHOU (Nicholas), born at Arles in 1719, was ſon of a button-ſeller, died ſuddenly at Avignon in the month of Auguſt 1765. He made himſelf famous by his engravings, which obtained him a place in the academy of painting at Paris. He had acquired a peculiar manner of engraving, which gave a mellowneſs and delicacy to his works. When he would, he united the nice finiſhing of Edelink and Nanteuil, with the bold ſtrokes of Mellan. His principal pieces are, 1. Les belles marines, which

[H] Vocacyon of Johan Bale to the biſhopric of Oſſory, Rom. 1553. fol. 16.

[I] Waræus de Script. Hib. lib. ii. cap. 5.

he

he engraved from M. Vernet, among which we ſhould take care to diſtinguiſh the Tempeſts. 2. The portrait of Frederick Auguſtus, elector of Saxony and king of Poland. This portrait, a maſter-piece of engraving, was the fatal cauſe of all his misfortunes, of his excluſion from the academy, and of his forced retreat to Avignon. It was by order of the dauphineſs that he had executed this portrait; and he took proof-impreſſions of it, contrary to the expreſs promiſe he had given to that princeſs. This excellent piece is at the head of the fine collection of the Dreſden gallery. 3. St. Geneviève. The talents of Balechou were not confined to engraving. He had a taſte and ſome ſkill in chymiſtry, which he had ſtudied to a certain extent. It is even not improbable, that a chymical remedy, of which he either took too ſtrong a doſe, or at an improper time, might contribute not a little to his ſudden and premature death.

BALES (Peter), a very extraordinary perſon in his way, and fit to be recorded in a work of this nature. He was a moſt famous maſter in the art of penmanſhip, or fair writing; and one of the firſt inventors (for there ſeems to have been more than one) of ſhort-hand writers [K]. He was born in 1547, and is ſtyled by Anthony Wood "a moſt dextrous perſon in his profeſſion, to the great wonder of ſcholars and others;" who adds, that "he ſpent ſeveral years in ſciences among the Oxonians, particularly as it ſeems in Glouceſter hall: but that ſtudy, which he uſed for a diverſion only, proved at length an employment of profit [L]." He is recorded for his ſkill in micrography, or miniature-writing, in Hollinſhed's chronicle, anno 1575; and Mr. Evelyn alſo has celebrated his wonderful ſkill in this delicate operation of the hand. Hadrian Junius ſpeaking as a miracle of ſomebody who wrote the Apoſtles creed, and the beginning of St. John's goſpel, within the compaſs of a farthing; what would he have ſaid, ſays Mr. Evelyn, of our famous Peter Bales; who, in the year 1575, wrote the Lord's prayer, the creed, decalogue, with two ſhort prayers in latin, his own name, motto, day of the month, year of the Lord, and reign of the queen, to whom he preſented it at Hampton court, all of it written within the circle of a ſingle penny, inchaſed in a ring and borders of gold; and covered with a cryſtal ſo accurately wrought, as to be very plainly legible, to the great admiration of her majeſty, the whole privy council, and ſeveral ambaſſadors then at court? He was farther very dextrous in imitating hand-writing; and, about 1586, was employed by ſecretary Walſingham in certain political manœuvres [M]. We find him at the head of a ſchool, near the Old Bailey, London, in 1590; in which year he publiſhed his

[K] See article Bales, note E, in Biograph. Brit. where there is a curious account of the contrivers and promoters of this art.

[L] Athen. Oxon. vol. i. p. 287.

[M] Numiſmata, p. 286.

"Writing

"Writing Schoolmaſter, in three parts: the firſt teaching ſwift writing; the ſecond, true writing; the third, fair writing." In 1595 he had a great trial of ſkill in the Black-friars with one Daniel Johnſon, for a golden pen of 20l. value, and won it; and a contemporary author farther relates, that he had alſo the arms of Calligraphy given him, which are Azure, a Pen, Or, as a prize, at a trial of ſkill in this art among the beſt penmen in London [N]. In 1597 he republiſhed his "Writing Schoolmaſter," which was in ſuch high reputation, that no leſs than eighteen copies of commendatory verſes, compoſed by learned and ingenious men of that time, were printed before it. Wood ſays, that he was engaged in Eſſex's treaſons in 1600; but Wood was miſtaken [O]: he was only engaged, and very innocently ſo, in ſerving the treacherous purpoſes of one of that earl's mercenary dependents. We know little more of this curious perſon, but that he ſeems to have died about the year 1610.

BALEY (WALTER), an engliſh phyſician, was born at Portſham in Dorſetſhire, and educated at Wincheſter-ſchool. In 1550 he was admitted perpetual fellow of New College, Oxford, and entering upon the phyſic line, was licenſed to practiſe in 1558, while he was proctor of the univerſity. According to the cuſtom of thoſe times he was alſo a divine, for we find him ſoon after prebend in the cathedral of Wells, which office he reſigned in 1579. In 1561 he was appointed queen's profeſſor of phyſic at Oxford, and two years afterwards took his degree of doctor. He at laſt became phyſician to queen Elizabeth, and had a large ſhare of medical practice. He died March 3, 1592, aged 63, and lies buried in the chapel of New College. His writings are principally on the eyes, and contain many fanciful and idle notions. We have alſo a diſcourſe of his concerning the qualities of pepper.

BALGUY (JOHN), an eminent divine of the church of England, in the preſent century, was born Aug. 12, 1686, at Sheffield in Yorkſhire. His father, Thomas Balguy, was maſter of the free grammar ſchool in that place; and from him he received the firſt rudiments of his grammatical education. After his father's death he was put under the tuition of Mr. Daubuz, who ſucceeded to the maſterſhip of the ſame ſchool, Sept. 23, 1696, for whom he always expreſſed a great reſpect. In 1702 he was admitted of St. John's college, Cambridge, under the care of Dr. Edmondſon, and of Dr. Lambert, afterwards maſter of that college. He frequently lamented, in the ſucceeding part of his life, that he had waſted nearly two years of his reſidence there in reading romances. But at the end of that period he had the

[N] Buc's Third Univerſity, printed at the end of Stowe's Annals.

[O] Brit. Biog. Note I.

good fortune to meet with Livy, went through that author with great delight, and thenceforward applied himſelf to ſerious ſtudies. In 1706 he was admitted to the degree of B. A. and to that of M. A. in the year 1726. Soon after he had taken his bachelor's degree he quitted the univerſity, and was engaged for a while in teaching the free ſchool at Sheffield. But whether he was ever choſen maſter, or only employed during a vacancy, does not appear. On the 15th of July 1708, he was taken into the family of Mr. Banks, as private tutor to his ſon, Joſeph Banks, eſq. afterwards of Rereſby in the county of Lincoln, and grandfather of the preſent ſir Joſeph Banks, preſident of the royal ſociety, ſo eminently diſtinguiſhed for his ſkill in natural hiſtory, and the expences, labours, and voyages he has undertaken to promote that department of ſcience. Mr. Balguy, in 1710, was admitted to deacon's orders by Dr. Sharp, archbiſhop of York; and in 1711 he was ordained prieſt by the ſame eminent prelate. In 1711 Sir Henry Liddel beſtowed upon him the donative of Lameſly and Tanfield, in the county of Durham. For the firſt four years after he had obtained this ſmall preferment, he did not intermit one week without writing a new ſermon; and all his ſermons were of his own compoſition. Being deſirous that ſo excellent an example ſhould be followed by his ſon, he deſtroyed almoſt his whole ſtock, and committed at one time 250 to the flames; moſt of which deſerved to have been uſed in the moſt enlightened congregations. Mr. Balguy firſt appeared as an author in the Bangorian controverſy, by publiſhing, in 1718, Silvius's examination of certain doctrines lately taught and defended by the rev. Mr. Stebbing; and in the following year, Silvius's letter to the rev. Dr. Sherlock. Both of theſe performances were written in defence of biſhop Hoadley. In 1720 he wrote, in the ſame cauſe Silvius's defence of a dialogue between a papiſt and a proteſtant, in anſwer to the rev. Mr. Stebbing: to which are added ſeveral remarks and obſervations upon that author's manner of writing. In 1726 he publiſhed A letter to a deiſt, concerning the beauty and excellence of moral virtue; and the ſupport and improvement which it receives from the chriſtian revelation. On the 25th of January 1728, Mr. Balguy was collated by biſhop Hoadley to a prebend in the church of Saliſbury. In the year 1727 or 1728 he preached an aſſize ſermon at Newcaſtle upon Tyne, on the ſubject of party-ſpirit. In 1728 he publiſhed The foundation of moral goodneſs, or a farther enquiry into the original of our idea of virtue. On the 12th of Auguſt 1729 he obtained the vicarage of Northallerton in Yorkſhire, at that time worth only 270l. per annum, on which preferment he continued to his death. This was in ſome meaſure owing to himſelf: for he neglected all the uſual methods of recommending himſelf to people in high ſta-

tions.

tions. He had many invitations from Dr. Blackburne archbiſhop of York, and Dr. Chandler biſhop of Durham; but he conſtantly refuſed to accept of them. In the ſame year he publiſhed The ſecond part of the foundation of moral goodneſs. His next publication was Divine rectitude: or a brief inquiry concerning the moral perfections of the deity; particularly in reſpect to creation and providence. The eſſay on divine rectitude was followed by A ſecond letter to a deiſt. To this ſucceeded The law of truth. In 1741 appeared Mr. Balguy's Eſſay on redemption. This, and his volume of ſermons, including ſix which had been publiſhed before, were the laſt pieces he committed to the preſs: a poſthumous volume was afterwards printed, which contained almoſt the whole of the ſermons he left behind him. Mr. Balguy may juſtly be reckoned among the divines and writers who rank with the great names of Clarke and Hoadl-y. He was the friend of theſe illuſtrious men, and was aſſociated with them in maintaining the cauſe of rational religion and chriſtian liberty. His tracts will be allowed to be maſterly in their kind, by thoſe who may not entirely agree with the philoſophical principles advanced in them; and his ſermons will long be held in eſteem, as ſome of the beſt in the engliſh language. He was remarkable for his moderation to diſſenters of every denomination; not excepting roman catholics; though no man had a greater abhorrence of popery. Among the preſbyterians and quakers he had a number of friends, whom he loved and valued; and with ſeveral of them he kept up a correſpondence of letters as well as viſits. Among other diſſenters of note, he was acquainted with the late lord Barrington, and Philips Glover, eſq. of Lincolnſhire, author of an inquiry concerning virtue and happineſs, publiſhed after his deceaſe in 1751. With the laſt gentleman Mr. Balguy had a philoſophical correſpondence. Having always had a weakly conſtitution, his want of health induced him, in the decline of life, to withdraw almoſt totally from company, excepting what he found at Harrowgate, a place he conſtantly frequented every ſeaſon, and where at laſt he died, Sept. 21, 1748, in the 63d year of his age [p].

BALI (Meula Bali), author of a commentary on the book of kemel pacha, intituled Eſſah al vacaiet, treating on the juriſprudence of the muſulmans. He died in the year of the hegira 977.

BALKINI, the ſurname of Yelaleddin, author of a book intituled Aſulat fi fonum men al olum; Queſtions on ſeveral difficulties of different ſciences. He alſo compoſed another work that bears the name of Mehemmát al mehemmát; theſe are meditations on the meditations of Aſnavi. This Aſnavi

[p] Biographia Britannica.

was ſo called from Aſna, a town of the Upper Thebais. He compoſed ſeveral works on the juriſprudence of the muſulmans, a hiſtory of the doctors of the ſect of Schafei, and a book of Algaz or ænigmas. We have likewiſe by him a diſſertation on hermaphrodites, intituled, Ahkam al khontha. His law-book is called Mehemmat, or meditations.

BALL (JOHN), a pious engliſh divine, died in 1640. We have a work by him intituled The power of godlineſs, fol. 1657, publiſhed by Simon Aſhe. Ball was many years miniſter at Whitmore in Staffordſhire, and bred many pupils, who afterwards became men of note in their days. He was a man of an excellent underſtanding, and well fitted for the ſtation in life which he occupied.

BALLANDEN, or BALLENDEN (ſir John), an elegant ſcottiſh writer of the xvith century [Q]. In his youth he was in great favour with James V. of Scotland, as he himſelf informs us; owing perhaps to his excellent talent for poetry, of which this prince was a great admirer, and had himſelf made conſiderable proficiency therein. After he had gone through a proper courſe of ſtudy, he entered into orders, and was made canon of Roſs and archdeacon of Murray. He likewiſe obtained the office of clerk-regiſter to the court of chancery, which his father had enjoyed before him; but this he held only during the minority of the king, having loſt it afterwards through the factions of the times. By his majeſty's command, he tranſlated into the ſcots language Hector Boetius's hiſtory [R], which was extremely well received both in Scotland and England. He was reſtored to his office of clerk-regiſter in the ſucceeding reign, and was alſo made one of the lords of ſeſſion. He was a moſt zealous romaniſt, and joined his endeavours to thoſe of Dr. Laing, in order to check the progreſs of the reformation; and it is not improbable that the diſputes he was drawn into on this account, proved at length ſo uneaſy to him as to make him leave his native country. He died at Rome A. D. 1550. He wrote ſeveral pieces in verſe as well as proſe [S].

We ſhall here juſt add the title-page of another hiſtorian, as

[Q] See his proem to his coſmography.

[R] It was printed in folio at Edinburgh, A. D. 1536, under this title, "The hiſtory and chronicles of Scotland compilit, and newly correctit and amendit, be the reverend and noble clerk Mr. Hector Boeis, chanon of Aberdene, tranſlatet lately be Mr. John Ballenden, archdene of Murray and chanon of Roſſe, at command of James the fyfte, king of Scottis, imprintet in Edenburg be Thomas Davidſon, dwelling forenens the Fryere wynde."

[S] He tranſlated alſo Boetius's Deſcription of Scotland, and is ſaid to have written a deſcription of his own under the title of "A Deſcription of Albany." He wrote epiſtles, addreſſed to king James; which, it is likely, were once publiſhed, but are not at preſent extant: and many other pieces, which are now ſunk in oblivion, ſuch as viſions, miſcellanies, proems to his proſe works. In the large collection of ſcots poems by Mr. Carmichael, there were ſome of our author's on various ſubjects.

it

it is a work of great ſcarcity and much curioſity: "Gulielmi Ballendeni Scoti Magiſtri ſupplicum libellorum auguſti regis Magnæ Britanniæ. De tribus luminibus romanorum, libri ſexdecim. Pariſiis, 1633," folio.

BALLARD (George)[t], one of thoſe ſingular compoſitions which ſhoot forth without culture, was born at Campden in Glouceſterſhire. Being of a weakly conſtitution, his parents put him to a habit-maker; and in this ſituation he acquired the ſaxon language. The time he employed in learning it was ſtolen from ſleep, after the labour of the day was over. Lord Chedworth, and the gentlemen of his hunt, who uſed to ſpend about a month of the ſeaſon at Campden, heard of his fame, and generouſly offered him an annuity of 100l.; but he modeſtly told them, that 60l. were fully ſufficient to ſatisfy both his wants and his wiſhes. Upon this he retired to Oxford, for the benefit of the Bodleian library; and Dr. Jenner, preſident, made him one of the eight clerks of Magdalen college. He was afterwards one of the univerſity beadles, but died in June 1755, rather young; which is ſuppoſed to have been owing to too intenſe application. He left large collections behind him, but publiſhed only "Memoirs of britiſh ladies, who have been celebrated for their writings or ſkill in the learned languages, arts, and ſciences, 1752," 4to. He drew up an account of Campden church, which was read at the ſociety of antiquaries, Nov. 21, 1771. There is a letter of Mr. Thomas Hearne to Mr. Baker, dated Oxford, July 3, 1735, from which the author of the "Anecdotes" has produced the following ſurly extract: "I know not what additions Mr. George Ballard can make to Mr. Stowe's life; this I know, that being a taylor himſelf, he is a great admirer of that plain honeſt antiquary,"—who was alſo a taylor.

BALLERINI (Peter and Jerom), brothers, born at Verona, the former in 1698, the latter in 1702, were both of them prieſts and ſcholars, eſpecially in eccleſiaſtical hiſtory. United by a common predilection for the ſame ſtudies, no leſs than by the ties of blood, they ſtudied uſually together, dividing their labour according to their particular talents. Subjects purely theological and canonical fell to the lot of Peter; points of hiſtory and criticiſm became the taſk of Jerom. They were both living in 1758. Beſides ſeveral good works of their own, the public is indebted to their care for the correct editions of, 1. The Summa Theologicalis of St. Antoninus, as well as that of St. Raimond de Pegnafort; 2. The Works of St. Leo the Great; 3. Thoſe of Gilbert biſhop of Verona; 4. A complete edition of all the works of cardinal Noris, with notes, diſſertations, &c.

[t] Anecdotes of Bowyer, by Nichols, p. 500.

printed at Verona 1732, 4 vols. fol. 5. A ſmall tract, intituled, Methode d'etudier, tirée des ouvrages de St. Auguſtin, tranſlated from the italian by the abbé Nicolle de la Croix, Paris, 1760, 12mo.

BALLEXSERD, citizen of Geneva, born in 1726, and died in 1774, is known by a good performance, intituled L'education phyſique des enfans, 1762, 8vo. of which M. David, phyſician at Paris, gave a ſecond edition in 1780, with annotations. This diſſertation, crowned by the ſociety of ſciences at Haerlem in 1762, abounds with excellent obſervations. The author begins from the moment of birth, and conducts his pupils to the age of puberty. We have likewiſe of him a diſſertation of no leſs importance than the foregoing, on this queſtion: What are the principal cauſes of the death of ſo great a number of children? This work, publiſhed in 1775, merits the peruſal of all who have a rational affection for their children.

BALLIN (Claud), born at Paris in 1615. He was the ſon of a goldſmith, and became a goldſmith himſelf. He began to be known in the time of cardinal Richelieu, who bought of him four large ſilver baſons, on which Ballin, hardly 19 years old, had curiouſly repreſented the four ages of the world. The cardinal, who was never weary of admiring theſe maſter-pieces of workmanſhip, employed him to make four vaſes, after the antique, to match with the baſons. Ballin brought his art to the ſummit of perfection. He executed for Louis XIV. ſilver tables, girandoles, ſophas, luſtres, vaſes, &c. But that monarch was obliged to convert them all into money, for ſupplying the expences of the tedious war that was terminated by the peace of Ryſwic. Several works by this great artiſt are ſtill remaining at Paris, at St. Denys, and at Pontoiſe, of ſingular beauty and delicacy. On the death of Varin, being appointed to the direction of the dies for ſtriking medals and counters, he ſhewed in theſe little works the ſame taſte he had diſplayed in the larger. To the beauties of the antique he added the graces of the moderns. He died the 22d of Jan. 1678, at the age of 63. He had ſcarcely ever been out of Paris; which is mentioned only to evince the fallacy of the general notion, that in order to excel in the fine arts, it is neceſſary to paſs ſome years in Italy. Launoi, a kinſman of Ballin by marriage, an excellent goldſmith and an expert deſigner, made drawings of almoſt all the works of his relation, previous to the ſale of them by Louis XIV.

BALSAMON (Theodore), patriarch of Antioch in the xiith century, a very learned man, and author of ſeveral books, ſome of which are levelled at the church of Rome. He died in 1214.

BALTHASAR (Christopher), a learned controverſial writer, and proſelyte from popery to proteſtantiſm in the xviith century. He had chiefly ſtudied eccleſiaſtical hiſtory; in the courſe

of which he became ſo diſguſted with the catholic religion, that he quitted his advantageous poſt of king's advocate, at Auxerre in France, to embrace the doctrines of the reformed; and leaving all his relations and connections, went to reſide at Charenton. The national ſynod of Loudun in 1659 granted him a penſion of 750 livres, to be paid by all the churches of France. He wrote ſeveral diſſertations againſt cardinal Baronius, which have not been ſuffered to circulate freely by the roman catholics.

BALTHAZARINI (ſurnamed Beaujoyeux), a famous italian muſician, lived in the reign of Henry III. of France. The marechal de Briſſac, governor in Piemont, ſent this muſician to the king, together with the whole band of violins, of which he was chief. The queen conferred on him the place of her valet-de-chambre; and Henry, after her example, gave him the ſame office in his houſe. Balthazarini was the delight of the court, as well by his ſkill on the violin, as by his invention of ballads, of pieces of muſic, feſtivities, and repreſentations. It was he who compoſed in 1581 the ballet of the nuptials of the duc de Joyeuſe with mademoiſelle de Vaudemont, ſiſter of the queen, a ballet that was repreſented with extraordinary pomp; it was printed under the title of Ballet Comique de la Reine, fait aux Noces de M. le duc de Joyeuſe and de Mademoiſelle de Vaudemont.

BALTUS (John Francis), born at Metz in 1667, entered himſelf of the ſociety of jeſuits, which eſteemed and employed him. He died librarian of Rheims, the 9th of March 1743, at the age of 76. Several works of his are in poſſeſſion of the public: 1. Anſwer to the hiſtory of the oracles by Fontenelle, Straſb. 1708, 8vo. Almoſt the whole of this anſwer is copied in the refutation of Vandale by George Moebius. It has been very unwarrantably aſſerted that this illuſtrious academician thought good to keep a profound ſilence, looking upon his work as a juvenile production, which ought to drop into oblivion, and which pere Baltus had confuted. Fontenelle never thought it impoſſible to anſwer the jeſuit; but the hiſtory of the truths diſcovered by the academy of ſciences left him too little leiſure for examining into the oracles of paganiſm. Beſides, he had ſuch a mortal antipathy to quarrels, that, to uſe his own expreſſions, "he had rather the devil ſhould paſs for a prophet, than he loſe his time and his temper by diſputing about it." 2. Defenſe des SS. PP. accuſés de Platoniſme, 4to, 1711. 3. La religion chretienne prouvée par l'accompliſſement des propheties, 4to, 1728, a treatiſe that has been ſince eclipſed by the work of M. de Pompignan, archbiſhop of Vienne, on the ſame ſubject. 4. Defenſe des Propheties de la Religion chretienne, 12mo, 3 vols. 1737, &c.

BALUZE (Stephen), a french writer, born in 1631, at

Tulles, in the province of Guienne [u]. He received the rudiments of his education at Tulles, and went to finiſh it at Toulouſe, where he obtained a ſcholarſhip in the college of St. Martial. In 1656, Peter de Marca, archbiſhop of Toulouſe, invited him to Paris, which invitation he accepted, and in a little time gained the eſteem and entire confidence of this prelate. But upon the death of the archbiſhop, which happened in June 1662, Baluze found himſelf under a neceſſity of looking out for another patron. He was agreeably prevented by M. Tellier, afterwards chancellor of France, who having an intention to engage him in the ſervice of abbé le Tellier his ſon, afterwards archbiſhop of Rheims, made him ſeveral conſiderable preſents. Some obſtacles, however, having happened to prevent the ſucceſs of this affair, and Mr. Colbert having offered to make Baluze his library-keeper, he accepted of this office, but not till he obtained the conſent of M. le Tellier for that purpoſe [x]. He continued in this employment till ſome time after the death of M. Colbert; when, not finding things ſo agreeable under the archbiſhop of Rouen, he declined being any longer librarian. It muſt be obſerved, however, that the excellent collection of manuſcripts, and many other books, which are to be found in that library, are owing to his care and advice [y].

In 1670 he was appointed profeſſor of canon-law in the royal college, with this mark of reſpect, that the profeſſorſhip was inſtituted by the king on his account. In 1668 the abbé Faget had publiſhed ſeveral works of de Marca; and having in his life prefixed thereto aſſerted, that the archbiſhop, at his death, had ordered Baluze to give up all his papers in his poſſeſſion to the preſident de Marca his ſon; this raiſed the reſentment of Baluze, who vindicated himſelf in ſeveral ſevere letters, which he wrote againſt the abbé Faget. In 1693 he publiſhed his "Lives of the popes of Avignon;" with which the king was ſo much pleaſed, that he gave him a penſion, and appointed him director of the royal college. But he ſoon felt the uncertainty of favours from a court; for, having attached himſelf to the cardinal Bouillon, who had engaged him to write the hiſtory of his family, he became involved in his diſgrace, and received a lettre de cachet, ordering him to retire to Lyons. The only favour he could obtain was, not to be removed to ſuch a diſtance: he was ſent firſt to Roan, then to Tours, and afterwards to Orleans. He was recalled upon the peace, but never employed again as a profeſſor or director of the royal college, nor could he recover his penſion. He lived now at a conſiderable diſtance from Paris, and was above eighty years of age, yet ſtill continued his application to his ſtudies: he was engaged in publiſhing St.

[u] Niceron, Memoirs, &c. tom. i. [x] Ib. p. 190. [y] Ib. p. 191.

Cyprian's

Cyprian's works, when he was carried off by death, on the 28th of July 1718 [z].

Baluze has left the world little of his own compoſition; yet it is allowed there are few writers who have done greater ſervice to the public, by collecting from all parts the antient manuſcripts, and illuſtrating them with notes. He was extremely verſed in this kind of knowledge, and was perfectly acquainted with profane as well as eccleſiaſtical hiſtory, and the canon law, both antient and modern. He kept a correſpondence with all the men of learning in France, and other countries. His converſation was eaſy and agreeable, and even in his old age he retained great vivacity. He ſhewed ſomewhat of caprice in his laſt will, by appointing a woman, no way related to him, his ſole legatee, and leaving nothing to his family and ſervants [A].

BALZAC (JOHN LEWIS GUEZ DE), a french writer, born in 1594 at Angouleme [B]. About 17 years of age he went to Holland, where he compoſed a diſcourſe on the ſtate of the United Provinces. He accompanied alſo the duke d'Epernon to ſeveral places. In 1621 he was taken into the ſervice of the cardinal de la Valette, with whom he ſpent eighteen months at Rome. Upon his return from thence, he retired to his eſtate at Balzac, where he remained for ſeveral years, till he was drawn from thence by the hopes he had conceived of raiſing his fortune under cardinal Richelieu, who had formerly courted his friendſhip; but being in a few years tired of the ſlaviſh and dependent ſtate of a court-life, he went again to his country retirement: all he obtained from the court was a penſion of two thouſand livres, with the addition of the titles of counſellor of ſtate and hiſtoriographer of France, which he uſed to call magnificent trifles. He was much eſteemed as a writer, eſpecially for his letters, which went through ſeveral editions. Voltaire [c] allows him the merit of having given numbers and harmony to the french proſe, but cenſures his ſtyle as ſomewhat bombaſt. There were in his own time alſo ſome critics who ſtarted up againſt him: the chief of theſe was a young Feuillant, named Don André de St. Denis, who wrote a piece intituled, "The conformity of M. de Balzac's eloquence, with that of the greateſt men in the paſt and preſent times." Although this piece was not printed, yet it paſſed from hand to hand as much as if it had been printed. This made Balzac wiſh to have it publicly refuted, which was accordingly done by prior Ogier in 1627. Father Goulu, general of the Feuillants, undertook the cauſe of brother André, and, under the title of Phyllarchus, wrote two volumes of letters againſt Balzac. Several other pieces were

[z] Niceron, p. 193. See alſo Voltaire's Age of Lewis XIV. in the liſt of authors.

[A] Niceron, p. 194.
[B] Niceron, tom. xxiii.
[c] Age of Lewis XIV. vol. ii. cap. 29.

alſo

alſo written againſt him, but he did not think proper then to anſwer his adverſaries: he did indeed write an apology for himſelf, but this was never made public till it appeared with ſome other pieces of his in the year 1645 [D]. The death of his chief adverſary father Goulu having happened in 1629, put an end to all his diſputes, and reſtored him to a ſtate of tranquillity; for Don André de St. Denis, who had been the firſt aggreſſor, became heartily reconciled, and went to pay him a viſit at Balzac.

Balzac had but an infirm conſtitution, inſomuch that, when he was only 30 years of age, he uſed to ſay he was older than his father; and that he was as much decayed as a ſhip after her third voyage to the Indies; nevertheleſs, he lived till he was 60, when he died Feb. 18, 1654, and was interred in the hoſpital of Notre Dame des Anges. He bequeathed twelve thouſand livres to this hoſpital, and left an eſtate of an hundred franks per annum, to be employed every two years for a prize to him who, in the judgment of the french academy, ſhould compoſe the beſt diſcourſe on ſome moral ſubject. The prize is a golden medal, repreſenting on one ſide St. Lewis, and on the other a crown of laurel, with this motto, *A l'Immortalité*, which is the device of the academy.

BAMBOCHE (a nick-name, in which was ſunk his real one, Peter de Laër, and which was given him for his deformity), born in Holland about 1613, died, aged 60. His works are ſingularly eſteemed, eſpecially in Holland. The italians relate wonders of his eaſe of performance, while he ſtudied and formed himſelf at Rome. The variations of the atmoſphere uſed to be repreſented by him with admirable nature.

BANCHI (SERAPHIN), a dominican of Florence, and D. D. came to France for the firſt time, in order to proſecute his ſtudies; and afterwards again for acquainting Ferdinand I. grand duke of Tuſcany with the lamentable diſturbances then raging in France. Banchi being at Lyons in 1593, Peter Barriére, a young man of 27, a crack brained fanatic, communicated to him the deſign he had formed of aſſaſſinating Henry IV. This dominican was more diſcreet than two prieſts and a capuchin to whom Barriére had diſcloſed his horrible project. He gave intimation of it to a lord of the court, who, running immediately to the king at Melun, met Barriére ready to commit his parri-

[D] The following is a liſt of his works: 1. Letters. 1624, 8vo. 2. Le Prince. 1631, 4to. 3. Diſcours ſur une tragedie, Herodes Infanticida. 1636. 4. Diſcourſe politique ſur l'état des Provinces Unies. Leyde, 1638. 5. Oeuvres diverſes. 1644, 4to. 6. Le Barbon. 1648, 8vo. 7. Carminum libri iii. ejuſdem epiſtolæ ſelectæ. Pariſ. 1650. 8. Socrate Chretienné, et autres œuvres. 1652. 9. Lettres familiaires à M. Chapelain. 1656. 10. Entretiens. 1657. 11. Ariſtippe. 1658. 4to. All the above works were collected, and printed at Paris in 1665, with a preface by abbé de Caſſagnes.

cide.

cide. The king rewarded his zeal by appointing him biſhop of Angoulême: but this dominican reſigned it in 1608, in order to live as a mere recluſe in the monaſtery of St. Jacques de Paris, where he died ſome years afterwards. We have ſeveral works of his, in which he juſtifies himſelf for having betrayed the confeſſion of Peter Barriére, which he never confeſſed. 1. Hiſtoire prodigieuſe du parricide de Barriére, 1594, 8vo. p. 40. 2. Apologie contre les jugemens teméraires de ceux qui ont penſé conſerver la religion catholique en faiſant aſſaſſiner les trés chretiens rois de France, Paris, 1596, 8vo. 3. Le Roſaire ſpirituel de la ſacrée Vierge Marie, Paris, 1610, 12mo. &c.

BANCK (Laurence), a ſwede, profeſſor of law at Norkoping his native place, died in 1662, leaving behind him ſeveral works of juriſprudence. The moſt known is, Taxa Cancellariæ Romanæ. Franeker 1652, 8vo. We have alſo by him a ſenſible treatiſe De la Tyrannie du Pape.

BANCROFT (Richard), was born near Mancheſter in 1545, and ſtudied in Jeſus college, Oxford, where he took his degrees, and ſoon after was appointed chaplain to queen Elizabeth, by whom he was promoted to the ſee of London, in which ſtation he continued till the death of Dr. Whitgift, when he was tranſlated to the archiepiſcopal ſee of Canterbury. He had the higheſt notions of church power that ever were entertained by any proteſtant biſhop, except Laud, and was a ſtrenuous friend of the royal prerogative, in which he followed the dictates of his own conſcience, and the genius of the times. At the conference, held before the king at Hampton Court, he delivered an oration full of the moſt abject flattery, comparing king James I. to Solomon for wiſdom, Paul for learning, and Hezekiah for piety. He ſtrove hard to eſtabliſh epiſcopacy in Scotland, and it may be ſaid of this prelate, that he laid the foundation on which archbiſhop Laud raiſed a ſuperſtructure. Died at Lambeth 1610 [E].

BANDARRA (Gonzales), a poor portugueze cobler, played the ſame part in his country which Noſtradamus and Maître Adam had played in France: he propheſied, he verſified. The holy office, not very favourable to this two-fold folly, cauſed him to appear at an auto-da-fé, habited in a ſan-benito, in 1541. However, he was not burned, ſince he did not die till 1556. All remembrance of him was extinct in 1640, when the duke of Braganza mounted the throne; but the politicians, imagining that this revolution had been foretold in his prophecies, revived them with enthuſiaſm.

BANDELLO (Matthew), a dominican monk, the well-known author of a collection of novels, in the taſte of Boccace,

[E] Granger.

was born at Caſtelnuovo, in the Milaneſe, towards the cloſe of the xvth century. The ſpaniards, after the battle of Pavia in 1525, having rendered themſelves maſters of Milan, the eſtates of his family, devoted to France, were confiſcated, and his paternal manſion was burnt. Being forced to make his eſcape in diſguiſe, he wandered about from city to city, till at length he attached himſelf to Cæſar Fregoſa, whom he followed into France, and who gave him an aſylum on an eſtate he poſſeſſed near to Agen. The biſhopric of that city falling vacant in 1550, he was appointed to it by Henry II. Bandello, fond of the poets, antient and modern, addicted himſelf much more to the belles-lettres than to the government of his dioceſe. He filled the epiſcopal chair of Agen for ſeveral years, and died about 1561, at the château de Bazens, the country-ſeat of the biſhops of Agen. His monument is ſtill to be ſeen in the church of the Jacobins du port St. Marie. He had reſigned the biſhopric of Agen in 1555, when his ſucceſſor Janus Fregoſa, ſon of the unhappy Cæſar, aſſaſſinated by the marquis de Guaſt, had attained his 27th year. Henry II. who had a regard for the Fregoſas, had agreed with the pope, on the death of the cardinal de Lorraine, biſhop of Agen, to give, by interim, this biſhopric to Bandello, till Janus ſhould arrive at the age required. Bandello conſented to this arrangement, and gave up the ſee according to promiſe. The beſt edition of his novels, is that of Lucca, 1554, 3 vols. 4to. to which belongs a fourth volume, printed at Lyons in 1573, 8vo. This edition is ſcarce and dear. Thoſe of Milan, 1560, 3 vols. 8vo. and of Venice 1566, 3 vols. 4to. are curtailed and but little eſteemed; but that of London, 1740, 4 vols. 4to, is conformable to the firſt. Boaiſteau and Belleforeſt tranſlated a part of them into french, Lyons, 1616, et ſeq. 7 vols. 16to. It is entirely without reaſon that ſome have pretended that theſe novels are not by him, but were compoſed by a certain John Bandello a Luccheſe, ſince the author declares himſelf to be of Lombardy, and even marks Caſtelnuovo as the place of his nativity. On the other hand, Joſeph Scaliger, his contemporary, and his friend, who calls him Bandellus Inſuber, poſitively aſſerts that he compoſed his novels at Agen. Fontanini is egregiouſly miſtaken in making him the author of a latin tranſlation of the hiſtory of Hegeſippus, which he confounds with the novel of Boccace intituled Sito è Giſippo, which Bandello did really tranſlate into latin. We have of him likewiſe le Tre Parche; and a collection of poems intituled Canti xi. compoſti del Bandello, delle lodi della ſignora Lucrezia Gonzaga, &c. printed at Agen in 1545. 8vo. which is exceſſively ſcarce, and ſought after by the curious.

BANDINELLI (Baccio), born at Florence in 1487, died there

there in 1559. He diſtinguiſhed himſelf in ſculpture, in painting and in deſigning. His pictures are defective in colouring, though the drawings of them were almoſt worthy of Michael Angelo. His chiſel was more excellent than his pencil. His copy of the famous Laocoon in the garden of the Medici at Florence is eſpecially admired.

BANDURI (ANSELM), a benedictine monk of the congregation of Méléda, was born at Raguſa in Dalmatia. He came into France in 1502 to proſecute his ſtudies. The grand duke of Tuſcany, who deſigned to place him at the head of the univerſity of Piſa, provided him with all neceſſaries. The academy of inſcriptions admitted him of their body in 1715, and the duke of Orleans appointed him in 1724 to be his librarian. He now quitted the abbey of St. Germain-des-Prés, where he had lodged ſince his arrival in France. He died in 1743, aged 72. His writings are: 1. Imperium Orientale; ſive Antiquitates Conſtantinopolitanæ, 1711, fol. 2 vol. 2. Numiſmata Imperatorum Romanorum, à Trajano Decio, ad Paleologos Auguſtos. This collection, printed in 1718, in 2 vols. folio, and embelliſhed with a bibliotheque numiſmatique, was republiſhed at Hamburgh in 1719, 4to. by the care of John Albert Fabricius, with a collection of diſſertations by ſeveral of the learned in medals. Banduri is to be ranked much above the herd of compilers.

BANIER (ANTHONY), licentiate in laws, member of the academy of inſcriptions and belles lettres, and an eccleſiaſtic in the dioceſe of Clermont, in Auvergne, where he applied himſelf to his ſeveral ſtudies, except philoſophy, to purſue which he went to Paris, was born in 1673. His parents being too poor to maintain him in this city, commanded him to return home; but the friendſhips he had contracted, and the pleaſure they gave him, were more irreſiſtible than the authority of his relations; for he told them, that he was determined to remain where he was, and ſeek, in the exertion of his abilities, for thoſe reſources which, from their indigence, he had not any reaſon to expect. He was very ſhortly afterwards received into the family of Monſieur du Metz, preſident of the chamber of accounts, who intruſted to him the education of his ſons, who always honoured him with their patronage and eſteem. The exerciſes which he had ſet for theſe young gentlemen gave birth to his "Hiſtorical Explanation of Fables," and, in ſome meaſure, determined the author to make mythology the principal object of his ſtudies during the remainder of his life.

This work appeared at firſt only in two volumes 12mo; but the uncommon taſte and erudition diſcovered through the whole were the cauſes of his obtaining, in the year 1714, an admiſſion into the academy of inſcriptions and belles lettres, as one of their

their ſcholars. In 1716, this order was ſuppreſſed, and that of the aſſociates augmented to 10, of which number was Banier. In 1729, he was elected one of their penſioners. In 1715, he publiſhed a new edition of his "Explanation of Fables," in dialogues, to which he annexed a third volume; ſo great was the difference between this edition and the former, that it became juſtly entitled to all the merits of a new performance. Beſides the five dialogues, which he has added here, on ſubjects either not treated of in his former undertaking, or elſe very ſlightly mentioned, there is ſcarcely a ſingle article which has not been retouched, and enriched by new conjectures; or rendered more valuable by the multitude of proofs which are advanced in its ſupport. "Until that time," ſays the abbé du Freſnoy, in his catalogue of hiſtorians, "the origin of ancient fables had never been explained with ſuch knowledge and diſcernment: mythology is ſought after at its firſt ſource, profane hiſtory. Here are no endeavours to mark out its affinity to the ſacred writings: and it is more than probable that the ill ſucceſs which Huet biſhop of Avranches, Bochart, and many others met with in their attempts of this kind, was the chief reaſon to induce Banier to drop ſo fruitleſs an undertaking. This however is a work in which the author, without loſing himſelf in the labyrinth of a ſcience which is but too often leſs replete with uſe than oſtentation, has not only unravelled all the notions which the ancients, even of the remoteſt times, had entertained of their deities, but traced out, with equal judgment and preciſion, the progreſs of their religious worſhip in the ſucceeding ages of the world."

The turn which Banier had for reſearches of this nature, perpetually incited him to carry them to their utmoſt ſtretch: his knowledge of the learned languages made him, perhaps of all others, the moſt equal to the taſk; nor can there be more convincing inſtances of his excellence as a writer, than his hiſtorical explanation, and the 30 diſſertations before the academy of belles-lettres, which are now printed in the memoirs of that body, either entire or by extracts. The liſts may be ſeen in the third volume of the panegyrics upon their deceaſed members, printed in 12mo, at Paris, 1740. There are alſo to be found the titles of many other eſſays, on ſubjects different from mythology, and which prove in how extenſive a circle the abilities of Banier were capable of moving. In 1725, he gave new life to "The treatiſes on Hiſtory and Literature," under the fictitious name of Vigneul Marville, but whoſe real author was Bonaventure d'Argonne, a carthuſian friar. Three editions of this work had been already publiſhed, and in the third volume of the third edition, which was an appendix to the whole, ſcarce any thing appeared but articles relating to the former part of it,

and

and an index referring to the pages in which the principal matters were contained. Banier added thoſe articles to their proper ſubjects in the two firſt volumes, which were injudiciouſly deſigned to have been read as detached pieces in the third. And in return for having ſtripped this laſt volume, and making it of ſuch poor conſequence, the able editor has replaced it by a new one; which is filled with tracts of hiſtory, anecdotes of literature, critical remarks, compariſons, extracts from ſcarce and valuable books, ſentiments on various authors, refutations of errors and ridiculous cuſtoms; together with memorable ſayings and lively repartees.

Of equal ſervice was Banier to the third voyage of Paul Lucas into Ægypt; and that of Cornelius Bruyn, or Le Brun. That of Paul Lucas appeared in 1719, at Rouen, in three vols. 12mo. With regard to Corn. Le Brun, his voyage to the Levant was publiſhed in 1714, at Amſterdam, in folio: and his voyage to the Eaſt Indies came alſo out in folio, at the ſame place, 1718. Some bookſellers at Rouen, chooſing to reprint them both, intruſted the reviſing of them to Banier, who made ſeveral alterations, and added ſome remarks. This republication appeared in 1725, in five vols. 4to. but the dutch edition is the beſt. His engagements with this work were however unable to prevent his application to mythology, his favourite ſtudy, the fruits of which appeared during the laſt 10 years of his life; in his tranſlation of the metamorphoſes of Ovid, with hiſtorical remarks and explanations, publiſhed 1732, at Amſterdam, in folio, finely ornamented with copper plates, by Picart, and reprinted at Paris 1738, in two vols. 4to: and in his "Mythology, or Fables explained by hiſtory," a work full of the moſt important matter, printed at Paris, 1740, in two different forms, the one in three vols. 4to, and the other in ſeveral 12mo. The eighth volume of this extenſive work treats of thoſe public and ſolemn ceremonies of the greeks, which compoſed a part of the religion of the ancients, and which were inſtituted in their age of heroes.

The abbé already began to perceive the attacks of a diſtemper, which ſeemed to be conducting him inſenſibly to the grave, when ſome bookſellers at Paris prevailed upon him to ſuperintend the new edition, which they deſigned to give, of "A general hiſtory of the ceremonies, manners, and religious cuſtoms of all the nations in the world;" a magnificent edition of which had made its appearance, about 20 years before, in Holland. Banier embarked in this attempt, with l'abbé le Maſcrier, a jeſuit, who had aſſiſted in the french tranſlation from Thuanus. This, which was finiſhed in 1741, in ſeven volumes folio, is much more valuable than the dutch edition; as there are in it numberleſs corrections, a large quantity of articles, and ſeveral

new

new diſſertations, written by theſe ingenious compilers. The dutch author, particularly where he mentions the cuſtoms and ceremonies of the roman church, is more occupied in attempting to make his readers laugh, than ſolidly to inſtruct them. The new editors, whilſt they retained theſe paſſages, were alſo careful to amend them. The abbé Banier died on Nov. 19, 1741, in the 69th year of his age. An engliſh tranſlation of his Mythology and Fables of the Ancients, was publiſhed in London, 1741, in four vols. 8vo.

BANISTER (John), an eminent phyſician of the xvith century [F]. He ſtudied philoſophy for ſome time at Oxford, and afterwards having entered upon the department of phyſic, applied himſelf entirely to that faculty and ſurgery. In July 1573, he took the degree of bachelor in phyſic, and was admitted to practice. He removed from Oxford to Nottingham, where he lived many years, and was in high eſteem for his ſkill in phyſic and ſurgery. He has left ſeveral works on theſe ſubjects [G].

BANISTER (Richard), the younger. All that we know of this phyſician is derived from his works, by which it appears that he was educated under his near kinſman John Baniſter, before mentioned. He appears to have confined his ſtudies and practice to the diſeaſes of the eyes, ears, hare-lip, and the wry neck, in which he acquired a great reputation. His uſual place of reſidence was at Stamford in Lincolnſhire, but he generally viſited London in ſpring and autumn. In 1621 or 2, he mentions having cured 24 blind perſons at Norwich, of which he obtained a certificate from the mayor and aldermen. He was then old, as he mentions the period of his days nigh approaching, and his intention for the future to reſt at home. His language in his works is that of the old herbaliſt. The time of his death is uncertain [H].

BANKS (Sir John), born at Keſwick in Cumberland, and educated in Queen's college, Oxford, where he took one degree, and then removed to Gray's Inn, London, where he diſtinguiſhed himſelf by a thorough knowledge of the law, and became one of the moſt eminent barriſters of his age. In 1630, he was appointed attorney-general to prince Charles, and at the ſame time reader and treaſurer of Gray's Inn. In 1634, he was made chief

[F] Wood's Athen. Oxon.

[G] 1. A needfull, new, and neceſſary treatiſe of chirurgery, briefly comprehending the general and particular curation of ulcers, 1575, 8vo. 2. Certain experiments of his own invention, &c. 3. Hiſtory of man, ſucked from the ſap of the moſt approved anatomiſts, &c. in nine books, 1578. 4. Compendious chirurgery, gathered and tranſlated eſpecially out of Wecker, &c. 1589, 8vo. 5. Antidotary chirurgical, containing variety of all ſorts of medicines, &c. 1589, 8vo.

Several years after his death, in 1663, his works were publiſhed at London in 4to, in ſix books. The firſt three books, Of tumours, wounds, and ulcers in general and particular. 4. Of fractures and luxations. 5. Of the curation of ulcers. And, 6. The antidotary, above-mentioned.

[H] Aikin's Biog. Mem. of Medicine.

juſtice

juſtice of the King's Bench, and afterwards of the Common Pleas. The univerſity of Oxford conferred the degree of LL.D. upon him, and he died in that city December 28, 1644. He wrote ſeveral treatiſes on the law, but they ſtill remain in MS.

BANKS (JOHN), an engliſh miſcellaneous writer of note, was born at Sunning in Berkſhire, in 1709, and put apprentice to a weaver at Reading; but accidentally breaking his arm before the expiration of his time, he was unable to follow his trade, and by this misfortune was reduced to great ſtraits. Ten pounds being left him by a relation, he came up to London, and ſet up a book-ſtall in Spital-fields, hoping to be as lucky as Duck, who about this time lifted himſelf to notice by his poem called The Threſher, in imitation of which Banks wrote The Weaver's Miſcellany, but without ſucceſs, neither did he himſelf eſteem this piece. He quitted this ſettlement, and lived ſome time with a bookbinder, employing his leiſure hours in the compoſition of ſmall poems for a collection of which he ſollicited a ſubſcription, and accordingly ſent his propoſals with a poem to Mr. Pope, who anſwered him in a letter, and ſubſcribed for two ſets. He was afterwards concerned in a large work in folio, intituled the Life of Chriſt, which was drawn up with much piety and exactneſs. He alſo wrote the celebrated Critical Review of the Life of Oliver Cromwell, 12mo. which has been often printed. Towards the end of his life he was employed in writing the Old England and Weſtminſter Journals. He died of a nervous diſorder at Iſlington, April 19, 1751 [I].

BANKS (JOHN), was bred an attorney at law, and belonged to the ſociety of New-Inn [K]. The dry ſtudy of the law however not being ſo ſuitable to his natural diſpoſition as the more elevated flights of poetical imagination, he quitted the purſuit of riches in the inns of court, for paying his attendance on thoſe ragged jades the Muſes in the theatre. Here however he found his rewards by no means adequate to his deſerts. His emoluments at the beſt were precarious, and the various ſucceſſes of his pieces too feelingly convinced him of the error in his choice. This however did not prevent him from purſuing with cheerfulneſs the path he had taken; his thirſt of fame, and warmth of poetic enthuſiaſm, alleviating to his imagination many diſagreeable circumſtances, into which indigence, the too frequent attendant on poetical purſuits, often threw him. His turn was entirely to tragedy; his merit in which is of a peculiar kind. For at the ſame time that his language muſt be confeſſed to be extremely unpoetical, and his numbers uncouth and inharmonious; nay, even his characters, very far from being ſtrongly marked or diſtinguiſhed, and his epiſodes extremely irregular;

[I] Floyd. [K] Biograph. Dramat.

yet it is impoſſible to avoid being deeply affected at the repreſentation, and even at the reading of his tragic pieces. This is owing in general to a happy choice of his ſubjects, which are all borrowed from hiſtory, either real or romantic, and indeed moſt of them from circumſtances in the annals of our own country, which, not only from their being familiar to our continual recollection, but even from their having ſome degree of relation to ourſelves, we are apt to receive with a kind of partial pre-poſſeſſion, and a pre-determination to be pleaſed. He has conſtantly choſen as the baſis of his plays ſuch tales as were in themſelves and their well-known cataſtrophes moſt truly adapted to the purpoſes of the drama. He has indeed but little varied from the ſtrictneſs of hiſtorical facts, yet he ſeems to have made it his conſtant rule to keep the ſcene perpetually alive, and never ſuffer his characters to droop. His verſe is not poetry, but proſe run mad. Yet will the falſe gem ſometimes approach ſo near in glitter to the true one, at leaſt in the eyes of all but the real connoiſſeurs (and how ſmall a part of an audience are to be ranked in this claſs will need no ghoſt to inform us), that bombaſt will frequently paſs for the true ſublime; and where it is rendered the vehicle of incidents in themſelves affecting, and in which the heart is apt to take an intereſt, it will perhaps be found to have a ſtronger power on the human paſſions than even that property to which it is in reality no more than a bare ſuccedaneum. And it is only to be accounted for from theſe principles that Mr. Banks's writings have in general drawn more tears from the eyes, and excited more terror in the breaſts even of judicious audiences, than thoſe of much more correct and more truly poetical authors. The tragedies he has left behind him are ſeven in number, yet few of them have been performed for ſome years paſt, excepting "The Unhappy Favourite, or Earl of Eſſex," which continued till very lately a ſtock tragedy at both theatres. The writers on dramatic ſubjects have not aſcertained either the year of the birth, or that of the death of this author. His laſt remains however lie interred in the church of St. James, Weſtminſter.

BAPTIST (JOHN), who was alſo ſurnamed MONNOYER, a painter of ſome note, who reſided many years in England, was born at Liſle in Flanders in 1635. He was brought up at Antwerp, where his buſineſs was hiſtory painting; but finding that his genius more ſtrongly inclined him to the painting of flowers, he applied his talents in that way, and in which branch he became one of the greateſt maſters. When Le Brun had undertaken to paint the palace of Verſailles, he employed Baptiſt to do the flower-part, wherein he diſplayed great excellence. The duke of Montague being then ambaſſador in France, and obſerving the merit of Baptiſt's performances, invited him

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over into England, and employed him, in conjunction with La Foſſe and Rouſſeau, to embelliſh Montague houſe, which is now the Britiſh Muſeum; the repoſitory of many curioſities of art and nature, and the repoſitory alſo of many of the fineſt productions of Baptiſt. "His pictures (ſays Mr. Pilkington in his Dictionary of Painters) are not ſo exquiſitely finiſhed as thoſe of Van Huyſum; but his compoſition and colouring are in a bolder ſtyle. His flowers have generally a remarkable freedom and looſeneſs, as well in the diſpoſition, as in pencilling; together with a tone of colouring, that is lively, admirable, and nature itſelf. The diſpoſition of his objects is ſurpriſingly elegant and beautiful; and in that reſpect his compoſitions are eaſily known, and as eaſily diſtinguiſhed from the performances of others." A celebrated performance of this artiſt is a looking-glaſs preſerved in Kenſington palace, which he decorated with a garland of flowers for queen Mary; and it is mentioned as a remarkable circumſtance, that her majeſty ſat by him during the greateſt part of the time that he was employed in painting it. He painted, for the duke of Ormond, ſix pictures of eaſt indian birds, after nature, which were in that nobleman's collection at Kilkenny in Ireland, and afterwards came into the poſſeſſion of Mr. Pilkington. He died in England in the year 1699, and was buried in London. There is a print of Baptiſt, from a painting of ſir Godfrey Kneller, in Mr. Walpole's Anecdotes of painting in England. He had a ſon, named Anthony Baptiſt, who alſo painted flowers; and, in the ſtyle and manner of his father, had great merit.—There was alſo another painter known by the name of John Baptiſt, whoſe ſurname was GASPARS, and who was commonly called Lely's Baptiſt. He was born at Antwerp, and was a diſciple of Thomas Willebores Boſchaert. During the civil war he came to England, and entered into the ſervice of general Lambert; but after the reſtoration he was employed by ſir Peter Lely, to paint the attitudes and draperies of his portraits. He was engaged in the ſame buſineſs under Riley and ſir Godfrey Kneller. The portrait of Charles II. in Painters' Hall, and another of the ſame prince, with mathematical inſtruments, in the hall of St. Bartholomew's Hoſpital, were painted by this Baptiſt, who died in 1691, and was buried at St. James's [L].

BAPTISTIN (JOHN BAPTISTE STRUK, ſo called), a muſician, born at Florence, died about the year 1740. He compoſed three operas, viz. Meleager, Manto the fairy, and Polydore. His reputation is chiefly founded on cantatas. Thoſe of Democritus and Heraclitus are admirable for their muſic, which is truly pictu-

[L] Biograph. Britannica.

resque. It was he who first made the violoncello known in France, on which instrument he played in a superior style.

BARANZANO (Redemptus), a barnabite monk, born at Serravalle, in the environs of Verceil in Piémont, in 1590, was made professor of philosophy and mathematics at Anneci, where he was much distinguished by the acuteness of his genius. The general of his order having sent him into France for forming some establishments there, he proceeded to Paris, where he acquired a reputation both as a philosopher and as a preacher. He was one of the first that had the courage to abandon the trammels of Aristotle. He died at Montargis the 23d of December 1622, aged only 33. La Mothe le Vayer classes him among the foremost of the learned in his time. He adds that Baranzano had several times assured him that he would appear to him, if he should depart the first out of this world: but he did not keep his word. Lord chancellor Bacon had as great an esteem for him as la Mothe le Vayer. Notwithstanding that the systems opposed by this barnabite to those of Aristotle have not become current, it is to be presumed that he would have made something more of them if he had not been snatched away by death at the beginning of his career. There are by him: 1. Campus Philosophicus, 1620, 8vo. 2. Uranoscopia, seu universa doctrina de Cœlo, 1617, folio. 3. De novis Opinionibus Physicis, 8vo. 1617.

BARATIER (John Philip), a prodigy of his kind, and whom Baillet, if he had lived in his time, would have placed at the head of his "Enfans Célèbres," was born at Schwoback, in the margravate of Brandenburg-Anspach, the 19th of January 1721 [M]. His father Francis had quitted France, for the sake of professing the religion of Calvin; and was then pastor of the calvinist church of Schwoback. He took upon himself the care of his son's education, and taught him languages without study, and almost without his perceiving that he was learning them, by only introducing words of different languages as it were casually into conversation with him. By this means, when he was but four years old, he spoke every day french to his mother, latin to his father, and german to the maid; without the least perplexity to himself, or the least confusion of one language with another.

The other languages of which he was master, he learnt by a method yet more uncommon; which was, by only using the bible, in the language he then proposed to learn, accompanied with a translation. Thus he understood greek at six, and he-

[M] Formey's account of him, in Works of the Learned for Oct. 1743 —and also another account of him, printed at London, 1744.

brew

brew at eight years of age; inſomuch that, upon opening the book, and without a moment's heſitation, he could tranſlate the hebrew bible into latin or french. He was now very deſirous of reading the rabbins; and prevailed upon his father to buy him the great rabbinical bible, publiſhed at Amſterdam, 1728, in 4 vols. folio: which he read with great accuracy and attention, as appears from his account of it, inſerted in the 26th volume of the Bibliotheque Germanique. In his 11th year, he publiſhed the travels of rabbi Benjamin, tranſlated from hebrew into french; which he illuſtrated with notes, and accompanied with diſſertations, that would have done honour to an adept in letters.

He afterwards applied himſelf to the ſtudy of the fathers and the councils, of philoſophy, mathematics, and above all of aſtronomy. This boy, as he really was, formed ſchemes for finding the longitude, which he ſent in January 1735 to the Royal Society at London; and, though theſe ſchemes had been already tried and found inſufficient, yet they exhibited ſuch a ſpecimen of his capacity for mathematical learning, that the Royal Society of Berlin admitted him, the ſame year, as one of their members. Notwithſtanding theſe avocations and amuſements, he publiſhed very ſhortly after a learned theological work, intituled "Anti Artemonius: it was written againſt Samuel Crellius, who had aſſumed the name of Artemonius, and the ſubject is the text at the beginning of St. John's goſpel. In 1735, too, he went with his father to Halle; at which univerſity he was offered the degree of maſter of arts, or (as it is there termed) doctor in philoſophy. Baratier drew up that night 14 theſes in philoſophy and the mathematics, which he ſent immediately to the preſs; and which he defended the next day ſo very ably, that all who heard him were delighted and amazed: he was then admitted to his degree. He went alſo to Berlin, and was preſented to the king of Pruſſia, as a prodigy of erudition; who ſhewed him remarkable kindneſs, and conferred upon him great honours: but, not being very fond of men of letters, treated him, as ſome write, with a ſmall tincture of ſeverity [N]. He aſked him, for inſtance, by way of mortifying him, whether he knew the public law of the empire? which being obliged to confeſs that he did not, "Go (ſays the king), and ſtudy it, before you pretend to be learned." Baratier applied himſelf inſtantly to it, and with ſuch ſucceſs, that at the end of five months he publicly maintained a theſis in it.

He continued to add new acquiſitions to his learning, and to increaſe his reputation by new performances: he was now, in his 19th year, collecting materials for a very large work concerning the ægyptian antiquities: but his conſtitution, naturally

[N] Nouv. Dict. Hiſtorique-Portatif. Amſt. 1774. art. Baratier.

weak and delicate, and now impaired by intenſe application, began to give way, and his health to decline. Cough, ſpitting of blood, fever on the ſpirits, head-ach, pains at the ſtomach, oppreſſions at the breaſt, frequent vomitings, all contributed to deſtroy him; and he died at his father's at Halle the 5th of October 1740, in the 20th year of his age. He was naturally gay, lively, and facetious; and he neither loſt his gaiety, nor neglected his ſtudies, till his diſtemper, ten days before his death, deprived him of the uſe of his limbs. He was a wonderful proof, how much in a ſhort time may be performed by indefatigable diligence; and yet it is remarkable, that he paſſed 12 hours in bed till he was 10 years old, and 10 hours from thence to the time of his death; ſo that he ſpent nearly half his life in ſleeping.

He was not only maſter of many languages, but ſkilled almoſt in every ſcience, and capable of diſtinguiſhing himſelf in every profeſſion, except that of phyſic; towards which, having been diſcouraged by the diverſity of opinions among thoſe who conſulted upon his diſorders, and alſo by the inefficacy of their applications, he had conceived a diſlike, and even an averſion. His learning, however vaſt, had not depreſſed or overburdened his natural faculties, for his genius appeared always predominant; and when he inquired into the various opinions of the writers of all ages, he reaſoned and determined for himſelf, having a mind at once comprehenſive and delicate, active and attentive. He was able to reaſon with the metaphyſicians on the moſt abſtruſe queſtions, or to enliven the moſt unpleaſing ſubjects by the gaiety of his fancy. He wrote with great elegance and dignity of ſtyle. He was no imitator, but ſtruck out new tracts, and formed original ſyſtems. He had a quickneſs of apprehenſion and firmneſs of memory, which enabled him to read with incredible rapidity, and at the ſame time to retain what he had read, ſo as to be able to recollect and apply it. He turned over volumes in an inſtant; but ſeldom made extracts, being always able at once to find what he wanted. He read over in one winter 20 vaſt folios; and the catalogue of the books which he had borrowed, compriſed 41 pages in 4to, the writing cloſe, and the titles abridged. He was a conſtant reader of literary journals.

With regard to common life he had ſome peculiarities: he could not bear muſic; and, if ever he was engaged at play, could not attend to it. He neither loved wine, nor entertainments, nor dancing, nor the ſports of the field; nor relieved his ſtudies with any other diverſion, than that of walking and converſation. He ate little fleſh, and lived almoſt wholly upon milk, tea, bread, fruits, and ſweetmeats. He had great vivacity in his imagination, and ardour in his deſires; yet was always reſerved and ſilent except among his favourites, which

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were few: and the delicacy of his habit, together with his conſtant application, ſuppreſſed thoſe paſſions, which often betray others of his age to irregularities in conduct.

Upon the whole, Baratier was a moſt extraordinary perſon; and, in an uncivilized and ignorant age, might either have been worſhipped as a miſſionary, or burnt as a ſorcerer.

BARBA (Alvarez Alonzo), curate of St. Bernard de Potoſi, at the commencement of the xviith century, is the author of a very ſcarce book intituled, Arte de los metallos, Madrid, 1620, 4to. It was reprinted in 1729, in 4to; and to that edition was added, the Treatiſe of Alonzo Carillo Laſſo, on the antient mines of Spain, printed before at Cordova in 1624, in 4to. There is an abridgment of Barba in french, 1 vol. 12mo, 1730, to which is added a Recueil d'Ouvrages on the ſame ſubject, alſo in 12mo, in very great eſteem.

BARBADILLO (Alphonsus Jerom de Salas), born at Madrid, died about 1630, compoſed ſeveral comedies highly applauded in Spain. His ſtyle, being pure and elegant, contributed greatly to the improvement of the ſpaniſh language. His theatrical pieces are lively, and abound in moral ſentiments. There is likewiſe by him, the adventures of don Diego de Noche, 1624, 8vo.

BARBARO (Daniel), co-adjutor of the patriarchate of Aquileia, born in 1513, acquired a reputation for his learning and his capacity in the management of public affairs, which cauſed him to be choſen by the ſenate of Venice to be ambaſſador from the republic to England, where he remained till 1551. He died in 1570, and left behind him ſeveral works in good repute, the chief of which are: 1. A Treatiſe of Eloquence, by way of dialogue, printed at Venice, in 1557, 4to. 2. Pratica della Perſpectiva, Venice 1568, folio. 3. An italian tranſlation of Vitruvius, with annotations, Venice, 1584, 4to, fig. Bayle and ſeveral other lexicographers after him, have been groſsly miſtaken in regard to the dates of the birth and death of this illuſtrious perſon as well as about his works.

BARBARUS, or Barbaro (Hermolaus), a man of great learning, born at Venice 1454 [o]. In the early part of his life he was intruſted with many honourable employments: he was ſent by the venetians to the emperor Frederic, and to his ſon Maximilian king of the romans. The ſpeech which he made to theſe two princes at Bruges, in 1486, was afterwards publiſhed, and dedicated to Carondelet, ſecretary to Maximilian. He was ambaſſador from the republic of Venice to pope Innocent VIII. When the patriarch of Aquileia died, his holineſs

[o] Geſner. Biblioth. fol. 246. ex Trithemio.

conferred the patriarchate upon Hermolaus, who was ſo imprudent as to accept of it, notwithſtanding he knew that the republic of Venice had made an expreſs law forbidding all the miniſters they ſent to Rome to accept of any benefice. Hermolaus excuſed himſelf, by ſaying that the pope forced him to accept of the prelacy; but this availed nothing with the council of ten, who ſignified to him that he muſt renounce the patriarchate, and if he refuſed to comply, that Zachary Barbarus his father ſhould be degraded from all his dignities, and his eſtate confiſcated. Zachary was a man pretty much advanced in years, and filled one of the chief poſts in the commonwealth. He employed all the intereſt in his power to gain the conſent of the republic to his ſon's being patriarch; but all his endeavours having proved ineffectual, he died of grief.

Hermolaus was eſteemed a good writer. At the requeſt of Theodoric Flas, phyſician of Nuis, he compoſed a treatiſe on the agreement of aſtronomy with phyſic. He was very well ſkilled in greek, of which he gave a proof in his Themiſtius, in his paraphraſe on Ariſtotle, and his tranſlation of Dioſcorides, to which is added a very large commentary. He is ſaid likewiſe to have tranſlated two treatiſes of Plutarch. He had alſo formed a deſign to tranſlate all the works of Ariſtotle, but nothing of this kind ever appeared, except the Rhetoric, which was publiſhed after his death. He was alſo eſteemed a good poet; and amongſt other poetical pieces was one of 600 verſes, intituled De re uxoriâ; his grandfather had wrote a piece in proſe with the ſame title. Of all his works, as a commentator, that upon Pliny gained him the moſt reputation; he is ſaid to have corrected above a thouſand paſſages in this author, and to have reſtored above three hundred in Pomponius Mela. Hermolaus died at Rome, 1493. Mr. Bayle is of opinion that he was cut off by the plague.

BARBAZAN (Stephen), born at St. Fargeau on Puiſaye, in the dioceſe of Auxerre, in 1696, paſſed his whole life in reading the old french authors, and died in 1770, after having publiſhed, 1. Contes & fableaux des anciens poëtes François du xiime et xiiime ſiecles, 1766, 3 vol. 12mo. This collection is prefaced by a diſſertation on the poets, whoſe works it contains, and followed by a gloſſary. 2. Ordene de Chevalerie; it is a collection of ſeveral tales of antient times, with a diſſertation on the french tongue, and a ſmall gloſſary. 3. Le Caſtoyement; or, Inſtruction from a Father to his Son, 1760, 8vo. preceded by a diſſertation on the celtic language. 4. Obſervations ſur les etymologies; with a vocabulary at the end. 5. In conjunction with the abbé la Porte and Graville, he was editor of the Recueil Alphabetique, from the letter C to the end of the alphabet.

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This work, too long by one half, was begun by the abbé Perau; it is in 24 vols. 12mo. 1745, and the following years. It contains many pieces which it would be difficult to find elſewhere.

BARBEAU DE LA BRUYERE (JOHN LEWIS), born at Paris in 1710, was the ſon of a woodmonger, and deſigned to purſue his father's trade; but nature had given him ſuch a taſte for literature that he was forced to follow his diſpoſition. He at firſt embraced the eccleſiaſtical condition; which he quitted ſome time afterwards in order to retire to Holland, where he paſſed 10 or 15 years. He carried with him from that country charts but little known in France, which he communicated to M. Bauche, who kept him with him above 23 years, and in whoſe works he had the greateſt ſhare. In 1759, however, a production appeared under his name. This was his Mappe-monde Hiſtorique: an ingenious and truly novel chart, in which the author has had the ſkill to combine geography, chronology, and hiſtory into one ſyſtem. He had intended to particularize this general chart in diſtinct maps; but he was forced to abandon this idea by the ſad neceſſity he laboured under of gaining his bread by rapid publications. The world is indebted to him for the Tablettes Chronologiques of the abbé Lenglet, 1763 and 1778; for the Geographie Moderne of the abbé la Croix, the ſubſtance whereof is properly his; the two laſt volumes of the Bibliotheque de France, of pere le Long; and he furniſhed great aſſiſtance to M. de Fontette in the publication of the three firſt. We have likewiſe by him a Deſcription de l'empire de Ruſſie, tranſlated from the german of baron de Strahlemberg, 1757, 2 vols. 12mo. He has done juſtice to the original; which, to ſay the truth, is not worth a tranſlation, as there is hardly an account or a deſcription of any kind in the whole book that is not wrong in ſome particulars. The eſtimable and learned Barbeau died of a ſtroke of the apoplexy, at Paris, the 20th of November 1781. He married about two years before, for the ſake of having a companion to mitigate the ſorrows and infirmities of age. He was one of the few modeſt ſcholars, who, without having either literary titles or penſions, are often more uſeful than others decorated and endowed with both. No one was ever more obliging than him; no one leſs avaricious of his knowledge, or had more to communicate on the ſubjects of geography and hiſtory. His memory was a kind of living library: he was always conſulted with advantage, either for the exact dates of events, or for the beſt editions of good or ſcarce books.

BARBERINI (FRANCIS), an excellent poet, born at Barberino in Tuſcany, 1264 [P]. The greateſt part of his works are loſt, but his poem, intituled, The precepts of love, having been preſerved, is ſufficient to ſhew the genius of Barberini for poetry. If we judge of this piece by its title, we may be apt

[P] Dictionnaire des beaux arts.

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to imagine it of the ſame kind with that of Ovid de arte amandi; but in this we ſhould be much miſtaken, for there is nothing more moral and inſtructive than this poem of Barberini. It was publiſhed at Rome, adorned with beautiful figures, in 1640, by Frederic Ubaldini: he prefixed the author's life; and, as there are in the poem many words which are grown obſolete, he added a gloſſary to explain them, which illuſtrates the ſenſe by the authority of contemporary poets.

BARBEU DU BOURG (JAMES), phyſician, of the academy of Stockholm, born at Mayenne the 12th of February 1709, died the 14th of December 1779, publiſhed divers works; among others the Gazette de Medicine, of which the firſt papers appeared in 1761, in 8vo. His other productions are: 1. A tranſlation of Bolingbroke's Letters on Hiſtory, 12mo. 2. Le Botaniſte François, 1767, 2 vol. 12mo. 3. Elemens de Medecine, en forme d'Aphoriſmes, 1780, 12mo.

BARBEYRAC (JOHN), born the 15th of March 1674, at Bariers, a city of Lower Languedoc, in France. He went to Lauſanne, in 1686, with his father; and, in 1697, was at Berlin, where he taught philoſophy at the french college. At the deſire of his father, he applied himſelf at firſt to divinity, but afterwards quitted it, and gave himſelf up to the ſtudy of the law, eſpecially that of nature and nations. In 1710, he was invited to Lauſanne, to accept of the new profeſſorſhip of law and hiſtory, which the magiſtrates of Bern had inſtituted, and he enjoyed it for ſeven years, during which time he was thrice rector. In 1713, he was elected a member of the Royal Society of Sciences at Berlin; and in 1717, choſen profeſſor of public and private law at Groningen. He tranſlated into french the two celebrated works of Puffendorf, his "Law of nature and nations," and his "Duties of a man and citizen:" he wrote excellent notes to both theſe performances, and to the former he gives an introductory preface. He tranſlated alſo the two diſcourſes of Mr. Noodt, Concerning the power of a ſovereign and liberty of conſcience, and ſeveral of Tillotſon's ſermons. The piece intituled Traité de jeu, printed at Amſterdam, in 1709, is alſo of his compoſition; beſides ſeveral critical and literary remarks, inſerted in different journals, and ſome academical diſcourſes publiſhed at Geneva, Lauſanne, and Amſterdam. He publiſhed alſo in 1724, a tranſlation into french of Grotius's treatiſe De jure belli ac pacis, with large and excellent notes [Q]. He died in 1729.

[Q] Beſides what we have mentioned above, we have alſo of his, 1. Traité ſur la morale des peres, 1728, 4to. This was written againſt Mr. Ceillier, who had attacked what Barbeyrac had ſaid upon that ſubject in his Preface to Puffendorf. 2. A tranſlation, with notes, of a treatiſe of M. Bynckerſhoek, 1723. 3. La defence du droit de la compagnie Hollandoiſe des Indes Orientales, contre les nouvelles pretenſions des habitans des Pais Bas Autrichiens, &c. 1725.

BARBIER D'AUCOUR (JOHN), advocate in the parliament of Paris, member of the french academy, born at Langres, of poor parents, drew himself out of obscurity by his talents. He was at first répétiteur au collége de Lisieux. He then applied himself to the bar; but his memory having failed him at the outset of his first pleading, he promised never to attempt it again, though he might have pleaded with success. He is the person meant by Boileau in those lines of his Lutrin, where he says to the first president Lamoignon:

Quand la première fois un athléte nouveau
Vient combattre en champ-clos aux joûtes du barreau,
Souvent, sans y penser, ton auguste présence
Troublant, par trop d'éclat, sa timide eloquence;
Le nouveau Cicéron, tremblant, decoloré,
Cherche envain son discours sur la langue égaré.
Envain, pour gagner tems dans ses transes affreuses,
Traine d'un dernier mot les syllabes honteuses;
Il hésite, il bégaie; et le triste orateur
Demeure enfin muet aux yeux du spectateur.

This accident induced him to keep within the walls of his study. Though bold, pen in hand, he was out of doors the slave of a timidity which was rather founded on his ill fortune than on his natural character. Not having wherewith to satisfy his landlord, he agreed to marry his daughter; but this marriage did not put him in easy circumstances. Colbert having given him charge of the education of one of his sons, Barbier lengthened his name by the addition of d'Aucour. But this minister, dying without having done any thing for his advancement, he was obliged to return to the bar. He gained exceeding great honour by the eloquent and generous defence he made for a certain le Brun, the valet of a lady in Paris, falsely accused of having assassinated his mistress. This was his last cause. He died Sept. 13, 1694, at the age of 53, of an inflammation of the breast. The deputies of the academy, who went to see him in his last sickness, were concerned to find him so badly lodged: It is my comfort, said he, and a very great comfort it is, that I leave no heirs of my misery. The abbé de Choisi, one of them, having said: You leave a name that will never die.—Alas, I do not flatter myself on that score, returned d'Aucour; if my works should have any sort of value in themselves, I have been wrong in the choice of my subjects. I have dealt only in criticism, which never lasts long. For, if the book criticised should fall into contempt, the criticism falls with it, since it is immediately seen to be useless; and if, in spite of the criticism, the book stands its ground, then the criticism is equally forgotten, since it is immediately thought to be unjust. He was no friend to the Jesuits, and the greater part

part of his works are againſt that ſociety, or againſt the writers of it. That which does him the moſt honour is intituled, Sentimens de Cléanthe ſur les Entretiens d'Ariſte et d'Eugène, par le pere Bouhours, jeſuit, in 12mo. This book has been often quoted, and with good reaſon, as a model of the moſt juſt and ingenious criticiſm. D'Aucour here diſtributes his bons-mots and his learning, without going too great lengths in his raillery and his quotations. The jeſuit Bouhours, who delivers very frivolous matters in an affected ſtyle, could never recover from this ſtroke of his adverſary. The abbé Granet gave an edition of this work in 1730, to which he has added two circumſtances, which prove that Barbier would have been as good a lawyer as a critic. The other writings of d'Aucour are no more than a collection of turlupinades: Les Gaudinettes, l'Onguent pour la brûlure, againſt the jeſuits; Apollon vendeur de Mithridate, againſt Racine; two ſatires in miſerable poetry. It is not eaſy to conceive how he could rally Bouhours ſo neatly, and the others in ſo coarſe a manner. It is ſaid that his antipathy to the jeſuits aroſe from his being one day in their church, when one of the fathers told him to behave with decency, becauſe *locus erat ſacer*. D'Aucour immediately replied: *Si locus eſt ſacrus, quare exponitis. . .* [It is to be remarked, that on that day ſome ænigmatical pictures were expoſed, that they might be explained by the aſſiſtants.] This epithet of *ſacrus* ran inſtantaneouſly from mouth to mouth. The regents repeated it; it was echoed by the ſcholars; and the name of *Lawyer Sacrus* ſtuck to him ſo cloſely that he could never ſhake it off.

BARBIER (Mary Ann), born at Orleans, cultivated literature and poetry, and ſettled at Paris, where ſhe publiſhed ſeveral Tragedies and ſome Operas in one vol. 12mo. It has been ſaid that her name was only borrowed by the abbé Pellegrin; but it is a miſtake. Mademoiſelle Barbier had talents and learning, and the abbé Pellegrin was never any thing more to her than her friend and adviſer. She died in 1745. The conduct of the tragedies of mademoiſelle Barbier is tolerably regular, and the ſcenes pretty well connected: the ſubjects are in general judiciouſly choſen; but nothing can be more ordinary than the manner in which ſhe treats them. In endeavouring to render the heroines of her pieces generous and noble, ſhe degrades all her heroes. We perceive the weakneſs of a timid pencil, which, incapable of painting objects in large, ſtrives to exaggerate the virtues of her ſex; and theſe monſtrous pictures produce an intereſt that never riſes above mediocrity. Nevertheleſs, we meet with ſome affecting ſituations, and a natural and eaſy verſification; but too much facility renders it negligent, diffuſe, and proſaic.

BARBOUR (John). He was born in or near the year 1320,

and educated in the abbey of Aberbrothock, where he took orders, and obtained a living near Aberdeen. In 1358 king David Bruce promoted him to the archdeaconry of Aberdeen, and appointed him one of his chaplains. He was ſent on ſeveral embaſſies to England, where he diſcharged his duty as a very able ſtateſman, and had ſeveral marks of reſpect ſhewn him by Edward III. At his leiſure hours he wrote in ancient ſcottiſh verſe, the Life and heroic Actions of King Robert Bruce; a work of great value, becauſe he had his materials from ſome of thoſe gallant heroes who had fought under that illuſtrious prince, when he drove the Engliſh out of Scotland. He died at Aberdeen 1378, aged 58.

BARBUD, maſter of muſic to Koſru Parviz, king of Perſia of the fourth dynaſty. He ſo much excelled in his art, that his name is become the appellative of all excellent muſicians. Schams Fakhri, ſpeaking of a magnificent banquet given by his prince, ſays, that Zohara, which is the name given by the Perſians to Venus, there filled the place of Barbud, i. e. of maſter of muſic: for the Orientals give to Venus the lyre, which the Greeks and the Latins put into the hands of Apollo. The Perſians ſay, that Barbud was alſo an excellent performer on inſtruments, and that he gave his name to a kind of lyre which they call barbud, from whence the Greeks perhaps formed their word barbiton; they ſay likewiſe that he is the inventor of a tune, called by them aurenki; which is to ſay, the tune of the throne, or the royal air.

BARCALI, the ſurname of Mohammed ben Pir Ali, who died in the year of the hegira 960. He is author of a commentary on the Arbain. He is likewiſe called Al Rumi.—There is alſo another author of the ſame name, who died in the year of the hegira 981 or 982, of whom we have ſeveral works; and, among others, 1. Tharikat Mohammediat; that is, A ſpiritual Method and Inſtruction according to the Principles of Muſulmaniſm. 2. Encadh al halekin, Deliverance to thoſe who are periſhing; where he ſpeaks againſt thoſe who defer their penitence till the hour of death. 3. Icadh al naimin, The Alarm to thoſe that ſleep. They are all books of devotion.

BARCLAY, BARCLEY, BARKLAY, or DE BARKLAY (ALEXANDER), an elegant writer of the xvith century, born in Scotland according to Dr. Mackenzie, but Mr. Pits and Mr. Wood make him a native of England; the latter affirming that he was born in Somerſetſhire, at a village called Barclay. The time of his birth is not aſcertained, nor is it known where he received the firſt part of his education. We are only told that he was entered at Oriel college, Oxford, when Thomas Corniſh, afterwards biſhop of Tyne, was provoſt of that houſe [R]. After he

[R] Wood's Antiq. Ox. lib. ii. p. 105.

had

had ſtudied ſome time at Oxford, he went over to Holland, and from thence to Germany, Italy, and France, the languages of which countries he ſtudied with great aſſiduity, and read all their beſt authors, wherein he made a moſt ſurpriſing proficiency, as appeared by many excellent tranſlations, which he publiſhed. Upon his return to England, the provoſt of Oriel, who had been his patron at college, having been preferred to the biſhopric of Tyne, made him his chaplain, and afterwards appointed him one of the prieſts of the college: but biſhop Corniſh dying ſoon after, he entered into the order of St. Benedict, and afterwards, as ſome ſay, became a franciſcan: we are told alſo that he was a monk of Ely; and that, upon the diſſolution of this monaſtery, he had the vicarage of St. Matthew at Woke, in Worceſterſhire beſtowed upon him [s]. He was alſo preſented to the living of Much Baddow, or Baddow Magna, in the county of Eſſex; and theſe, according to Mr. Wood, were all the preferments he ever enjoyed; but another writer tells us, that the dean and chapter of London conferred upon him the rectorſhip of Allhallows Lombard-ſtreet, but that he did not enjoy it above ſix weeks [t].

He lived to an advanced age, and died at Croydon. He was eſteemed a very polite writer, and a great refiner of the engliſh tongue [u].

BARCLAY (WILLIAM), a learned civilian, born at Aberdeen in Scotland, was much in favour with queen Mary Stuart, and had great reaſon therefore to expect preferment; but the miſfortunes of this princeſs having diſappointed all his expectations, he went to France in 1573; and, though he was then thirty years of age, began to ſtudy law at Bourges [x]. Afterwards

[s] Mackenzie, Lives of Scots writers, vol. ii. p. 287. Biogr. Brit.

[t] Newcourt's Repertor. vol. ii. p. 254.

[u] His writings are very numerous, but no perfect catalogue of them is any where to be found; the principal, as mentioned by Bayle and Pits, are as follow: 1. Eclogues on the miſeries of courtiers, &c. They were printed at London, in 4to, without date, under this title: Here begynneth the eglogues of Alexander Barclay, preſt, whereof the firſt three contayneth the myſeryes of courters and courtes of all princes in generall: the matter whereof was tranſlated into englyſhe by the ſaid Alexander, in fourme of dialoges, out of a book in latin, named Miſere curialium, compiled by Æneas Sylvius poete and oratour, which after was pope of Rome and named Pius. This volume contains five dialogues; the fourth is, Of the behaviour of riche men anenſt poetes; and the fifth is, Of the citizen and uplandiſh man. 2. The lives of ſeveral ſaints, tranſlated from latin into engliſh, particularly thoſe of St. George, St. Catharine, St. Margaret, and St. Ethelreda. 3. Five eclogues, from the latin of Mantuan. 4. Of the french pronunciation. 5. The Bucolic of Codrus. 6. The caſtle of labour, tranſlated from french into engliſh. 7. A treatiſe of virtues, written originally by D. Mancini. 8. The figure of our mother holy church oppreſſed by the french king. 9. Navis ſtultifera, or the ſhip of fools. This conſiſts partly of ſeveral verſes of his own compoſition, partly tranſlations from the latin, french, and dutch; but it is chiefly a kind of verſion of a book written by Sebaſtian Brantius. It is adorned with great variety of pictures, printed from wooden cuts. 10. The hiſtory of the jugurthine war, tranſlated from the latin of Salluſt.

[x] Niceron, tom. xvii. p. 277.

he

he took his doctor's degree there; and, as he was a man of quick parts and great aſſiduity, he ſoon became able to teach the law. About this time the duke of Lorrain having founded the univerſity of Pontamouſſon, gave him the firſt profeſſorſhip, and appointed him counſellor in his councils, and maſter of the requeſts of his palace. In 1581, Barclay married a young lady of Lorrain, by whom he had a ſon, who became afterwards the cauſe of animoſity betwixt his father and the jeſuits: the youth being endowed with a fine genius, they uſed their utmoſt endeavours to engage him in their ſociety, and had very nigh ſucceeded when the father diſcovered their intentions. He was greatly diſpleaſed at the jeſuits, who reſented it as highly on their part; and did him ſo many ill offices with the duke, that he was obliged to leave Lorrain. He went to London, expecting king James would give him ſome employment; his majeſty accordingly offered him a place in his council, with a conſiderable allowance; with this condition, however, that he ſhould embrace the religion of the church of England, but this he declined from his attachment to the romiſh faith. He returned to France in 1604, and accepted of a profeſſorſhip in civil law, which was offered to him by the univerſity of Angers. He read lectures there with great applauſe till his death, which happened about 1605, when he was buried in the franciſcan church. He publiſhed ſeveral books upon the powers of kings and popes.

BARCLAY (JOHN), ſon of the preceding, born in France, 1582, at Pontamouſſon, where his father was profeſſor. He ſtudied under the jeſuits; who, as we have mentioned above, became ſo fond of him on account of his capacity and genius, that they uſed their utmoſt endeavours to engage him in their ſociety: which was the reaſon of his father's breaking with them, and of his retiring with his ſon to England [y]. Soon after his arrival in England, John Barclay wrote a latin poem on the coronation of king James; and, in 1603, dedicated the firſt part of his Euphormio to his majeſty. The king was highly pleaſed with theſe two pieces, and would have been glad to have retained young Barclay in England; but his father, not finding things anſwer his expectations, took a reſolution of returning to France, and being afraid of his ſon's becoming a proteſtant, he inſiſted on his going along with him. John continued at Angers till the death of his father; when he removed to Paris, where he married, and ſoon after went to London. After ten years reſidence in London, he went to Paris again. The year following he went to Rome, being invited thither by pope Paul V. from whom he received many civilities, as he did likewiſe from cardinal Bellarmin. He died at Rome, 1621, and was buried in the church

[y] Niceron, tom. vii.

of

of St. Onuphrius upon the Janiculus. His ſon erected a monument of marble to him, in the church of St. Lawrence, upon the way to Tivoli. He has left many learned and elegant works [z].

BARCLAY (Robert), an eminent writer amongſt the quakers, born at Edinburgh, 1648. The troubles in Scotland induced his father, colonel Barclay, to ſend him while a youth to Paris, under the care of his uncle, principal of the ſcots college; who, taking advantage of the tender age of his nephew, drew him over to the romiſh religion [a]. His father being informed of this, ſent for him in 1664. Robert, though now only ſixteen, had gained a perfect knowledge of the french and latin tongues, and had alſo improved himſelf in moſt other parts of knowledge [b]. Several writers amongſt the quakers have aſſerted that colonel Barclay had embraced their doctrine before his ſon's return from France, but Robert himſelf has fixed it to the year 1666. Our author ſoon after became alſo a proſelyte to that ſect, and in a ſhort time diſtinguiſhed himſelf greatly by his zeal for their doctrines. His firſt treatiſe in defence of them appeared at Aberdeen, 1670 [c]. It was written in ſo ſenſible a manner, that it greatly raiſed the credit of the quakers, who began now to be better treated by the government than ever before. In a piece he publiſhed in 1672, he tells us that he had

[z] The following is a liſt of them as given by Niceron: 1. Notæ in Statii Thebaidem, Muſſiponti, 1601, 8vo. 2. Euphormionis Lunnini ſatyricon. This ſatire conſiſts of two parts, the firſt was publiſhed at London in 1603, 12mo. He wrote the ſecond part whilſt he reſided at Angers, and publiſhed it at Paris along with the firſt, in 1605, 12mo. 3. Series patefacti divinitus parricidii in maximum regem regnumque Britanniæ cogitati et inſtructi. Amſt. 1605, 12mo. 4. Apologia Euphormionis. Lond. 1610, 12mo. 5. Joannis Barclaii pietas, ſeu publicæ pro regibus ac principibus, et privatæ pro Gullielmo Barclaio parente vindiciæ adverſus Robertum Bellarminum in tractatu de poteſtate ſummi pontificis in temporalibus. Paris, 1612, 4to. 6. Icon animorum. Lond. 1614, 12mo. 7. Poëmatum libri duo. Lond. 1615, 4to. 8. Paræneſis ad ſectorios hujus temporis de vera eccleſia, fide, et religione. Romæ, 1617, 12mo. 9. Argenis. Paris, 1621, 8vo. This is the firſt edition of that celebrated work. It has ſince gone through a great number of editions, and has been tranſlated into moſt languages. M. de Pireſc, who had the care of the firſt edition, cauſed the effigies of the author to be placed before the book; and the following diſtich, written by Grotius, was put under it:

Gente Caledonius, Gallus natalibus, hic eſt
Romam Romano qui docet ore loqui.

[a] Hiſt. des trembleurs, p. 76.

[b] See his teſtimony concerning his father, at the end of his Works.

[c] The title runs thus: "Truth cleared of calumnies, wherein a book intitled, A dialogue between a Quaker and a ſtable Chriſtian (printed at Aberdeen, and, upon good ground, judged to be writ by William Mitchel, a preacher near by it, or at leaſt that he had the chief hand in it), is examined, and the diſingenuity of the author in his repreſenting the Quakers is diſcovered; here is alſo their caſe truly ſtated, cleared, demonſtrated, and the objections of their oppoſers anſwered according to truth, ſcripture, and right reaſon; to which are ſubjoined queries to the inhabitants of Aberdeen, which might (as far as the title tells us) alſo be of uſe to ſuch as are of the ſame mind with them elſewhere in the nation." The preface to this performance is dated from the author's houſe at Ury, the 19th of the ſecond month, 1670.

been

been commanded by God to paſs through the ſtreets of Aberdeen in ſackcloth and aſhes, and to preach the neceſſity of faith and repentance to the inhabitants; he accordingly performed it, being, as he declared, in the greateſt agonies of mind till he had fulfilled this command [D]. In 1675, he publiſhed a regular and ſyſtematical diſcourſe, explaining the tenets of the quakers; which was univerſally well received [E]. Many of thoſe who oppoſed the religion of the quakers, having endeavoured to confound them with another ſect called the ranters, our author, in order to ſhew the difference betwixt thoſe of his perſuaſion and this other ſect, wrote a very ſenſible and inſtructive work [F]. In 1676, his famous Apology for the Quakers was publiſhed in latin at Amſterdam, 4to. His Theſes theologicæ, which are the foundation of this work, had been publiſhed ſome time before. He tranſlated his Apology into engliſh, and publiſhed it in 1678 [G]. This work is addreſſed to Charles II. and the manner in which he expreſſes himſelf to his majeſty is very remarkable. Amongſt many other extraordinary paſſages, we meet with the following: "There is no king in the world, who can ſo experimentally teſtify of God's providence and goodneſs; neither is there any who rules ſo many free people, ſo many true chriſtians; which thing renders thy government more honourable, thyſelf more conſiderable, than the acceſſion of many nations filled with ſlaviſh and ſuperſtitious ſouls. Thou haſt taſted of proſperity and adverſity; thou

[D] See his Works, p. 105, 106.

[E] The title thereof is as follows: A catechiſm and confeſſion of faith, approved of and agreed unto by the general aſſembly of the patriarchs, prophets, and apoſtles, Chriſt himſelf chief ſpeaker in and among them; which containeth a true and faithful account of the principles and doctrines which are moſt ſurely believed by the churches of Chriſt in Great Britain and Ireland; who are reproachfully called by the name of Quakers, yet are found in true faith with the primitive church and ſaints, as is moſt clearly demonſtrated by ſome plain ſcripture teſtimonies (without conſequences and commentaries) which are here collected and inſerted by way of anſwer to a few weighty, yet eaſy and familiar queſtions, fitted as well for the wiſeſt and largeſt, as for the weakeſt and loweſt capacities; to which is added an expoſtulation, with an appeal to all other profeſſors, by R. B. a ſervant of the church of Chriſt.

[F] This work is intituled, The Anarchy of the Ranters and other libertines, the hierarchy of the romaniſts, and other pretended churches, equally refuſed and refuted, in a twofold apology for the church and people of God, called in deriſion Quakers; wherein they are vindicated from thoſe who accuſe them of diſorder and confuſion on the one hand, and from ſuch as calumniate them with tyranny and impoſition on the other; ſhewing, that as the true and pure principles of the goſpel are reſtored by their teſtimony, ſo is alſo the ancient apoſtolic order of the church of Chriſt re-eſtabliſhed among them, and ſettled upon its right baſis and foundation.

[G] The title in the engliſh edition runs thus: An apology for the true chriſtian divinity as the ſame is held forth and preached by the people called in ſcorn Quakers; being a full explanation and vindication for their principles and doctrines; by many arguments deduced from ſcripture and right reaſon, and the teſtimonies of famous authors both ancient and modern, with a full anſwer to the ſtrongeſt objections uſually made againſt them; preſented to the king: written and publiſhed in latin for the information of ſtrangers, by Robert Barclay; and now put into our own language for the benefit of his countrymen.

knoweſt what it is to be baniſhed thy native country, to be overruled as well as to rule and ſit upon the throne; and being oppreſſed, thou haſt reaſon to know how hateful the oppreſſor is both to God and man: if, after all thoſe warnings and advertiſements, thou doſt not turn unto the Lord with all thy heart, but forget him who remembered thee in thy diſtreſs, and give up thyſelf to follow luſt and vanity, ſurely, great will be thy condemnation." Theſe pieces of his, though they greatly raiſed his reputation amongſt perſons of ſenſe and learning, yet they brought him into various diſputes, and one particularly with ſome conſiderable members of the univerſity of Aberdeen; an account of which was afterwards publiſhed [H]. In 1677, he wrote a large treatiſe on univerſal love [I]. Nor were his talents entirely confined to this abſtracted kind of writing, as appears from his letter to the public miniſters of Nimeguen [K]. In 1679, a treatiſe of his was publiſhed in anſwer to John Brown: he wrote alſo the ſame year a vindication of his Anarchy of the Rantere. His laſt tract was publiſhed in 1686, and intituled, "The poſſibility and neceſſity of the inward and immediate revelation of the ſpirit of God towards the foundation and ground of true faith, proved in a letter written in latin to a perſon of quality in Holland, and now alſo put into engliſh." He did great ſervice to his ſect by his writings over all Europe. He travelled alſo with the famous Mr. Penn through the greateſt part of England, Holland, and Germany, and was every where received with great reſpect. When he returned to his native

[H] It was printed under the following title: A true and faithful account of the moſt material paſſages of a diſpute between ſome ſtudents of divinity (ſo called) of the univerſity of Aberdeen, and the people called quakers, held in Aberdeen in Scotland, in Alexander Harper his cloſe (or yard) before ſome hundred of witneſſes, upon the 14th day of the ſecond month, called April, 1675, there being John Leſly, Alexander Sherreff, and Paul Gellie maſter of arts, opponents; and defendants upon the quakers' part, Robert Barclay and George Keith: præſes for moderating the meeting, choſen by them, Andrew Thompſon advocate; and by the quakers, Alexander Skein, ſome time a magiſtrate of the city: publiſhed for preventing miſreports by Alexander Skein, John Skein, Alexander Harper, Thomas Merſer, and John Cowie; to which is added, Robert Barclay's offer to the preachers of Aberdeen, renewed and reinforced.

[I] This treatiſe was written in the beginning of 1677, and publiſhed ſoon after, under the following title: Univerſal love conſidered and eſtabliſhed upon its right foundation, being a ſerious enquiry how far charity may and ought to extend towards perſons of different judgments in matters of religion; and whoſe principles, amongſt the ſeveral ſects of chriſtians, do moſt naturally lead to that due moderation required; writ in the ſpirit of love and meekneſs, for the removing of ſtumbling-blocks out of the way of the ſimple, by a lover of the ſouls of all men, R. B.

[K] The congreſs at Nimeguen began in 1675. The plenipotentiaries appointed by king Charles were ſir William Temple and ſir Leoline Jenkins; all the ambaſſadors preſent were looked upon as the ableſt ſtateſmen of their age: to them Mr. Barclay addreſſes his epiſtle in theſe words: "To the ambaſſadors and deputies of the chriſtian princes and ſtates met at Nimeguen, to conſult the peace of chriſtendom, R. B. a ſervant of Jeſus Chriſt, and hearty well-wiſher to the chriſtian world, wiſhes increaſe of grace and peace, and the ſpirit of ſound judgment, with hearts inclined and willing to receive and obey the counſel of God."

country,

country, he ſpent the remainder of his life in a quiet and retired manner. He died at his own houſe at Ury, on the 3d of October 1690, in the 42d year of his age.

BARD, the ſurname of an author whoſe proper appellative was Mohammed ben Yezid. He wrote on the Aarab al koran, i. e. on the pronunciation of the vowels of the text of the koran. This author bears the title of Nahui, which ſignifies Grammarian.

BARDESANES, a native of Edeſſa, a city in Syria, in the country of Meſopotamia. He is held up to us as a man of very acute genius, and acquired a ſhining reputation by his numerous writings. He firſt followed the doctrine of Valentine, and afterwards retracted from it. He gave riſe to a conſiderable ſect known in the eccleſiaſtical world by the name of the Bardeſaniſts. Flouriſhed, according to Dufreſnoy, A. D. 165; according to Tillemont, 172; and according to Echard, 173.

BARDHADI, or BARZADI, ſurname of Mohammed, author of a commentary on the book of Aigi intituled Adab, which is a moral treatiſe.

BARDIN (PETER), born at Rouen, a member of the french academy, was drowned in 1637, in endeavouring to ſave M. d'Humiéres, his pupil. Chapelain, in an epitaph made by order of the academy, ſays, that *the virtues were drowned with him.* Let us hope that this account is rather premature. Bardin left behind him ſeveral works, written in a negligent and even ſlovenly ſtyle. The principal of them are, 1. Le Grand Chambellan de France, 1623, in folio. 2. Penſées morales ſur l'Eccléſiaſte, 1629, 8vo. 3. Le Lycée, ou De l'honnête-homme, 2 vols. 8vo.

BARETTI (JOSEPH), was born at Turin [L] about the year 1716 [M]. His father was an architect under don Philip Invara, the famous Sicilian, who left many ſpecimens of his abilities in and about Turin [N]. From this parent he appears to have received a good education, and had ſome little property left him, which he tells us himſelf he gamed away at faro; by which means he was forced to have recourſe to his wits, and thus turned author in ſpite of his teeth, as he phraſes it, to keep them going [O]. To the early part of his life we are ſtrangers, except that we learn from himſelf, that he had been employed two years at Cuneo aſſiſting at the fortifications there, but left the place a few days before the ſiege of it by the combined powers of France and Spain commenced [P]. This happened in the year 1744. What became of him after this period we are not

[L] Anſwer to Sharp, vol. ii. p. 125.
[M] In the year 1786 he ſpeaks of himſelf as then on the brink of ſeventy. Tolondron, p. 96.
[N] Travels, vol. ii. p. 272.
[O] Tolondron, p. 201.
[P] Travels, vol. ii. p. 151.

informed, except that in 1748 he was at Venice a teacher of italian to engliſh gentlemen. From circumſtances ſcattered through his works, we can collect that he had travelled much; had experienced ſome viciſſitudes of fortune; had encountered ſeveral difficulties; and at length, with little money in his pocket, with a very imperfect knowledge of the engliſh tongue, and without any recommendations, he bent his courſe towards England, where he arrived in the year 1750, and where he continued to reſide (with a ſhort interval) during the reſt of his life.

A facility to acquire languages he poſſeſſed in a very extraordinary degree, and his perſeverance was not inferior to his natural genius. With theſe advantages he ſoon overcame thoſe difficulties which ſtand in the way of a foreigner on his arrival in England. In a ſhort time he was ſufficiently maſter of the engliſh language to be enabled to write in it; and in 1753 publiſhed, what we apprehend to have been his firſt performance, a defence of the poetry of his native country againſt the cenſures of Voltaire, who had treated it with too great contempt. About the ſame time accident brought him acquainted with a perſon who was the means of introducing him to the notice of Dr. Johnſon, who to the end of his life regarded him with great eſteem. The origin of this intimacy has been frequently mentioned by Mr. Baretti to have happened in the following manner: Mrs. Lennox, the authoreſs of "The Female Quixote," having an intention to publiſh a tranſlation of the novels from whence Shakeſpeare had taken ſome of his plays, wiſhed to acquire a ſufficient knowledge of the italian language to enable her to execute the work with ſome degree of credit. To accompliſh this point Mr. Lennox, her huſband, went to the Orange coffee houſe to learn whether any foreigner was deſirous of improving himſelf in the engliſh language, and by that means receive the ſame advantage as he ſhould communicate. Mr. Baretti happened to be preſent when the enquiry was made, and eagerly accepted the offer. After ſome time he was introduced to Dr. Johnſon. An intimacy commenced between them, which appears to have continued until nearly the end of Dr. Johnſon's life.

From the time of Mr. Baretti's arrival in England he ſubſiſted by teaching the italian language, and by his writings. Through the means of Dr. Johnſon he was introduced to the family of Mr. Thrale, in which he paſſed much of his time; and his employment of teacher, added to ſome agreeable and ſome uſeful qualities, gave him acceſs to the houſes of other perſons of diſtinction. As he poſſeſſed nothing but what his induſtry enabled him to obtain, he was under the neceſſity of exerting himſelf, and his efforts were not unſucceſsful. What his avocations procured

cured him his œconomy rendered ſufficient; and he was never charged with meanneſs or ſervility. By his writings he certainly procured both money and reputation, though he appears to have ſet but little value on his literary performances. Very late in life he ſaid, "Whatever I have written in the long courſe of my life was all done out of neceſſity rather than choice."—Again: "As want was inceſſantly puſhing and puſhing at my back, whatever I ſcribbled was always done in a moſt confounded hurry; and it is a miracle greater, I think, than St. Anthony ever performed, how I came to get bread and cheeſe, and now and then a beef-ſteak, by my ill-chopt performances. Conſcious of the numberleſs and ſupreme faults and imperfections of all my poor doings that way, I wiſh now, and to my ſorrow I wiſh it in vain, that every page I have ſent to the preſs in Italy or in England were at the bottom of the ſea."—"After this declaration, drawn from the very core of my heart, I give you moſt ample leave to maſſacre all my literary offspring [q]."

Mr. Baretti, it is ſaid, received his firſt encouragement to come to England from lord Charlemont, to whom he became known in Italy, and to whom he afterwards dedicated his Account of the manners and cuſtoms of his native country. "Upon your arrival in Italy ſeveral years ago," he ſays, addreſſing himſelf to this nobleman, "a lucky chance brought me within the ſphere of your notice; and from that fortunate moment a friendſhip began on your lordſhip's ſide, that has never ſuffered any abatement; and an attachment on mine, which will never ceaſe as long as I have life." During his ſtay in London, he met with much kindneſs from its inhabitants. To moſt of the firſt perſons both for rank and literature he procured himſelf to be introduced, with many he lived on terms of friendſhip, and with ſome he was permitted to make a part of their family during their ſeaſons of retirement. At length he reſolved on his return to Italy, and accordingly left London on the 13th of Auguſt 1760. In his firſt letter to his brothers, he thus ſpeaks of the kingdom he was about to leave. "Now therefore, England, farewell! I quit thee with leſs regret, becauſe I am returning to my native country, after a very long abſence, conſidering the ſhortneſs of life. Yet I cannot leave thee without tears. May heaven guard and proſper thee, thou illuſtrious mother of polite men and virtuous women! Thou great mart of literature! thou nurſery of invincible ſoldiers, of bold navigators and ingenious artiſts, farewell, farewell! I have now forgotten all the croſſes and anxieties I have undergone in thy regions for the ſpace of ten years; but never will I forget thoſe many amongſt thy ſons who have aſſiſted me in my wants, encouraged me in my diffi-

[q] Tolondron, p. 200.

culties, comforted me in my adverſities, and imparted to me the light of their knowledge in the dark and intricate mazes of life! Farewell, imperial England, farewell, farewell!"

His journey home was taken through Portugal and Spain. Previous to his ſetting out, he was recommended by Dr. Johnſon to write a daily account of the events that might happen, and with all poſſible minuteneſs, and by him were pointed out the topics which would moſt intereſt and moſt delight in a future publication. To thoſe who have read the narrative which he afterwards gave the world, it will be unneceſſary to applaud Dr. Johnſon's ſuggeſtion. It muſt be admitted to be one of the moſt entertaining journals which the public had then received, containing a deſcription of places then little known, and placing the character of the writer (as far as any dependence can be had on an author's character, as drawn from his writings) in a very amiable point of view. During the progreſs of his tour, good ſenſe and good humour, a playfulneſs not inconſiſtent with youth, nor yet unworthy of age, ſeem always to have attended him. He arrived at Genoa on the 18th of November.

He had been ſettled but a ſhort time in Italy, before he projected a periodical paper which was publiſhed in Venice under the title of Fruſta Literaria, written in the name and character of an old, ill-natured, and ferocious ſoldier, who was ſuppoſed to have quitted his native country when ſcarcely fifteen years old, and to have returned home no leſs than fifty years after his departure. In this the ſatire was very pointed and ſevere, and the publication had great ſucceſs. One who appears to have known him aſſerts, that it brought him in a conſiderable profit, but raiſed ſuch a flame in Venice, as to make his ſtay in that country at leaſt diſagreeable if not dangerous. After ſix years abſence he returned to England, and almoſt immediately dipped his pen in a controverſy with Mr. Sharp, who had juſt then publiſhed "Letters from Italy, deſcribing the cuſtoms and manners of that country in the years 1765 and 1766." Mr. Sharp's repreſentation was certainly extravagant, and perhaps taken on too ſlight grounds. It excited Mr. Baretti's reſentment, and it is well known that he ſeldom expreſſed himſelf in gentle terms when he felt himſelf entitled to ſhew his anger.

To Mr. Baretti's Defence of his country Mr. Sharp publiſhed a reply, and from the writings of his opponent endeavoured to juſtify the fidelity of his repreſentation. This produced a rejoinder from Mr. Baretti, which concluded the controverſy. If the picture drawn by Mr. Sharp was extravagant in ſome particulars, it certainly did not ariſe from a deſign to miſrepreſent. Ill health, which prevented him from viewing the ſcenes he deſcribed, and ſome miſrepreſentation from intereſted people, ſeem to have contributed to the miſtakes into which he was led in his account

account of Italy. The diſpute was productive of this conſequence; it deſtroyed the reputation of Mr. Sharp's work, which ſince that time has been totally neglected.

After Mr. Baretti's return to England he made ſeveral excurſions abroad. He particularly attended Dr. Johnſon and the Thrale family to Paris; and in February 1769 he made a ſecond tour through part of Spain [R], from whence he had but juſt returned, when an accident happened which hazarded his life at the time, and probably diminiſhed, in the event, ſome of the eſtimation in which, until then, he had been held amongſt his friends. On the 6th of October, returning from the Orange coffee-houſe between ſix and ſeven o'clock, and going haſtily up the Haymarket, he was accoſted by a woman, who behaving with great indecency, he was provoked to give her a blow on the hand (as he declared) accompanied with ſome angry words. This occaſioned a retort from her, in which ſeveral opprobrious terms were uſed towards him; and three men, who appeared to be connected with the woman, immediately interfering, and endeavouring to puſh him from the pavement, with a view to throw him into a puddle, in order to trample on him, he was alarmed for his ſafety, and raſhly ſtruck one of them with a knife. He was then purſued by them all, and another of them collaring him, he again ſtruck the aſſailant, Evan Morgan, with his knife ſeveral times, and gave him ſome wounds, of which he died in the Middleſex hoſpital the next day. Mr. Baretti was immediately taken into cuſtody, and at the enſuing ſeſſions tried at the Old Bailey. He refuſed to accept the privilege of having a jury of half foreigners. The evidence againſt him were the woman, the two men, the conſtable, a patient in Middleſex hoſpital, and the ſurgeon. When called upon for his defence, he read a paper which contained a narrative of the unfortunate tranſaction, with the reaſons which obliged him to act with ſo much violence. "This, my lord, and gentlemen of the jury," he concluded, "is the beſt account I can give of my unfortunate accident; for what is done in two or three minutes, in fear and terror, is not to be minutely deſcribed, and the court and jury are to judge. I hope your lordſhip, and every perſon preſent, will think that a man of my age, character, and way of life, would not ſpontaneouſly quit my pen to engage in an outrageous tumult. I hope it will eaſily be conceived, that a man almoſt blind could not but be ſeized with terror on ſuch a ſudden attack as this. I hope it will be ſeen, that my knife was neither a weapon of offence or defence: I wear it to carve fruit and ſweet-meats, and not to kill my fellow-creatures. It is a general cuſtom in France not to put knives upon the table, ſo that even ladies wear them in their

[R] Travels, vol. iv. p. 199.

pockets for general uſe. I have continued to wear it after my return, becauſe I have found it occaſionally convenient. Little did I think ſuch an event would ever have happened: let this trial turn out as favourable as my innocence may deſerve, ſtill my regret will endure as long as life ſhall laſt. A man who has lived full fifty years, and ſpent moſt of that time in a ſtudious manner, I hope, will not be ſuppoſed to have voluntarily engaged in ſo deſperate an affair. I beg leave, my lord and gentlemen, to add one thing more. Equally confident of my own innocence, and engliſh diſcernment to trace out truth, I reſolved to wave the privilege granted to foreigners by the laws of this kingdom: nor was my motive a compliment to this nation; my motive was my life and honour; that it ſhould not be thought I received undeſerved favour from a jury, part my own countrymen. I choſe to be tried by a jury of this country; for, if my honour is not ſaved, I cannot much wiſh for the preſervation of my life. I will wait for the determination of this awful court with that confidence, I hope, which innocence has a right to obtain. So God bleſs you all [s]."

In his defence he had the teſtimony of ſeveral perſons; of two of his friends to the effects of the attack on him; of an accidental paſſenger to the aſſault; of juſtice Kelynge and major Alderton to the frequency of ſuch kind of practices on the ſpot where he was attacked; of Mr. Beauclerk, ſir Joſhua Reynolds, Dr. Johnſon, Mr. Fitzherbert, Mr. Burke, Mr. Garrick, Dr. Goldſmith, and Dr. Hallifax, to the quietneſs of his general character. Theſe, added to the bad reputation of his proſecutors, impreſſed the court much in his favour. He was acquitted of the murder, and of the manſlaughter; the verdict was ſelf-defence.

After this unfortunate tranſaction he again ſat down to his ſtudies, and in 1770 publiſhed his Travels, for which, it is ſaid, he received 500l. He procured the MSS. of the Hiſtory of Friar Gerund, which he cauſed to be tranſlated; and he ſuperintended a magnificent edition of Machiavel's works. For ſome years he was domeſticated at Mr. Thrale's houſe, and lived on terms of friendſhip with that family.

In 1779 he made an effort to improve his fortune, by uniting with Philidor in producing to the public the Carmen Seculare of Horace, ſet to muſic. This plan was patronized by Dr. Johnſon, but met with no ſucceſs. On the eſtabliſhment of the Royal

[s] It is ſuppoſed Mr. Baretti was aſſiſted in drawing up his defence by Dr. Johnſon and Mr. Murphy. We have heard it ſaid, that a ſhort time after the trial he claimed it however as his own, at Mr. Thrale's table, in the hearing of both theſe gentlemen. "The public," ſaid Baretti vauntingly, "knew I had a *mind*; it became neceſſary I ſhould exert myſelf for my reputation, and therefore I drew up my defence late the night preceding my trial."

Academy

Academy he was appointed foreign ſecretary, a poſt of more honour than profit. He was, however, more ſucceſsful in the application of one of his friends for a penſion, during lord North's adminiſtration. He obtained the ſum of fourſcore pounds a year from government, which, though inſufficient for independence, relieved him from the apprehenſions of want. It ought to be mentioned to the honour of one of his pupils, Mrs. Middleton, that he received from her a preſent which opportunely relieved him from ſome difficulties.

With the indolence which ſometimes accompanies old age, he became negligent, inattentive to the ſtate of his finances, ſpent the principal of his 500l. and, at the concluſion of his life, felt himſelf ſcarce out of the gripe of poverty. His penſion, from circumſtances of public embarraſſment well known, was in arrear, and he had received from the bookſellers, by whom he was employed to reviſe his Dictionary, as much money as they conceived he was entitled to expect, conſidering the ſtate the work was then in. An application to them for an immediate ſupply had not met with a ready acquieſcence, and the vexation occaſioned by his diſappointment is ſuppoſed to have had an ill effect on his health. A fit of the gout enſued, which he at firſt neglected, and apprehended himſelf to be in no danger until the middle of the day preceding his death, when he conſented that the vultures, as he called the medical people, might be called in. He acknowledged his obligations to Dr. Blane who attended him, and by whoſe means he would probably have been reſtored to health, if he had continued to follow his preſcriptions, as he had before much recovered under his management, until he relapſed in conſequence of drinking cold water. Ice and cold water had alone been uſed by him as medicine for a giddineſs in his head.

He expreſſed his concern at the contempt with which he had been accuſtomed to ſpeak of the faculty, as it might be prejudicial, he feared, to many young perſons who had heard his opinions, and who might be induced by them to neglect medical aſſiſtance. On the morning of his death he ſaid, that he had often dreaded that day, and expected it would be a very melancholy one. On his barber's calling to ſhave him, he deſired he would come the next day, when he ſhould be better able to undergo the operation. He took leave about four o'clock, with the greateſt cheerfulneſs, calmneſs, and compoſure, of Dr. Vincent, Mr. Milbanke, Mr. Turner, and Mrs. Collins, and expreſſed an earneſt wiſh to ſee Mr. Cator. On their leaving the room he deſired the door to be ſhut, that he might not be diſturbed by the women, who would perhaps be frightened at ſeeing him die. He expired about a quarter before eight, on May 5, 1789, without

out a ſtruggle or a ſigh, the moment after taking a glaſs of wine. He preſerved his faculties to the laſt moment.

He was buried on the 9th of May in the new burying-ground Marybone, followed by Dr. Vincent, ſir William Chambers, John Milbanke, eſq. Mr. Wilton, and Mr. Richards.

"The perſon of Baretti," ſays one who appears to have known him, "was athletic, his countenance by no means attractive, his manners apparently rough, but not unſocial; his eye, when he was inclined to pleaſe or be pleaſed, when he was converſing with young people, and eſpecially young women, cheerful and engaging: he was fond of converſing with them, and his converſation almoſt conſtantly turned upon ſubjects of inſtruction: he had the art of drawing them into correſpondence, and wiſhed by theſe means to give them the power of expreſſion and facility of language, while he himſelf conveyed to them leſſons on the conduct of life; and the beſt anſwer that can be given to all thoſe accounts which have repreſented him as a man of a brutal and ferocious temper, is the attachment which many of his young friends felt while he was living, and preſerve to his memory now he is no more. He was not impatient of contradiction, unleſs where contempt was implied; but alive in every feeling where he thought himſelf traduced, or his conduct impeached. In his general intercourſe with the world he was ſocial, eaſy, and converſible; his talents were neither great nor ſplendid; but his knowledge of mankind was extenſive, and his acquaintance with books in all modern languages which are valuable, except the german, was univerſal: his conduct in every family, where he became an inmate, was correct and irreproachable; neither prying, nor inquiſitive, nor intermeddling, but affable to the inferiors, and conciliatory between the principals: in others which he viſited only, he was neither intruſive nor unwelcome; ever ready to accept an invitation when it was cordial, and never ſeeking it where it was cold and affected. In point of morals he was irreproachable; with regard to faith, he was rather without religion than irreligious: the fact was, poſſibly, that he had been diſguſted with the religion of Italy before he left it, and was too old when he came to England to take an attachment to the purer doctrines of the proteſtant church: but his ſcepticiſm was never offenſive to thoſe who had ſettled principles, never held out or defended in company, never propoſed to miſlead or corrupt the minds of young people. He ridiculed the libertine publications of Voltaire, and the reveries of Rouſſeau; he deteſted the philoſophy of the French *pour les femmes de chambre*, and though too much a philoſopher (in his own opinion) to ſubſcribe to any church, he was a friend to church eſtabliſhments. If this was the leaſt favourable part of his character, the beſt was his

his integrity, which was, in every period of his diſtreſſes, conſtant and unimpeached. His regularity in every claim was conſpicuous; his wants he never made known but in the laſt extremity; and his laſt illneſs, if it was cauſed by vexation, would doubtleſs have been prevented by the intervention of many friends who were ready to ſupply him, if his own ſcruples, ſtrengthened by the hopes of receiving his due from day to day, had not induced him to conceal his immediate diſtreſs till it was too late to aſſiſt him."

To this character, which we believe to be juſt, we ſhall add, that he was charitable in the extreme; and, like Goldſmith, would divide the laſt ſhilling he poſſeſſed with a friend in diſtreſs. He alſo kept ſmall money of various kinds in a pocket by itſelf to relieve diſtreſs. He was improvident enough to be always anticipating his income, and ſpent a good deal of it in poſt-chaiſe hire in travelling through the country. He was no dealer in compliment. Avoiding the practice of it himſelf, he would not knowingly permit it to be uſed towards him. He would not receive money from any one, and actually refuſed 6l. from his brother at a time when he was in want, though he accepted from him ſome wine and macaroni. Immediately after his death his legal repreſentatives (for no other perſons could be authoriſed to interfere in ſo extraordinary a manner) either as executors or adminiſtrators burnt every letter in his poſſeſſion without inſpection; an inſtance of gothic precipitation which ignorance itſelf would bluſh to avow, and which, with the papers of a man of letters, may be attended with very miſchievous conſequences. We hope the practice is not frequent. Among theſe letters were ſeveral from Dr. Johnſon, which Mr. Baretti a few weeks only before his death had promiſed to make known to the public; and from the value of thoſe that have already been publiſhed, the world may form ſome judgment of their loſs.

A liſt of Mr. Baretti's works is ſubjoined in a note [r].

BAREZI,

[r] 1. A Diſſertation upon the italian poetry; in which are interſperſed, ſome remarks on Mr. Voltaire's Eſſay on the epic poets. 8vo. 1753.

2. An Introduction to the italian language; containing ſpecimens both of proſe and verſe. Selected from Franciſco Redi, Galileo Galilei, &c. &c. &c. With a literal tranſlation and grammatical notes, for the uſe of thoſe who being already acquainted with grammar attempt to learn it without a maſter. 8vo. 1755.

3. The Italian Library; containing an account of the lives and works of the moſt valuable authors of Italy; with a preface, exhibiting the change of the tuſcan language from the barbarous ages to the preſent time. 8vo. 1757.

4. A Dictionary of the engliſh and italian languages; improved and augmented with above ten thouſand words omitted in the laſt edition of Altieri. To which is added, an italian and engliſh grammar. 2 vols. 4to. 1760.

5. A Grammar of the italian language; with a copious praxis of moral ſentences. To which is added, an engliſh grammar for the uſe of the italians. 8vo. 1762

6. The Fruſta Literaria, publiſhed in Italy in 1763, 1764, and 1765.

7. An

BAREZI, the ſurname of Ibrahim ben Abdalrahim ben Hebatallah, native of the city of Hamá, died in the year 738 of the hegira. He is author of a book intituled, Aſſas fi marefat, &c. It is a diſcourſe on thoſe words that ſo frequently occur in the koran: Elaihi alnas iargiaúna. It is to God that men ſhall return. He alſo compoſed a commentary on the ſermons of ben Nobatáh. We have alſo a poem of Mohammed ben Al Barezi, intituled, Bediâh; which is a ſort of parody of the famous poem that bears the name of Bordah, made to the praiſe of Mohammed.

BARGRAVE (Isaac), was a man of good natural parts, which were much ſtrengthened and poliſhed by ſtudy, converſe, and travel. He was a fellow collegiate with Ralph Ruggle at Clare hall in Cambridge, and performed the part of Turcol in his comedy of "Ignoramus," when it was acted before James I. During his ſtay at Venice he was honoured with the friendſhip of father Paul, who told him that he believed the doctrine and diſcipline of the church of England to be the moſt primitive of any in the world. He was a true friend and zealous defender of our civil and religious liberties, and incurred the diſpleaſure of James by preaching a ſermon, when he was miniſter of St. Margaret's, Weſtminſter, againſt popery, corruption, and evil counſellors. In the time of the civil war he adhered to the king from principle and affection, having been chaplain to him before and after his acceſſion to the throne. He was firſt canon and then admitted dean of Canterbury 14th Oct. 1625. He with his family, particularly his wife and ſiſter, met with cruel treatment from that ungrateful ruffian colonel Sandys, whom he had by his

7. An Account of the manners and cuſtoms of Italy; with obſervations on the miſtakes of ſome travellers with regard to that country. 2 vols. 8vo. 1768.

8. An Appendix in anſwer to Mr. Sharp's Reply. 8vo. 1769.

9. A Journey from London to Genoa, through England, Portugal, Spain, and France. 4 vols. 8vo. 1770.

10. Propoſals for printing the Life of friar Gerund. 4to. 1771. This was for printing the original ſpaniſh. The ſcheme was abortive; but a tranſlation by Dr. Warner was printed in 2 vols. 8vo.

11. An Introduction to the moſt uſeful european languages; conſiſting of ſelect paſſages from the moſt celebrated engliſh, french, italian, and ſpaniſh authors; with tranſlations as cloſe as poſſible, ſo diſpoſed in columns, as to give in one view the manner of expreſſing the ſame ſentence in each language. 8vo. 1772.

12. Tutte l'opere di Machiavelli, 3 vols. 4to. 1772; with a preface, and ſeveral pieces omitted in former editions.

13. Eaſy Phraſeology for the uſe of young ladies who intend to learn the colloquial part of the italian language. 8vo. 1776.

14. Diſcours ſur Shakeſpeare et ſur Monſ. de Voltaire. 8vo. 1777.

15. Scelta di Lettere familiari; or, a ſelection of familiar letters, for the uſe of ſtudents in the italian tongue. 2 vols. 12mo. 1779.

16. Carmen Seculare of Horace, as performed at Free Maſons' Hall. 4to. 1779.

17. Guide through the Royal Academy. 4to. 1781.

18. Diſſertacion Epiſtolar accrea unas Obras de la Real Academia Eſpanola ſu auctor Joſeph Baretti, ſecretario por la correſpondencia eſtrangera de la Real Academia Britannica di pintura eſcultura y arquitectura. Al ſenor don Juan C****. 4to.

19. Tolondron. Speeches to John Bowle, about his edition of Don Quixote: together with ſome account of ſpaniſh literature. 8vo. 1786.

intereſt ſaved from the gallows. Sandys was not content with adding perſonal inſult to ingratitude and cruelty; he alſo cauſed him to be committed to the Fleet priſon, and abſurdly attempted to blacken his character. He died as it ſeems of a broken heart, in about three weeks after his commitment, in 1642, and the 56th year of his age.

BARIDAH. Ben Baridah is put in the number of thoſe who have written on the book of Ariſtotle, of Interpretation, which they call Bari Arminias.

BARINI. Ebn Al Barini, an author who wrote on the book intituled Idhab, which is a commentary on the Introduction or Iſagoge of Porphyry.

BARKHAM (Dr. JOHN), a learned divine and antiquary, born at Exeter about 1572, bred at Oxford, poſſeſſed ſucceſſively of ſeveral preferments, and dying at Bocking in Eſſex, of which he was rector and dean, 1642 [u]. Though not a very diſtinguiſhed, he was yet a very accompliſhed man; an exact hiſtorian, a good herald, a great antiquary, and had an excellent collection of coins and medals, which he gave to archbiſhop Laud, and which Laud gave to the univerſity of Oxford. He was concerned in ſeveral works, though he never publiſhed his name [x]. The hiſtorian Speed, at the concluſion of his work, makes his acknowledgments for the aſſiſtance he had from Barkham; whom he ſtyles "a gentleman compoſed of learning, virtue, and courteſy." The reigns of John and Henry II. are reckoned to be chiefly of his writing. He had alſo the chief hand in Guillim's Diſplay of Heraldry, publiſhed in 1610, folio: nay, ſome have fancied that it was entirely his own work; but that, thinking it too light a production for the gravity of a divine, he gave it to the herald, under whoſe name it has paſſed ever ſince.

BARKI, the name of a ſcheik who wrote a treatiſe of geomancy.

BARLÆUS (GASPARDUS), an excellent latin poet, born at Antwerp, 1584, ſtudied eight years at Leyden. Bertius, the ſub-principal of his college, having been appointed principal, recommended Barlæus to be his ſucceſſor, who was accordingly named ſub-principal, and ſome time after made profeſſor of logic in the univerſity of Leyden; but he intereſted himſelf ſo much in the diſputes of the Arminians, that he loſt his profeſſorſhip as ſoon as the oppoſite party prevailed in the ſynod of Dort. He now applied himſelf to phyſic, and in two years took a doctor's degree at Caen, but ſcarce ever practiſed. In 1631, the magiſtrates of Amſterdam having erected a ſeminary, offered him the profeſſorſhip of philoſophy, which he accepted, and diſcharged with great honour. He publiſhed ſeveral ſharp controverſial

[u] Wood's Athen. vol. ii. col. 19. [x] Biog. Brit. BARKHAM.

pieces

pieces againſt the adverſaries of Arminius; and being looked upon as a favourer of that ſect, many people murmured againſt the magiſtrates of Amſterdam for entertaining ſuch a profeſſor. He was continued however in his profeſſorſhip till his death, which happened in 1648. We have a volume of orations of his, which he pronounced on different occaſions; they are admired for their ſtyle and wit; but his poetical compoſitions are what chiefly raiſed his reputation. His letters were publiſhed after his death in two volumes. His hiſtory or relation of what paſſed in Brazil, during the government of count Maurice of Naſſau, was publiſhed in 1647.

BARLÆUS (LAMBERT), profeſſor of greek in the univerſity of Leyden. It is ſaid that he ſpoke that language as fluently as his mother-tongue; a qualification which procured him, from the ſtates of the Low Countries, the commiſſion to tranſlate into it the Confeſſion of the reformed churches, in conjunction with James Revius. He died in 1655. We have of him the Timon of Lucian, with uſeful annotations; and a good commentary on the Theogony of Heſiod.

BARLAND (ADRIAN), native of Barland, a village of Zealand, profeſſor of eloquence at Louvain, died in 1542, after having publiſhed ſeveral works. The principal of them are: 1. Notes on Terence, on Virgil, on Pliny the younger, on Menander. 2. An abridgment of Univerſal Hiſtory, from J. C. to 1532, 8vo. 1603. 3. The Chronicle of the Dukes of Brabant, tranſlated into french, with plates, 1603, folio. 4. De litteratis urbis Romæ principibus, 4to. and other pieces.

BARLOWE (THOMAS), a very learned engliſh biſhop, born at Langhill in Weſtmoreland, 1607 [Y]. He was educated at the free-ſchool at Appleby, and ſent from thence in 1624 to Queen's college Oxford, where he took his degree of maſter of arts in 1633, and the ſame year was choſen fellow of his college. In 1635, he was appointed metaphyſic reader in the univerſity; and his lectures being much approved, they were publiſhed for the uſe of the ſtudents. When the garriſon of Oxford ſurrendered to the parliament in 1646, he ſubmitted to thoſe in power, and found means to preſerve his fellowſhip; yet we find that he wrote a very ludicrous account of the parliamentary viſitation [Z]. In 1652, he was elected head keeper of the bodleian library [A]. In 1657, he took the degree of bachelor in divinity; and the ſame year was choſen provoſt of his college. After the reſtoration of Charles II. he was choſen one of the commiſſioners for reſtoring

[Y] Wood's Athen. Ox. tom. ii.

[Z] This was an anonymous pamphlet, dated Oxford, April 18, 1648, and intituled, "Pegaſus, or the flying horſe from Oxford, bringing the proceedings of the viſitors and other bedlamites there, by command of the earl of Montgomery: printed at Montgomery, heretofore called Oxford."

[A] Wood's Athen. Ox. tom. ii.

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the members ejected in 1648. In 1660, he was created doctor in divinity, and choſen Margaret profeſſor of divinity; and this ſame year he wrote "The caſe of a toleration in matters of religion, addreſſed to the famous Robert Boyle, eſq." In 1661, he was appointed archdeacon of Oxford.

As Barlowe was a perſon eminent for his ſkill in the civil and canon law, he was often applied to in caſes of conſcience about marriage [B]. It was upon ſuch an occaſion that, in 1671, he wrote Mr. Cottington's caſe of divorce. Upon the death of Dr. W. Fuller biſhop of Lincoln, which happened April 22, 1675, he obtained a grant of that biſhopric, and the 27th of June following was conſecrated at Ely-houſe chapel. After the popiſh plot was diſcovered in Sept. 1678, he publiſhed ſeveral pieces againſt the roman catholic religion [C]. He diſtinguiſhed himſelf alſo for his zeal againſt popery in the houſe of lords. When the examination relating to the plot was going on, a bill was brought into the houſe of commons, requiring all members, and all ſuch as might come into the king's court or preſence, to take a teſt againſt popery. In this, tranſubſtantiation was renounced, and the worſhip of the virgin Mary and the ſaints, as practiſed in the church of Rome, was declared idolatrous [D]. It paſſed in the houſe of commons without any difficulty; but in the houſe of lords, Dr. Peter Gunning biſhop of Ely maintained that the church of Rome was not idolatrous. He was anſwered by biſhop Barlowe. Mr. Wood charges him on this occaſion with inconſiſtency in his conduct, and tells us, that though he had before been a ſeeming friend to the papiſts, he became then a bitter enemy to them and the duke of York; but that when the duke was proclaimed king, he took all opportunities of expreſſing his affection towards him. However that be, after the revolution he was one of thoſe who voted that the king had abdicated his kingdoms, and was very keen for excluding from their benefices thoſe of the clergy who refuſed the oaths.

[B] See his Genuine Remains, p. 351.

[C] The principal are as follow: 1. The gun-powder treaſon, with a diſcourſe of the manner of its diſcovery, and a perfect relation of the proceedings againſt thoſe horrid conſpirators: now reprinted, with a preface by Thomas lord biſhop of Lincoln: and, by way of appendix, ſeveral papers or letters of ſir Everard Digby, never before printed. 1679. 8vo. 2. Brutum fulmen, or the bull of pope Pius Sixtus concerning the damnation, excommunication, and depoſition of queen Elizabeth; with ſome obſervations and animadverſions upon it. 1681. 4to. 3. A diſcourſe concerning the laws eccleſiaſtical and civil made againſt heretics, by popes, emperors, and kings, provincial and general councils, approved by the church of Rome. 1682, 4to. 4. Directions to a young divine for his ſtudy of divinity and choice of books. 5. The rights of the biſhops to judge in capital caſes in parliament cleared, &c. 1680. 6. After his deceaſe, ſir Peter Pett publiſhed, in 1692, Several miſcellaneous and weighty caſes of conſcience, learnedly and judiciouſly reſolved: and, in 1693, 7. Genuine Remains, containing diverſe diſcourſes theological, philoſophical, hiſtorical, &c. in letters to ſeveral perſons of honour and quality. Both by him, and in 8vo.

[D] Burnet's Hiſt. of his own Times, vol. i. p. 435.

Biſhop Barlowe was ſomewhat particular in regard to ſome of his notions, being entirely addicted to the ariſtotelian philoſophy, and a declared enemy to the improvements made by the Royal Society, and to what he called in general the new philoſophy: he was likewiſe a rigid calviniſt; and his great attachment to Calvin's doctrine engaged him in a public oppoſition to ſome of Mr. Bull's works [E]. He died at Buckden in Huntingdonſhire, October 8, 1691, in the 85th year of his age; and was buried the 11th of the ſaid month, on the north ſide of the chancel belonging to that church. He bequeathed to the bodleian library all ſuch books of his own as were not in that noble collection at the time of his death; and the remainder he gave to Queen's college in Oxford: whereupon the ſociety erected, in 1694, a noble pile of building, on the weſt ſide of their college, to receive them. All his manuſcripts, of his own compoſition, he left to his two domeſtic chaplains, William Offley and Henry Brougham, prebendaries of Lincoln.

BARLOWE (WILLIAM), ſon of William Barlowe biſhop of St. David's, born in Pembrokeſhire. In 1560, he was admitted at Baliol college Oxford, and four years after took a degree in arts [F]. In 1573, having taken orders, he was made prebendary of Wincheſter. In 1588, he was made prebendary of Lichfield; but he quitted it for the place of treaſurer in the ſame church, in 1589. He afterwards became chaplain to prince Henry, and at length archdeacon of Saliſbury, 1614. He is remarkable for having been the firſt that wrote on the nature and properties of the loadſtone, twenty years before Gilbert publiſhed his book on that ſubject. He was the firſt that made the inclinatory inſtrument tranſparent, and to be uſed hanging, with a glaſs on both ſides. Moreover, he ſuſpended it in a compaſs-box, where, with two ounces weight, it was made fit for uſe at ſea. It was he likewiſe who found out the difference between iron and ſteel, and their tempers for magnetical uſes. He alſo diſcovered the right way of touching magnetical needles; and of piercing and cementing of loadſtones: finally, he was the firſt that ſhewed the reaſons why a loadſtone, being double-capped, muſt take up ſo great a weight. He wrote ſome treatiſes on theſe ſubjects [G]. He died in 1625.

BARNARD (THEODORE), or BERNARDI, a native of Amſterdam, ſtudied under various maſters, particularly Titian. He, as Vertue thought, painted the pictures of the kings and biſhops in the cathedral of Chicheſter. There is a family ſuppoſed

[E] Genuine Remains, p. 151.

[F] Wood's Athen. Ox.

[G] They are as follow: 1. The navigator's ſupply, containing many things of principal importance belonging to navigation. 1597, 4to. 2. Magnetical adverſement, or divers pertinent obſervations and experiments concerning the nature and properties of the loadſtone, &c. 1616, 4to. 3. A brief diſcovery of the idle animadverſions of Mark Ridley, upon his Magnetical advertiſement. 1618, 4to.

to

to be deſcended from him, ſtill remaining in the neighbourhood of that city [H].

BARNARD (John), author of the undermentioned books [1], was the ſon of Mr. John Barnard, of Caſtor, a market town in Lincolnſhire. He had his education in the grammar-ſchool of that place; from whence he was ſent to Cambridge, where he became a penſioner of Queen's college. From thence, journeying to Oxford to obtain preferment from the viſitors appointed by act of parliament, he there took the degree of B. A. April 15, 1648; and on Sept. 29 following, was, by order of the ſaid viſitors, made fellow of Lincoln college. Feb. 20, 1650, he took the degree of M. A. At length, having married the daughter of Dr. Peter Heylyn, then living at Abingdon, he became rector of Waddington, near Lincoln; the perpetual advowſon of which he purchaſed, and held it for ſome time, together with the ſinecure of Gedney in the ſame county. After the reſtoration he conformed, and was made prebendary of Aſgarby in the church of Lincoln. July 6, 1669, he took the degree of B. D. and the ſame year was created D. D. being then in good repute for his learning and orthodoxy. He died at Newark, on a journey to Spa, Aug. 17, 1683, and was buried in his own church of Waddington.

BARNARD (Sir John). His firſt appearance on the public ſtage, on which he afterwards made ſuch a diſtinguiſhed figure, was in the year 1722, when he was choſen one of the repreſentatives in parliament for the city of London; a truſt which he continued to enjoy during the ſix ſucceeding parliaments; and which he always diſcharged with equal integrity and ability. In 1725, he received the thanks of the common council, for oppoſing a bill introducing a change in the method of conducting elections in the city of London. In 1727, he was choſen alderman of Dowgate Ward; and the next year prepared and preſented to the commons a bill for the better regulation and government of ſeamen in the merchant ſervice.

In 1730, the court of Vienna having begun a negotiation in England for a loan of 400,000 pounds, a bill was propoſed and enacted, prohibiting all his majeſty's ſubjects from lending any ſum of money to any foreign prince whatever, without licence

[H] See Anecdotes of Painting, i. 109, 2d edit. Grainger.

[1] 1. Cenſura Clerior, againſt ſcandalous miniſters, not fit to be reſtored to the church's livings, in point of prudence, piety, and fame. Lond. 1660, in three ſheets, 4to. His name is not prefixed to this piece. 2. Theologo-hiſtoricus, or the true life of the moſt reverend divine and excellent hiſtorian Peter Heylyn, D. D. ſub-dean of Weſtminſter. Lond. 1683, 8vo. This was publiſhed, as the author pretends, to correct the errors, ſupply the defects, and confute the calumnies of George Vernon, A. M. rector of Bourton on the Water in Glouceſterſhire, who had publiſhed a life of Dr. Heylyn. 3. An anſwer to Mr. Baxter's falſe accuſation of Mr. Heylyn. 4. A catechiſm for the uſe of his pariſh.

obtained from his majeſty, under his privy ſeal, or ſome greater authority. Violent oppoſition was made to this bill, by a great number of members; among whom Mr. John Barnard (for the dignity of knighthood he obtained afterwards by his own merit) made no inconſiderable figure. He obſerved, that if the bill ſhould paſs in its preſent form, it would, in his opinion, open a channel for the Dutch to carry on a very lucrative branch of buſineſs to the prejudice of England: that the bill ought abſolutely to name the emperor as the power prohibited to borrow; for that, otherwiſe, all the other ſtates of Europe would think themſelves equally affected by this act, which would give it the air as if England was at war with all the world: that he was by no means for making the exchequer a court of inquiſition; he conceived it to be equally odious and unconſtitutional, that ſubjects ſhould be obliged to accuſe themſelves, and thereby incur the moſt ſevere penalties [x]; he knew, indeed, there were ſuch precedents already, but that was ſo much the worſe; precedents could not alter the nature of things; and he thought the liberties of his country of more conſequence than any precedents whatever.

In the debate upon the famous exciſe ſcheme, projected by ſir Robert Walpole in 1733, ſir John ſhewed himſelf not more zealous for the trade of his country, than for the honour of thoſe by whom it was principally conducted. While this affair was depending in parliament, the merchants of London, having been convened by circular letters, repaired to the lobby of the houſe of commons, in order to ſolicit their friends to vote againſt the bill. Sir Robert Walpole, piqued at the importunity of theſe gentlemen, threw out ſome reflections againſt the conduct of thoſe whom he ſuppoſed to have been the means of bringing them thither; and at the ſame time inſinuated, that the merchants themſelves could be conſidered in no other light than that of STURDY BEGGARS. This expreſſion was highly reſented by all thoſe in the oppoſition, and particularly by ſir John Barnard, who made the following anſwer: "I know," ſaid he, "of no irregular or unfair methods, that were uſed to call people from the city to your door. It is certain that any ſet of gentlemen or merchants may lawfully deſire their friends: they may even write letters, and they may ſend thoſe letters by whom they pleaſe, to deſire the merchants of figure and character, to come down to the court of requeſts and to our lobby, in order to ſollicit their friends and acquaintance againſt any ſcheme or project, which they may think prejudicial to them. This is the undoubted right of the ſubject, and what has been always practiſed

[x] This related to a clauſe in the act, ordering, that the attorney-general ſhould be empowered by engliſh bill in the court of exchequer, to extort diſcovery by exacting an oath of ſuſpected perſons.

upon

upon all occaſions. The honourable gentleman talks of STURDY BEGGARS: I do not know what ſort of people may now be at the door, becauſe I have not lately been out of the houſe; but I believe they are the ſame ſort of people that were there, when I came laſt into the houſe; and then, I can aſſure you, I ſaw none but ſuch as deſerve the name of STURDY BEGGARS as little as the honourable gentleman himſelf, or any gentleman whatever. It is well known, that the city of London was ſufficiently appriſed of what was this day to come before us: where they got their information, I know not; but I am very certain, that they had a right notion of the ſcheme, which has been now opened to us; and they were ſo generally and zealouſly bent againſt it, that, whatever methods may have been uſed to call them hither, I am ſure it would have been impoſſible to find any legal methods to prevent their coming hither." In a word, he made ſo ſtrenuous an oppoſition to this unpopular and unconſtitutional ſcheme, that, in conjunction with other members, he obliged the miniſtry entirely to lay it aſide.

In 1735, he moved for leave to bring in a bill to limit the number of play-houſes, and reſtrain the licentiouſneſs of players, which was now increaſed to an amazing degree; and though the bill miſcarried at that time, it was yet, about two years after, enacted into a law, which ſtill continues in force. In 1736, he ſerved, with his brother-in-law, ſir Robert Godſchall, knt. alderman of Biſhopſgate Ward, the office of ſheriff of the city of London and county of Middleſex. In 1737, he formed a ſcheme for reducing the intereſt on the national debt; a project which, though it did not at that time ſucceed, was, nevertheleſs, afterwards carried into execution, to the great emolument of the trading part of the nation. In 1738, he ſerved the high office of lord-mayor of London; and during his mayoralty had the misfortune to loſe his lady, who was buried in a very grand manner at Clapham church. Upon the death of ſir John Thomſon, knt. in 1749, he removed purſuant to an act of common-council, and took upon him the office of alderman of Bridge-ward-without, and then became in name, as he might already be conſidered in reality, the father of the city; and in July 1758, to the inexpreſſible regret of his brother aldermen, and of all his fellow-citizens, he reſigned his gown.

The ſame year, upon the motion of ſir Robert Ladbroke, then father of the city, the thanks of the court of aldermen were given to ſir John Barnard, and expreſſed in the following terms: "It is unanimouſly agreed and ordered, that the thanks of this court be given to ſir John Barnard, knt. late one of the aldermen, and father of this city, for his conſtant attendance and ſalutary counſels in this court; his wiſe, vigilant, and impartial adminiſtration of juſtice; his unwearied zeal for the honour, ſafety, and proſperity

ſperity of his fellow-citizens; his inviolable attachment to the laws and liberties of his country; and for the noble example he has ſet of a long and uninterrupted courſe of virtue in private as well as in public life."

It was likewiſe unanimouſly reſolved, upon the motion of John Paterſon, eſq. "That ſir John Barnard, knt. ſo juſtly and emphatically ſtyled the father of this city, having lately (to the great and laſting regret of this court) thought proper to reſign the office of alderman, the thanks of this court be given him, for having ſo long and faithfully devoted himſelf to the ſervice of his fellow-citizens; for the honour and influence which this city has, upon many occaſions, derived from the dignity of his character, and the wiſdom, ſteadineſs, and integrity of his conduct; for his firm adherence to the conſtitution both in church and ſtate, his noble ſtruggles for liberty, and his diſintereſted and invariable purſuit of the true glory and proſperity of his king and country, uninfluenced by power, unawed by clamour, and unbiaſſed by the prejudice of party."

Upon his reſigning the office of alderman, he retired in a great meaſure from public buſineſs, and continued to live chiefly in a private manner at Clapham; where, after having attained to near the age of eighty, he died the 29th of Auguſt 1766. Never man was more univerſally eſteemed while living, or more ſincerely regretted when dead.

BARNES (Juliana), was born at Roding in Eſſex about the beginning of the xvth century. She has written three treatiſes in print, beſides a book of heraldry, which are ſcarce. Her education ſeems to have been the very beſt which that age could afford, and her attainments in literature were ſuch, that ſhe is celebrated by Bale, Holinſhed, and others, for her uncommon learning, and likewiſe for her other fine accompliſhments. Theſe various qualifications rendered her every way capable and deſerving of the office ſhe bore, viz. prioreſs of Sopewell nunnery, which was a cell to and very near St. Alban's. She was a very beautiful lady of great ſpirit, and loved maſculine ſports, as hunting, hawking, &c. It ought to be remarked, that her treatiſe, Of the blaſing of arms, contains only abſtracts from Nicholas Upton, who wrote four books De re militari et factis illuſtribus. At the end of this engliſh tranſlation of thoſe abſtracts by Juliana Barnes are theſe words, "Imprinted at the exempt monaſtery of St. Alban's."

If the titles of her book may be depended on, ſhe was living in 1486, twenty-ſix years later than the time mentioned by biſhop Bale.

BARNES (Robert), D. D. He was chaplain to king Henry VIII. of England, and by him ſent over to Germany to converſe with the divines in that country concerning the legality of the divorce

divorce with queen Catharine of Arragon. He brought along with him the opinions of the divines of Wirtemburgh, which were not at all favourable; but he ſuppreſſed the concluſion when he ſhewed it to the king. At firſt he was in great favour with Henry; but having profeſſed the doctrines of Luther, he was committed priſoner to the Tower, and afterwards burnt alive at a ſtake, 1540. He wrote two books; the Hiſtory of the Popes, and a treatiſe on Juſtification.

BARNES (Joshua), a learned divine, profeſſor of the greek language at Cambridge, born in London the 10th of Jan. 1654. He received the firſt part of his education at Chriſt's Hoſpital, from whence he went to Cambridge, Dec. the 11th, 1671, and was admitted a ſervitor in Emanuel college [L]. He diſtinguiſhed himſelf very early by his knowledge of the greek, and by ſome poems in latin and engliſh, written before he went to the univerſity. In 1675, he publiſhed at London a piece intituled Gerania, or a new diſcovery of the little ſort of people called pygmies. June the 7th, he was elected fellow of Emanuel college; and the year following he publiſhed in 8vo. his Poetical Paraphraſe on the hiſtory of Eſther. In 1688, he publiſhed the life of king Edward III. dedicated to king James II. In 1694, came out his edition of Euripides, dedicated to Charles duke of Somerſet. In 1700, Mrs. Maſon of Hemmingford, near St. Ives in Huntingdonſhire, a widow lady between forty and fifty, with a jointure of 200l. per annum, who had for ſome time been a great admirer of him, came to Cambridge; ſhe deſired leave to ſettle 3 hundred pounds a year upon him after her death: which he politely refuſed, unleſs ſhe would likewiſe condeſcend to make him happy with her perſon, which was not very engaging. The lady was too obliging to refuſe any thing to Joſhua, "for whom," ſhe ſaid, "the ſun ſtood ſtill," and ſoon after married him. His Anacreon was printed at Cambridge in 1705, and dedicated to the duke of Marlborough. In 1710, he publiſhed his Homer.

Mr. Barnes died Auguſt 3, 1712, aged 57, was interred at Hemmingford, and had a monument raiſed to him by his widow. Beſides the works above mentioned, there are many others, of ſmall account indeed, which he either publiſhed or deſigned to publiſh; a liſt of which is ſubjoined to the prolegomena of his edition of Anacreon.

BARNEVELDT (John d'Olden), the celebrated dutch ſtateſman, and one of the founders of the civil liberty of Holland. His patriotic zeal inducing him to limit the authority of Maurice prince of Orange, the ſecond ſtadtholder of Holland; the partiſans of that prince falſely accuſed him of a deſign to

[L] Regiſter of Emanuel college.

deliver his country into the hands of the ſpaniſh monarch. On this abſurd charge he was tried by twenty-ſix commiſſaries, deputed from the ſeven provinces, condemned, and beheaded in 1619. His ſons, William and Réné, with a view of revenging their father's death, formed a conſpiracy againſt the uſurper, which was diſcovered. William fled; but Réné was taken and condemned to die; which fatal circumſtance has immortalized the memory of his mother, of whom the following anecdote is recorded. She ſolicited a pardon for Réné, upon which Maurice expreſſed his ſurpriſe that ſhe ſhould do that for her ſon, which ſhe had refuſed for her huſband. To this remark ſhe replied with indignation, "I would not aſk a pardon for my huſband, becauſe he was innocent. I ſolicit it for my ſon, becauſe he is guilty."

BARO, or BARON (PETER), a learned divine, born at Eſtampes in France; but being of the proteſtant religion, was obliged to leave his native country in order to avoid perſecution [M]. He removed to England, where he was kindly received and generouſly ſupported by lord treaſurer Burleigh, who admitted him into his family. He afterwards ſettled in Cambridge, upon the invitation of Dr. Pierce, maſter of Peterhouſe. In 1574, he was choſen the lady Margaret's profeſſor at Cambridge, which he enjoyed for ſome years very quietly; but, on account of ſome opinions which he held, a party was at length formed againſt him in the univerſity. At this time abſolute predeſtination in the calviniſtical ſenſe was held as the doctrine of the church of England. The chief advocates for it at Cambridge were Dr. Whitacre, regius profeſſor of divinity, Dr. Humphry Tindal, and moſt of the ſenior members of the univerſity [N]. Dr. Baro had a more moderate notion of that doctrine: and this occaſioned a conteſt between him and Mr. Laurence Chadderton, who attempted to confute him publicly in one of his ſermons. However, after ſome papers had paſſed between them, the affair was dropped.

The next diſpute he was engaged in, was of much longer continuance. Dr. Whitacre and Dr. Tindal were deputed by the heads of the univerſity to archbiſhop Whitgift to complain that pelagianiſm was gaining ground in the univerſity; and, in order to ſtop the progreſs of it, they deſired confirmation of ſome propoſitions they had brought along with them. Theſe accordingly were eſtabliſhed and approved by the archbiſhop, the biſhop of London, the biſhop elect of Bangor, and ſome other divines; and were afterwards known by the title of the Lambeth articles. They were immediately communicated to Dr. Baro; who, diſregarding them, preached a ſermon before the univerſity, in

[M] Wood's Faſti Oxon. [N] Fuller's Hiſt. of Cambridge, p. 145.

which

which however he did not ſo much deny, as moderate thoſe propoſitions: nevertheleſs his adverſaries judging of it otherwiſe, the vice-chancellor conſulted the ſame day with Dr. Clayton and Mr. Chadderton, what ſhould be done. The next day he wrote a letter to the archbiſhop of Canterbury; who returned for anſwer, that they ſhould call Baro before them, and require a copy of his ſermon, or at leaſt cauſe him to ſet down the principal heads thereof [o]. Baro, finding what offence was taken at his ſermon, wrote to the archbiſhop; yet, according to his grace's directions, was cited before Dr. Goad the vice-chancellor in the conſiſtory; when ſeveral articles were exhibited againſt him. At his laſt appearance the concluſion againſt him was, "That whereas Baro had promiſed the vice-chancellor, upon his demand, a copy of his ſermon, but his lawyers did adviſe him not to deliver the ſame; the vice-chancellor did now, by virtue of his authority, peremptorily command him to deliver him the whole and entire ſermon, as to the ſubſtance of it, in writing: which Baro promiſed he would do the next day, and did it accordingly. And laſtly, he did peremptorily and by virtue of his authority command Baro, that he ſhould wholly abſtain from thoſe controverſies and articles, and leave them altogether untouched, as well in his lectures, ſermons, and determinations, as in his diſputations and other his exerciſes." The vice-chancellor, who had proceeded thus far without the knowledge of the lord Burleigh their chancellor, thought fit to acquaint him with their proceedings, and to deſire his advice. The diſcountenance lord Burleigh gave to this affair, ſtopped all farther proceedings againſt Baro; who continued in the univerſity, but with much oppoſition and trouble: and though he had many friends and adherents in the univerſity, he met with ſuch uneaſineſs, that, for the ſake of peace, he choſe to retire to London, and fixed his abode in Crutched Friars; where he died and was buried in the church of St. Olave Hart-ſtreet. He left ſeveral works, chiefly in divinity.

BAROCHE (FREDERIC), a painter, born at Urbino in 1528, died in the ſame city 1612, found in his family all the aſſiſtance he could deſire in favour of his art. His father, a ſculptor by profeſſion, ſhewed him how to model; and he learnt of his uncle, who was an architect, geometry, architecture, and the knowledge of perſpective. He repreſented his ſiſter for the heads of his Virgins, and his nephew for the Jeſuſes. The cardinal de la Rovére took under his patronage this celebrated artiſt, then no more than 20 years of age, and employed him in his palace. This painter was poiſoned, at a meal, by one of his envious rivals. The remedies he ſwallowed immediately ſaved his life; but he

[o] Strype's Life of Whitgift, p. 468.

never recovered his health entirely, which he juſt kept up in a languid ſtate till the age of 84. He was never able to work for more than two hours a day. His infirmities obliged him to refuſe ſeveral honourable places that were offered him by the grand duke of Tuſcany, the emperor Rodolph II. and Philip II. of Spain. It is reported that at Florence the duke Francis I. deſirous of knowing the opinion of Baroche on the pictures that adorned his palace, took him in the dreſs of his concierge; interrogating him, and enjoying the pleaſure of being able, by a ſimple exterior, to put the painter at his eaſe, and to talk freely with him. Baroche executed a great number of portraits and hiſtorical pieces; but he chiefly ſucceeded in ſubjects of devotion. His practice was to model firſt in wax the figures he intended to paint, or he cauſed his ſcholars to put themſelves in the attitudes proper to his ſubject. He comes very near to the ſoftneſs and the graces of Correggio; he has even ſurpaſſed him in the correctneſs of his deſigns. His colouring is vivid; he perfectly underſtood the effect of lights; the airs of his heads are in a ſmiling and graceful ſtyle. He diſcovered great judgment in his compoſitions. It were to be wiſhed that he had not extravagated the attitudes of his figures, and that he had not too much pronounced the parts of the body. We have deſigns by Baroche, in paſtel, with the pen, à la pierre noire, and à la ſanguine. A number of pieces have been engraved after the works of this great artiſt, and he himſelf executed ſeveral in aqua fortis, which glow with fire and genius. His pictures are diſtinguiſhed ornaments to the cabinets of the curious.

BARON (Bonaventure), was a native of Clonmell in the county of Tipperary in Ireland. Luke Wadding his uncle, a celebrated friar of the order of St. Francis, of which he wrote an account, ſuperintended his education, and was the occaſion of his taking the habit of the ſame order. He lived about ſixty years in Rome, where he was for a conſiderable time prælector of divinity. He was maſter of a very good latin ſtyle, and was a voluminous writer in that language. His capital work was his "Theologia," in 6 vols. He alſo wrote three books of latin poetry. See a liſt of his works in ſir James Ware's "Writers of Ireland," p. 253. He died very old and blind, March 18, 1696.

BARON (Michael), ſon of a merchant of Iſſoudun, who turned player, entered firſt into the company of la Raiſin, and ſome time afterwards in that of Moliere. Baron quitted the ſtage in 1696, either from diſlike or from ſome religious ſcruples, with a penſion of a thouſand crowns granted him by the king. He took up the profeſſion again in 1720, at the age of 68; and was as much applauded, notwithſtanding his advanced age, as in the early period of his life. At thoſe lines of Cinna,

Soudain

Soudain vous euſſiez vu, par un effet contraire,
Leurs fronts pâlir d'horreur et rougir de colére :

he was ſeen within a minute to turn pale and red, in conformity to the verſe. He was ſtyled with one conſent, the Roſcius of his times. He ſaid himſelf, in one of his enthuſiaſtical fits of vanity, that once in a century we might ſee a Cæſar, but that two thouſand years were requiſite to produce a Baron. One day his coachman and his lacquey were ſoundly threſhed by thoſe of the marquis de Biran, with whom Baron lived on thoſe familiar terms which young noblemen frequently allow to players.—"Monſieur le marquis," ſaid he to him, "your people have ill treated mine; I muſt have ſatisfaction of you." This he repeated ſeveral times, uſing always the ſame expreſſions, *your people* and *mine*. M. de Biran, affronted at the parallel, replied: "My poor Baron, what wouldſt thou have me ſay to thee? why doſt thou keep any people?" He was on the point of refuſing the penſion beſtowed on him by Louis XIV. becauſe the order for it ran: "Pay to the within-named Michael Boyrun, called Baron, &c." This actor, born with the choiceſt gifts of nature, had perfected them by the utmoſt exertions of art: a noble figure, a ſonorous voice, a natural geſticulation, a ſound and exquiſite taſte. Racine, verſed as he was in the art of declamation, wanting to repreſent his Andromache to the actors, in the diſtribution of the parts, had reſerved that of Pyrrhus for Baron. After having ſhewn the characters of ſeveral of the perſonages to the actors who were to repreſent it, he turned towards Baron: "As to you, ſir, I have no inſtruction to give you; your heart will tell you more of it than any leſſons of mine could explain."—Rouſſeau made theſe four lines for his portrait:

Du vrai, du pathétique il a fixé le ton,
De ſon art enchanteur l'illuſion divine,
Prêtoit un nouveau luſtre aux beautés de Racine;
Un voile aux défauts de Pradon.

Baron would affirm that the force and play of declamation were ſuch, that tender and plaintive ſounds transferred on gay and even comic words, would no leſs produce tears. He has been ſeen repeatedly to make the trial of this ſurpriſing effect on the well-known ſonnet,

Si le roi m'avoit donné
Paris ſa grand'ville, &c.

Baron, in common with all great painters and great poets, was fully ſenſible that the rules of art were not invented for enſlaving genius. "We are forbid by the rules," ſaid this ſublime actor,

"to

" to raiſe the arms above the head; but if they are lifted there by the paſſion, it is right: paſſion is a better judge of this matter than the rules." He died at Paris, Dec. 22, 1729, aged 77. Three volumes in 12mo of Theatrical Pieces were printed in 1760, under the name of this comedian; but it is preſumed, perhaps unjuſtly, that they are not his. L'Andrienne was attributed to pere de la Rue, at the very time when it was in full repreſentation. It was to this that Baron alluded in the advertiſement he prefixed to that piece. " I have here a fair field," ſaid he, " for complaining of the injuſtice that has been intended me. It has been ſaid that I lent my name to the Andrienne. . . . I will again attempt to imitate Terence; and I will anſwer as he did to thoſe who accuſed him of only lending his name to the works of others (Scipio and Lælius). He ſaid, that they did him great honour to put him in familiarity with perſons who attracted the eſteem and the reſpect of all mankind." The other pieces that merit notice here, are, L'homme à bonne fortune, la Coquette, l'Ecole des Peres, &c. The dramatical intelligence that reigns in theſe pieces, may perhaps be admitted as a proof that they are by Baron. The dialogue of them is lively, and the ſcenes diverſified: they but rarely preſent us with grand pictures: but the author has the talent of copying from nature certain originals, not leſs important in ſociety than amuſing on the ſtage. It is evident that the author had ſtudied the world as well as the drama. As to the verſification, if Baron was an excellent actor, he was but an indifferent poet. The abbé d'Alainval publiſhed the Lettres ſur Baron and la le Couvreur.—The father of this famous actor poſſeſſed alſo in a ſuperior degree the talent of declamation. The manner of his death is remarkable. Playing the part of Don Diego in the Cid, his ſword fell from his hand, as the piece requires; and kicking it from him with indignation, he unfortunately ſtruck againſt the point of it, by which his little toe was pierced. This wound was at firſt treated as a trifle; but the gangrene that afterwards appeared requiring the amputation of his leg, he would not conſent to the operation: No, no, ſaid he; a theatrical monarch would be hooted if he ſhould appear with a wooden leg; and he preferred the gentle expectation of death, which happened in 1655.

BARON (Hyacinth Theodore), antient profeſſor and dean of the faculty of medicine at Paris, the place of his birth, died July 29, 1758, at about the age of 72. He had a great ſhare in the Pharmacopœia of Paris, for the year 1732, 4to; and in 1739 gave an academical diſſertation in latin on chocolate, An ſenibus Chocolatæ potus? It has been ſeveral times reprinted.

BARONIUS (Cæsar), born October 31ſt, 1538, at Sora, an epiſcopal town in the kingdom of Naples, received the firſt part of his education at Veroli, whence he went to ſtudy law at Naples:

ples [P]: but the troubles in this country obliged his father to carry him to Rome in 1557, where he was put under the care of Philip of Neri, founder of the congregation of the Oratory. Some time after, he became a prieſt, and was ſent to eſtabliſh this new order in the church of St. John the Baptiſt, where he continued till 1576, when he was ſent to Santa Maria's in Vallicella. In 1573, he was appointed ſuperior of his order, upon the reſignation of the founder. Pope Clement VIII. choſe him alſo ſoon after for his confeſſor, and, in 1576, made him a cardinal; giving him at the ſame time the care of the library of the holy apoſtolic ſee. Upon the death of Clement VIII. which happened in 1605, he was nigh being choſen to the pontificate, having had one-and-thirty voices; but the ſpaniſh faction hindered his election, becauſe, in his Annals, he aſſerted the crown of Spain founded its claim to Sicily on falſe evidence [Q]. His application to ſtudy waſted him to ſuch a degree, and occaſioned ſuch a weakneſs in his ſtomach, that, towards the end of his life, he could hardly digeſt any nouriſhment; and he had ſuch a loathing at food, that it was a pain for him to ſit down to table. He died the 30th of June 1607, aged 68.

Baronius was a man of great piety and learning, a ſtrenuous advocate for the romiſh church; and he beſtowed great labour in clearing up eccleſiaſtical hiſtory. He has left ſeveral works [R], the moſt remarkable of which is his Annales Eccleſiaſtici, in 12 vols. It has been abridged by ſeveral perſons, particularly by Henry Spondæus, Ludovico Aurelio, and Bazovius.

BARRAL (abbé PETER), born at Grenoble, and died at Paris July 21, 1772, came early in life to that metropolis, where he took up the employment of a ſchoolmaſter. He wrote a Dictionnaire hiſtorique, littéraire, et critique des hommes célèbres, 1759, 6 vol. 8vo. in which he is ſaid to have betrayed too much of the ſpirit of party. Some wit nicknamed it the Martyrology of Janſeniſm, compiled by a Convulſionnaire. Notwithſtanding this, however, his dictionary was peruſed with more pleaſure than that of Ladvocat, becauſe in the articles of learned authors, poets, orators, and literary men, he wrote with ſpirit, and generally gives his judgment with taſte. There is likewiſe by him an abſtract of the letters of madame de Sévigné in 12mo, under the title of Sevigniana; and an abridgment much eſteemed, of the Dictionnaire des Antiquités Romaines, by Pitiſcus, in 2 vols. 8vo. The abbé Barral was a man of erudition, of a lively converſation, and the ſtyle of his writings is vigorous and manly, though ſometimes negligent and incorrect.

[P] Niceron, tom. xxvii. p. 282.

[Q] Niceron, tom. xxvii. p. 284.

[R] Beſides his Annals he has left a few other works, of which the principal one is "Martyrologium Romanum reſtitutum Gregorii XIII. juſſu editum, cum notationibus Cæſ. card. Baronii. Romæ, 1586," in folio.

BARRELIER (James), a dominican friar, and a conſiderable botaniſt. After having gone through a courſe of ſtudy, and taken the degree of licentiate in medicine, he entered into the order of preaching friars. His talents and his prudence were ſo conſpicuous, that in 1646 he was elected aſſiſtant to the general, with whom he made the tour of France, Spain, and Italy. Amidſt the avocations of this poſt, and without neglecting his duties, he found the means of applying himſelf to the ſtudy of botany, to which he ſeemed to have a natural propenſity. He collected a great number of plants and ſhells, and made drawings of ſeveral that had not been known, or but very imperfectly deſcribed. He had undertaken a general hiſtory of plants, which he intended to entitule, Hortus Mundi, or Orbis Botanicus. He was working at it with the utmoſt diligence, when an aſthma put an end to his labours in 1673, at the age of 67. All that could be collected of this work was publiſhed by Ant. de Juſſieu, under this title: Plantæ per Galliam, Hiſpaniam, et Italiam obſervatæ, et iconibus æneis exhibitæ, Paris, 1714, folio.

BARRERE (Peter), phyſician of Perpignan, died in 1755, was well verſed both in the theory and practice of his art: he had alſo the reputation of being an accurate obſerver. His works are: 1. Relation et Eſſai ſur l'hiſtoire de la France equinoxiale, 1748, 12mo. 2. Diſſertation ſur la couleur des Nègres, 1741, 4to. 3. Obſervations ſur l'origine des Pierres figurées, 1646, 4to.

BARRINGTON (John Shute), lord viſcount, a nobleman of conſiderable learning, and author of ſeveral books, was the youngeſt ſon of Benjamin Shute, merchant, youngeſt ſon of Francis Shute, of Upton, in the county of Leiceſter, eſquire. He was born at Theobald's in Hertfordſhire, in 1678 [s]; and received part of his education at Utrecht, as appears from a latin oration which he delivered at that univerſity, and publiſhed there in 1698, in 4to, under the following title: "Oratio de ſtudio Philoſophiæ conjungendo cum ſtudio Juris Romani; habita in inclyta Academia Trajectina Kalendis Junii, 1698, a Johanne Shute, Anglo, Ph. D. & L. A. M." After his return to England, he applied himſelf to the ſtudy of the law in the Inner Temple. In 1701 he publiſhed, but without his name, An Eſſay [t] upon the Intereſt of England, in reſpect to Proteſtants diſſenting from the eſtabliſhed church, 4to. This was reprinted two years after, with conſiderable alterations and enlargements. Some time after this he publiſhed another piece in 4to, intituled, The Rights of Proteſtant Diſſenters, in two parts. During the

[s] His mother was a daughter of the famous Mr. Caryl, author of the Commentary on Job.

[t] This eſſay is mentioned by Dr. Watts, in a copy of verſes addreſſed to the author, and printed in the "Engliſh Poets," vol. xlvi. p. 169.

proſecution

profecution of his ſtudies in the law, he was applied to by queen Anne's whig miniſtry, at the inſtigation of lord Somers, to engage the preſbyterians in Scotland to favour the important meaſure then in agitation, of an union of the two kingdoms. Flattered at the age of twenty-four, by an application, which ſhewed the opinion entertained of his abilities, and influenced by the greateſt lawyer and ſtateſman of the age, he readily ſacrificed the opening proſpects of his profeſſion, and undertook the arduous employment. The happy execution of it was rewarded in 1708 by the place of commiſſioner of the cuſtoms; from which he was removed by the Tory adminiſtration in 1711, for his avowed oppoſition to their principles and conduct. How high Mr. Shute's character ſtood in the eſtimation even of thoſe who differed moſt widely from him in religious and political ſentiments, appears from the teſtimony borne to it by Dr. Swift [u]. In the reign of queen Anne, John Wildman, of Becket, in the county of Berks, eſq. adopted him for his ſon, after the roman cuſtom, and ſettled his large eſtate upon him, though he was no relation, and is ſaid to have been but ſlightly acquainted with him. Some years after, he had another conſiderable eſtate left him by Francis Barrington, of Toſts, eſq. who had married his firſt couſin, and died without iſſue. This occaſioned him to procure an act of parliament, purſuant to the deed of ſettlement, to aſſume the name, and bear the arms of Barrington. On the acceſſion of king George, he was choſen member of parliament for the town of Berwick upon Tweed. July 5, 1717, he had a reverſionary grant of the office of maſter of the rolls in Ireland, which he ſurrendered Dec. 10, 1731. King George was alſo pleaſed, by privy ſeal, dated at St. James's, June 10, and by patent at Dublin, July 1, 1720, to create him baron Barrington of Newcaſtle, and viſcount Barrington of Ardglaſs. In 1722 he was again returned to parliament as member for the town of Berwick; but in 1723, the houſe of commons taking into conſideration the affair of the Harburgh lottery, a very ſevere and unmerited cenſure of expulſion was paſſed upon his lordſhip [x], as ſub-governor of the Harburgh company, under the prince of Wales. In 1725 he publiſhed, in two volumes, 8vo, his Miſcellanea Sacra; or a new method of conſidering ſo much of the hiſtory of the apoſtles as is contained in

[u] Dr. Swift writes thus to archbiſhop King, in a letter, dated London, Nov. 30, 1708. "One Mr. Shute is named for ſecretary to lord Wharton. He is a young man, but reckoned the ſhrewdeſt head in England; and the perſon in whom the preſbyterians chiefly confide; and if money be neceſſary towards the good work, it is reckoned he can command as far as 100,000l. from the body of the diſſenters here. As to his principles, he is a moderate man, frequenting the church and the meeting indifferently."

[x] A vindication of lord Barrington was publiſhed at the time, in a pamphlet which had the appearance of being written by him, or at leaſt of being publiſhed under his direction.

ſcripture;

ſcripture; in an abſtract of their hiſtory, an abſtract of that abſtract, and four critical eſſays [y]." In this work the noble author has traced, with great care and judgment, the methods taken by the apoſtles, and firſt preachers of the goſpel, for propagating chriſtianity; and explained with great diſtinctneſs the ſeveral gifts of the ſpirit, by which they were enabled to diſcharge that office. Theſe he improved into an argument for the truth of the chriſtian religion; which is ſaid to have ſtaggered the infidelity of Mr. Anthony Collins. In 1725 he publiſhed, in 8vo, "An Eſſay on the ſeveral diſpenſations of God to mankind, in the order in which they lie in the Bible; or a ſhort ſyſtem of the religion of nature and ſcripture, &c." He was alſo author of ſeveral other tracts, which will be mentioned below [z]. He ſometimes ſpoke in parliament, but appears not to have been a frequent ſpeaker. He died at his ſeat at Becket in Berkſhire, after a ſhort illneſs, Dec. 4, 1734, in the 66th year of his age. He generally attended divine worſhip among the diſſenters, and for many years received the ſacrament at Pinner's-hall, when Dr. Jeremiah Hunt, an eminent and learned non-conformiſt divine, was paſtor of the congregation that aſſembled there. He had formerly been an attendant on Mr. Thomas Bradbury, but quitted that gentleman on account of his bigoted zeal for impoſing unſcriptural terms upon the article of the Trinity. His lordſhip was a diſciple and friend of Mr. Locke, had a high value for the ſacred writings, and was eminently ſkilled in them. As a writer in theology, he had great merit; and contributed much to the diffuſing of that ſpirit of free ſcriptural criticiſm, which has ſince obtained among all denominations of chriſtians. As his attention was much turned to the ſtudy of divinity, he had a ſtrong ſenſe of the importance of free enquiry in matters of religion. In his writings, whenever he thought what he advanced was doubtful, or that his arguments were not ſtrictly concluſive, though they might have

[y] Reprinted in 1770, in 3 vols. 8vo, under the reviſion of his ſon, the preſent worthy and learned biſhop of Saliſbury.

[z] 1. A Diſſuaſive from Jacobitiſm; ſhewing in general what the nation is to expect from a popiſh king; and, in particular, from the Pretender. The fourth edition of this was printed in 8vo, in 1713. 2. A letter from a Layman, in communion with the church of England, though diſſenting from her in ſome points, to the right rev. the biſhop of ———, with a poſtſcript, ſhewing how far the bill to prevent the growth of ſchiſm is inconſiſtent with the act of toleration, and the other laws of this realm. The ſecond edition of this was printed in 1714, 4to. 3. The Layman's letter to the biſhop of Bangor. The ſecond edition of this was publiſhed in 1716, 4to. 4. An account of the late proceedings of the diſſenting-miniſters at Salters-hall; occaſioned by the differences amongſt their brethren in the country: with ſome thoughts concerning impoſition of human forms for articles of faith. In a letter to the rev. Dr. Gale, 1719, 8vo. 5. A diſcourſe of natural and revealed religion, and the relation they bear to each other, 1732, 8vo. 6. Reflections on the 12th query, contained in a paper, intituled, Reaſons offered againſt puſhing for the repeal of the corporation and teſt-acts, and on the animadverſions on the anſwer to it, 1733, 8vo.

great

great weight, he expreſſed himſelf with a becoming diffidence. He was remarkable for the politeneſs of his manners, and the gracefulneſs of his addreſs, as we are aſſured by thoſe who perſonally knew him. He married Anne, eldeſt daughter of ſir William Daines, by whom he left ſix ſons and three daughters. William, his eldeſt ſon, ſucceeded to his father's honours; was elected, ſoon after he came of age, member for the town of Berwick, and afterwards for Plymouth; and, in the late and preſent reigns, paſſed through the ſucceſſive offices of lord of the admiralty, maſter of the wardrobe, chancellor of the exchequer, treaſurer of the navy, and ſecretary at war. Francis, the ſecond, died young. John, the third, was a major-general in the army, commanded the land forces at the reduction of the iſland of Guadaloupe in 1758, and died in 1764. Daines, the fourth, king's counſel, and one of the juſtices of the grand ſeſſion for the counties of Cheſter, &c. is author of, 1. Obſervations upon the Antient Statutes, 1766; a valuable work reprinted in the ſame year, and again in 1769 and 1775; 2. The Naturaliſt's Journal, 1767, 4to; 3. Directions for collecting Specimens of Natural Hiſtory, 1772, 4to; 4. The Anglo-Saxon verſion of Oroſius, with an Engliſh Tranſlation and Notes, 1773, 8vo; 5. Several tracts relative to the probability of reaching the North Pole, 4to, 1775, &c. which are collected and enlarged in a volume of Miſcellanies, 1780, 4to; 6. Propoſed Forms of Regiſters for baptiſms and burials, 1781, 4to. He is alſo author of many curious papers in the Philoſophical Tranſactions and Archæologia; ſome of which are likewiſe incorporated in the volume of Miſcellanies. Samuel, the fifth, was vice-admiral of the white, greatly diſtinguiſhed himſelf in the three laſt wars, and died in 1793. Shute, the ſixth, had his education at Eton-ſchool and the univerſity of Oxford; took orders in 1756, the degree of LL. D. in 1762, was promoted to the biſhopric of Landaff in 1769, tranſlated to Saliſbury in 1782, and from thence to Durham.

BARROS or DE BARROS (JOHN), born at Viſeo in 1496, was brought up at the court of king Emanuel, about the infantas. He made a rapid progreſs in greek and latin learning. The infant Juan, to whom he was attached, in quality of preceptor, having ſucceeded the king his father in 1521, de Barros had a place in the houſhold of that prince. In 1522 he became governor of St. George de la Mine, on the coaſt of Guinea in Africa. Three years afterwards, the king having recalled him to court, appointed him treaſurer of the Indies: this poſt inſpired him with the thought of writing the hiſtory of thoſe countries; in order to finiſh it he retired to Pombal, where he died in 1570, with the reputation of an eſtimable ſcholar and a good citizen. De Barros has divided his Hiſtory of Aſia and the Indies

dies in four decads. He publiſhed the firſt in 1552, the ſecond in 1553, and the third in 1563. The fourth did not appear till 1615, by command of king Philip III. who purchaſed the manuſcript of the heirs of Jean de Barros. This hiſtory is in the portugueze language. Poſſevin and the preſident de Thou make great encomiums on it. La Boulaye-le-Goux ſays that it is rather a heap of blotted paper, than a work worthy of being read. We are not to take either the praiſe or the cenſure in their literal ſenſe. Barros has collected a great many facts that are not to be found elſewhere; with leſs love of the hyperbole and a ſtricter attachment to truth, he would have deſerved a place among the good hiſtorians. Several authors have continued his work, and brought it down to the xiiith decad. There is an edition of it, Liſbon, 1736, 3 vols. folio. Alfonſo Ulloa tranſlated it into ſpaniſh.

BARROW (Isaac), an eminent mathematician and divine, deſcended from an ancient family in Suffolk, and born in London, Oct. 1630. He was at the Charter-houſe ſchool for two or three years, where he diſcovered more of natural courage than inclination to ſtudy, being much given to fighting, and fond of promoting it amongſt his ſchool-fellows; inſomuch that his father, having ſo little hope of his being a ſcholar, often wiſhed if it pleaſed God to take away any of his children, it might be his ſon Iſaac [A]. But being removed to Felſted in Eſſex, his diſpoſition took a different turn; and he ſoon made ſuch a progreſs in learning, and every other valuable qualification, that his maſter appointed him tutor to lord Fairfax of Emely in Ireland, who was then his ſcholar. During his ſtay at Felſted, he was, upon the 15th of Dec. 1643, admitted a penſioner of Peter-houſe in Cambridge, where his uncle, afterwards biſhop of St. Aſaph, was then a fellow; but when he went to the univerſity, Feb. 1645, he was entered at Trinity college, his uncle with ſome others who had written againſt the covenant, having the year before been ejected from Peterhouſe [B]. His father having ſuffered much in his eſtate by his adherence to king Charles, Iſaac's chief ſupport was at firſt from the generoſity of Dr. Hammond, for which he has expreſſed his gratitude in a latin epitaph on his benefactor [C]. In 1647 he was choſen a ſcholar of the houſe; and though he always continued a warm loyaliſt, and would not take the covenant, yet his behaviour was ſuch, that he gained the good-will and eſteem of his ſuperiors. He afterwards ſubſcribed the engagement; but ſoon after repenting of what he had done, he went back to the commiſſioners to declare his diſſatisfaction, and got his name raſed

[A] Hill's Life of Barrow, prefixed to his Sermons.

[B] Ward's Lives of the Greſham Profeſſors, p. 157.

[C] Opuſcula, p. 301.

out

out of the liſt. In 1648 he took the degree of bachelor of arts, and the year following was choſen fellow of the college [D]. After his election, finding the times not favourable to his views in the church, he turned his thoughts to the profeſſion of phyſic, and for ſome years bent his ſtudies that way. He particularly made a great progreſs in anatomy, botany, and chemiſtry; but afterwards, upon mature deliberation, and with the advice of his uncle, he applied to the ſtudy of divinity, to which he conceived himſelf obliged by the oath he had taken on his admiſſion to his fellowſhip [E]. While he read Scaliger on Euſebius, he perceived the dependence of chronology on aſtronomy, which put him upon reading Ptolemy's Almageſt; and finding this book and the whole ſcience of aſtronomy to depend upon geometry, he made himſelf maſter of Euclid's Elements, and from thence proceeded to the other antient mathematicians. In 1652 he commenced maſter of arts, and the enſuing year was incorporated in that degree at Oxford.

When Dr. Duport reſigned the chair of greek profeſſor, he recommended his pupil Mr. Barrow for his ſucceſſor, who, in his probation exerciſe, ſhewed himſelf equal to the character given him by this gentleman; but being ſuſpected to be a favourer of arminianiſm, he obtained it not. This diſappointment, it is thought, helped to forward his deſire of ſeeing foreign countries; and in order to execute his deſign, he was obliged to ſell his books. He left England June 1655, and went for Paris, where he found his father; and out of his ſmall ſtock he afforded him a ſeaſonable ſupply [F]. He gave his college an account of his journey thither in a poem, together with ſome curious and political obſervations in a letter, both written in latin. The enſuing ſpring he went to Leghorn, with an intention to proceed to Rome; but ſtopped at Florence, where he had the advantage of peruſing ſeveral books in the great duke's library, and of converſing with Mr. Filton the librarian [G]. Here the ſtraitneſs of his circumſtances muſt have put an end to his travels, had it not been for Mr. James Stock, a young merchant of London, who generouſly furniſhed him with money. He was extremely deſirous to ſee Rome; but the plague then raging in that city, he took ſhip at Leghorn, Nov. 6, 1656, for Smyrna. In this voyage the ſhip was attacked by an algerine pirate; and, though he had never ſeen any thing of a ſea-fight, he ſtood to the gun appointed him with great courage, being, as he ſaid himſelf, not ſo much afraid of death as ſlavery. The corſair perceiving the ſtout defence the ſhip made, ſheered off. At Smyrna he met with a moſt kind reception from Mr. Bretton, the engliſh conſul,

[D] Ward, p. 158.
[E] Hill's Life of Barrow.
[F] Opuſcula, p. 351.
[G] Hill and Ward, ibid.

upon whoſe death he afterwards wrote a latin elegy [H]. From thence he proceeded to Conſtantinople, where he received the like civilities from ſir Thomas Bendiſh the engliſh ambaſſador, and ſir Jonathan Dawes, with whom he afterwards preſerved an intimate friendſhip. At Conſtantinople he read over the works of St. Chryſoſtom, once biſhop of that ſee, whom he preferred to all the other fathers. When he had been in Turkey ſomewhat more than a year, he returned to Venice. From thence he came home in 1649, through Germany and Holland. Soon after his return to England, the time being now ſomewhat elapſed when the fellows of Trinity college are obliged to take orders, or to quit the college, Mr. Barrow was epiſcopally ordained by biſhop Brownrig. At the reſtoration of Charles II. his friends expected, as he had ſuffered and merited ſo much, he would be immediately preferred, but their expectations came to nothing; which made him complain in two latin verſes, that no perſon more ſincerely wiſhed for his majeſty's return, and none felt leſs the effects of it [I]. However, he wrote an ode on the occaſion, wherein he introduces Britannia congratulating the king on his return. In 1660 he was choſen to the greek profeſſorſhip at Cambridge. When he entered upon this province, he intended to have read upon the Tragedies of Sophocles; but he altered his intention, and made choice of Ariſtotle's Rhetoric. Theſe lectures having been lent to a friend, who never returned them, are irrecoverably loſt. July the 16th, 1662, he was elected profeſſor of geometry in Greſham college, by the recommendation of Dr. Wilkins, maſter of Trinity college, and afterwards biſhop of Cheſter [K]. His latin inaugural oration is extant, in the fourth volume of his works. This ſame year he wrote an epithalamium on the marriage of king Charles and queen Catharine, in greek verſe. Upon the 20th of May 1663, he was elected a fellow of the royal ſociety, in the firſt choice made by the council after their charter. The ſame year the executors of Mr. Lucas having, according to his appointment, founded a mathematical lecture at Cambridge, they fixed upon him for the firſt profeſſor; and though the two profeſſorſhips were not inconſiſtent with each other, he choſe to reſign that of Greſham college, which he did May the 20th, 1664.

In 1669 he reſigned his mathematical chair to his learned friend, Mr. Iſaac Newton; being now determined to give up the ſtudy of mathematics for that of divinity. Upon quitting his profeſſorſhip, he was only a fellow of Trinity college, till his uncle gave him a ſmall ſinecure in Wales, and Dr. Seth Ward, biſhop of Saliſbury, conferred upon him a prebend in his church. In 1670 he was created doctor in divinity by mandate; and,

[H] Opuſcula, p. 3 2. [I] Hill's Opuſcula, p. 163. [K] Ward, p. 160.

upon

upon the promotion of Dr. Pearſon, maſter of Trinity college, to the ſee of Cheſter, appointed to ſucceed him by the king's patent, bearing date the 13th of Feb. 1672. When the king advanced him to this dignity, he was pleaſed to ſay, "He had given it to the beſt ſcholar in England." His majeſty did not ſpeak from report, but from his own knowledge; the doctor being then his chaplain, he uſed often to converſe with him, and, in his humorous way, to call him an "unfair preacher," becauſe he exhauſted every ſubject, and left nothing for others to ſay after him. In 1675 he was choſen vice-chancellor of the univerſity.

This great and learned divine died of a fever the 4th of May 1677, and was buried in Weſtminſter abbey, where a monument was erected to him by the contribution of his friends, and an epitaph in latin by his friend Dr. Mapletoft. He left his manuſcripts to the care of Dr. John Tillotſon and Mr. Abraham Hill, with a power to print ſuch of them as they thought proper [L].

BARRY (SPRANGER,) was born in St. Warburgh's pariſh, Dublin, Nov. 20, 1719: he was the ſon of an eminent ſilverſmith of that city, in good trade and family connections, who bred this his eldeſt ſon to the buſineſs: but an early intercourſe with the theatres (for there were two at that time in Dublin), with the ſollicitation of a remarkably handſome perſon, fine voice, and pleaſing addreſs, ſoon obliterated all mechanical notions; and after keeping up the farce of attending the counter two or three years (a place nature never deſigned him for), he commenced actor; and made his firſt appearance in the year 1744, in the character of Othello.

Moſt firſt appearances diſcover more of inclination than a finiſhed genius. It was different with Mr. Barry; like our celebrated Roſcius, he nearly gained the ſummit of perfection on

[L] The following works were publiſhed during his life: 1. Euclidis Elementa. Cant. 1655, 8vo. 2. Euclidis Data, Cant. 1657, 8vo. 3. Lectiones opticæ xviii. Lond. 1669, 4to. 4. Lectiones geometricæ xiii. Lond. 1670, 4to. 5. Archimedis opera. Apollonii conicorum libri iv. Theodoſii ſphærica methodo nova illuſtrata, et ſuccinctè demonſtrata, Lond. 1675, 4to. Theſe which follow were publiſhed after his deceaſe: 1. Lectio in qua theoremata Archimedis de ſphæra et cylindro, per methodum indiviſibilium inveſtigata, ac breviter demonſtrata, exhibentur, Lond. 1678, 12mo. 2. Mathematicæ lectiones habitæ in ſchoolis publicis academiæ Cantabrigienſis, ann. 1664, 5, 6, &c. Lond. 1683, 8vo. Theſe have been tranſlated into Engliſh, by the rev. Mr. John Kirkby of Egremond in Cumberland, and publiſhed 1734 in 8vo.; together with his Oratorical Preface, ſpoken before the univerſity on his election to the Lucaſian profeſſorſhip, tranſlated alſo into Engliſh. 3. All his engliſh works in three volumes, Lond. 1683, folio. Theſe were publiſhed by Dr. John Tillotſon. 4. Iſaaci Barrow Opuſcula, viz. determinationes, conciones ad clerum, orationes, poemata, &c. volumen quartum. Lond. 1687, folio. Dr. Barrow has left alſo ſeveral curious papers on mathematical ſubjects, written in his own hand, which were communicated by Mr. Jones to the author of The Lives of the Greſham Profeſſors.

his outſet; and by the account of ſome of the beſt judges of that day, gave evident marks that he wanted nothing but ſtage practice to make him reach the top of his profeſſion. The ſummer of 1744 he played in Corke, and acquired freſh laurels. Here it was firſt ſuggeſted to him by his relation and particular friend, the late ſir Edward Barry, to come over to England, as the ſpot moſt congenial to great abilities: however, before he made this eſſay, he returned to Dublin, and joined the company of that year, which ſtands remarkable in the iriſh theatrical annals, for the beſt ſtage that perhaps ever was known at any one period. The public will beſt judge of this themſelves, when they are informed, that the names of Garrick, Barry, Sheridan, Quin, Woſſington, and Cibber, principally formed this catalogue; and that there was ſcarce a play that theſe performers did not change parts in a kind of contention for rival powers. The public, however, paid dear for this mental luxury, as the conſtant and extreme fullneſs of the houſe brought on colds and fevers, beſide diſlocations and other accidents, which terminated in ſeveral of their deaths; and it was then very common to ſay, ſuch a one died of a Garrick, a Quin, or a Barry fever.

In 1746 Mr. Barry came over to England, and was engaged at Drury-lane; and the next year the patent falling into Meſſrs. Garrick's and Lacy's hands, Mr. Barry took the lead as the principal performer of that houſe. Here Mr. Garrick and he frequently appeared in the ſame characters, and in a great meaſure divided the applauſe of the town; however, Barry feeling an inferiority ariſing from the joint power exerted againſt him as actor and manager, quitted Drury-lane, and headed Covent-garden. Here it was his powers had full play; and here it was our ſtage Milo entered the liſts of competition againſt a man, which none hitherto durſt approach. They played all their principal characters againſt each other with various ſucceſs; which are marked by many epigrams and bons mots of that day, and which are too well known to need repeating here. In this contention they remained till the ſummer of 1758, when Barry, joining with Mr. Woodward, of Covent-garden, undertook an expedition to Ireland, where they built two elegant playhouſes, one in Dublin, and the other in Corke; and, as joint-managers, exerted their reſpective abilities, with thoſe of a very reſpectable company, part of which they brought over from England: however, after trying this ſcheme for ſome years, what with the expences of building, the great ſalaries and increaſe of performers, together with the uncertain returns of their theatres, they both found they had changed ſituations for the worſe. Woodward was the firſt to ſmell out his miſtake; and making the beſt bargain he could with Barry, to be paid his ſhare in annuities, he ſet ſail for England, rejoined his old corps,

and in a very laughable prologue (which is ſtill well remembered) reſtored himſelf to the public favour.

Barry ſtaid but a few ſeaſons behind him; as in 1766 both he and Mrs. Barry played that ſummer at the Opera Houſe in the Hay Market, under Mr. Foote. Here it was Mrs. Barry made her firſt appearance on the London ſtage. Her character was Deſdemona; in which, though there is not much for a performer to exert herſelf, yet in this ſhe ſhewed ſuch judgment, tenderneſs, and expreſſion, that our engliſh Roſcius, who was then in the pit, declared her an actreſs of the firſt ſtamp. Indeed it was a proof he was ſerious, as he ſoon after engaged her, along with Mr. Barry, at a very conſiderable ſalary; and in that he was a true prophet, as ſhe afterwards minutely fulfilled his prediction, by unqueſtionably eſtabliſhing herſelf the firſt actreſs on the britiſh ſtage.

Little remains now to be ſaid of Mr. Barry, than that about the year 1773 he quitted Drury-lane for Covent garden; when an hereditary gout (which occaſionally attacked him from his earlieſt days) rendered his performances not only infrequent, but imperfect; yet it is but juſtice to the memory of this ſtage luminary to declare, that even in this unfiniſhed ſtate of his powers, cramped aches, and bowed down with infirmity, like Marius ſitting upon the ruins of Carthage, he gave us an affecting picture of what he once was; his voice, which to the laſt retained its ſilver cadence, turned us into ſympathy, and his fine conception of the poet warmed our imaginations to feel the reſt.

We cannot here reſiſt the inclination to inſert what was publiſhed by a genius of that time, under the title of "Effuſions to the theatrical memory of Mr. Barry:

"Barry looked the lover better than any body; for he had the fineſt perſon, and ſmiles became him: nor did he act it worſe than he looked it, for he had the greateſt melody in his voice, and a moſt pleaſing inſinuation in his addreſs. To excite pity by exhibitions of grief and affliction, is one of the moſt arduous taſks of a tragedian: "Is it not monſtrous, (ſays Hamlet) that this player here ſhould in a fiction, in a dream of paſſion, ſo force his ſoul to his conceit, that, from his workings, all his viſage warmed; tears in his eyes, diſtraction in his aſpect, a broken voice, and his whole function ſuiting with forms to his conceit?" Theſe were Barry's excellencies, and in theſe he ſtood unrivalled. His mien and countenance were ſo expreſſive of grief, that, before he ſpoke, we were diſpoſed to pity; but then his broken throb ſo wrung our ſoul with grief, that we were obliged to relieve ourſelves by tears [M]. In Macbeth, Barry was truly great,

[M] Of this we had eminent inſtances in Eſſex, Jaffier, and Lear, and almoſt every character he played.

particularly in the dagger-ſcene: his pronunciation of the words "There's no ſuch thing" were inimitably fine; he ſpoke them as if he felt them. In his performance of Lear he gave conſiderable marks of his judgment, by throwing a very ſtrong and affecting caſt of tenderneſs into his character; he never loſt ſight of the father; but in all his rage, even in the midſt of his ſevereſt curſes, you ſaw that his heart, heavily injured as he was, and provoked to the laſt exceſs of fury, ſtill owned the offenders for his children. His figure was ſo happily diſguiſed, that you loſt the man in the actor, and had no other idea in his firſt appearance, than that of a very graceful, venerable, kingly, old man: but it was not in his perſon alone he ſupported the character; his whole action was of a piece; and the breaks in his voice, which were uncommonly beautiful, ſeemed the effect of real not counterfeited ſorrow. The advantage which he had from his perſon, the variety of his voice, and its particular aptitude to expreſs the differing tones which ſorrow, pity, or rage naturally produce, were of ſuch ſervice to him in this character, that he could not fail of pleaſing; and his manner of playing Lear appeared perfectly conſiſtent with the whole meaning of the poet. If any performer was ever born for one particular part, Barry was for Othello. There is a length of periods, and an extravagance of paſſion in this part, not to be found in any other for ſo many ſucceſſive ſcenes, to which Barry appeared peculiarly ſuitable: with equal happineſs, he exhibited the hero, the lover, and the diſtracted huſband: he roſe through all the paſſions to the utmoſt extent of critical imagination, yet ſtill appeared to leave an unexhauſted fund of expreſſion behind. In the characters of Anthony, Varanes, and in every other, indeed, in which the lover is painted with the moſt forcible colouring, we ſhall not look upon his like again.

"I can hardly conceive that any performer of antiquity could have excelled the action of Barry in the part of Othello. The wonderful agony in which he appeared when he examined the circumſtance of the handkerchief; the mixture of love that intruded upon his mind, upon the innocent anſwers which Deſdemona makes, betrayed in his geſture a variety and viciſſitude of paſſions ſufficient to admoniſh any man to be afraid of his own heart, and ſtrongly convince him, that by the admiſſion of jealouſy into it, he will ſtab it with the worſt of daggers. Whoever reads in his cloſet this admirable ſcene, will find that he cannot, except he has as warm an imagination as Shakeſpeare himſelf, perceive any but dry, incoherent, and broken ſentences: a reader who has ſeen Barry act it, obſerves, that there could not have been a word added; that longer ſpeeches would have been unnatural, nay impoſſible, in Othello's ſituation."

BARSUMA, or Barsoma, metropolitan of Niſibis, was the perſon

perſon who revived the opinions of Neſtorius, under the emperor Juſtinus. There are by him ſeveral epiſtles, ſermons and commentaries on the ſcripture; he even compoſed a new Liturgy: all his works are in the ſyriac language. There is another Barſuma, ſurnamed of Kark, from his being born in that city, which the antients called Petra deſerti, and the moderns, Kark de Montroyal. He was archimandrite, and propagated the notions of Eutychius. We have a book by him in ſyriac, intituled, Dobro, which treats of good government; commentaries on the ſcripture, and ſeveral epiſtles.

BARTAS (Guillaume de Salluste du), was born at Monfort in Armagnac in the year 1544, the ſon of a treaſurer of France, and not on the eſtate de Bartas, which is in the vicinity of that little town. Henry IV. whom he ſerved with his ſword, and whom he celebrated in his verſes, ſent him to England, to Denmark, and to Scotland. He had the command of a company of cavalry in Gaſcony, under the marechal de Matignon. He was a calviniſt, and died in 1590 at the age of 46. The work that has moſt contributed to render his name famous, is the poem intituled, Commentary of the week of the creation of the world, in ſeven books. Pierre de l'Oſtal, in a miſerable copy of verſes addreſſed to du Bartas, which that lord has prefixed to his poem, ſays that this book is "greater than the whole univerſe." This piece of fuſtian praiſe on the dulleſt of all verſifiers, was adopted at the time; but has been rejected in ours. The ſtyle of du Bartas is low, incorrect, improper, and contemptible; his deſcriptions are given under the moſt diſguſting images. He ſays, that the head is the lodging of the underſtanding; that the eyes are two ſhining caſements, or twin ſtars; the noſe, the gutter or the chimney; the teeth, a double palliſade, ſerving as a mill to the open gullet; the hands, the chambermaids of nature, the bailifs of the mind, and the caterers of the body; the bones, the poſts, the beams and the columns of this tabernacle of fleſh. We have ſeveral other works by the ſeigneur du Bartas. The moſt extraordinary is a little poem, compoſed to greet the queen of Navarre on making her entry into Nerac. Three nymphs contend for the honour of ſaluting her majeſty. The firſt delivers her ſtupidities in latin verſes, the ſecond in french verſes, and the third in gaſcon verſes. Du Bartas, though a bad poet, was a worthy man. Whenever the military ſervice and his other occupations left any leiſure time, he retired to the chateau de Bartas, far from the tumult of arms and buſineſs. He wiſhed for nothing more than to be forgotten, in order that he might apply more cloſely to ſtudy; this he teſtifies at the concluſion of the third day of his week. Modeſty and ſincerity formed the character of du Bartas, according to the account of him by the preſident de Thou. "I know (ſays that

famous hiſtorian) that ſome critics find his ſtyle extremely figurative, bombaſtic, and full of gaſconades. For my part, adds he, who have long known the candour of his manners, and who have frequently diſcourſed with him, when, during the civil wars, I travelled in Guienne with him, I can affirm, that I never remarked any thing of the kind in the tenor of his behaviour; notwithſtanding his great reputation, he always ſpoke with ſingular modeſty of himſelf and his works." His book of the Week, contemptible as it is, was attended with a ſucceſs not inferior to that of the beſt performances. Within the ſpace of five or ſix years, upwards of thirty editions were printed of it. It found in all places, commentators, abbreviators, tranſlators, imitators, and adverſaries. His works were collected and printed in 1611, folio, at Paris, by Rigaud.

BARTH (JOHN), born at Dunkirk, was the ſon of an humble fiſherman, is more known than if he had owed his birth to a monarch. Before the year 1675, he was famous for a variety of acts no leſs ſingular than valiant. To particularize them all would take up too much of our room. His courage having been ſignalized on a variety of occaſions, he was appointed in 1692 to the command of a ſquadron conſiſting of ſeven frigates and a fire-ſhip. The harbour of Dunkirk was then blocked up by thirty-two ſhips of war, engliſh and dutch. He found the means to paſs this fleet, and the next day took four engliſh veſſels, richly freighted, and bound for the port of Archangel. He then proceeded to ſet fire to 86 ſail of merchant ſhips of various burdens. He next made a deſcent on the coaſt of England, near Newcaſtle, where he burnt 200 houſes, and brought into Dunkirk prizes to the amount of 500,000 crowns. About the cloſe of the ſame year, 1692, being on a cruiſe to the north with three men of war, he fell in with a dutch fleet of merchant ſhips loaded with corn; they were under convoy of three ſhips of war: Barth attacked them, captured one of them, after having put the others to flight, which he then chaſed, and made himſelf maſter of 16 of their number. In 1693 he had the command of the Glorieux, of 66 guns, to join the naval armament commanded by Tourville, which ſurpriſed the fleet of Smyrna. Barth, being ſeparated from the reſt of the fleet by a ſtorm, had the fortune to fall in with ſix dutch veſſels, near to Foro, all richly laden: ſome of theſe he burnt, and drove the reſt aſhore. This active and indefatigable ſeaman ſet ſail a few months afterwards with ſix men of war, for convoying to France, from the port of Velker, a fleet loaded with corn. He conducted it ſucceſsfully into Dunkirk, though the engliſh and the dutch had ſent three ſhips of the line to intercept it. In the ſpring of 1694 he ſailed with the ſame ſhips, for returning to Velker to join a fleet again loaded with corn. This fleet had already left

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the port, to the number of a hundred ſail and upwards, under eſcort of three daniſh and ſwediſh ſhips. It was met between the Texel and the Vlee by the vice-admiral of Frieſland, Hidde, who commanded a ſquadron compoſed of eight ſhips of war, had already taken poſſeſſion of the fleet. But on the morrow Barth came up with him at the height of the Texel; and, though inferior in numbers and weight of metal, retook all the prizes, with the vice-admiral and two other ſhips. This brilliant action procured him a patent of nobility. Two years afterwards, in 1696, Jean Barth occaſioned again a conſiderable loſs to the dutch, by capturing a part of their fleet which he met at about ſix leagues from the Vlee. His ſquadron conſiſted of eight veſſels of war and ſeveral privateers; and the dutch fleet of 200 ſail of merchant ſhips, eſcorted by a number of frigates. Barth attacked it with vigour, and boarded the commander himſelf, took 30 merchant ſhips and four of the convoy, without ſuffering any more than a trifling loſs. He was however unable to complete his triumph. Meeting almoſt immediately with twelve dutch men of war, convoying a fleet to the north, he was obliged to ſet fire to his prizes to prevent their falling into the hands of the enemy. He himſelf eſcaped only by being in a faſt ſailing ſhip. This celebrated mariner died at Dunkirk the 27th of April 1702, of a pleuriſy, at the age of 51. Without patrons, and without any thing to truſt to but himſelf, he became chef-d'eſcadre, after having paſſed through the ſeveral inferior ranks. He was tall in ſtature, robuſt, well made, though of a rough and clumſy figure. He could neither write nor read; having only learnt to ſubſcribe his name. He ſpoke little and incorrectly; ignorant of the manners of polite companies, he expreſſed and conducted himſelf on all occaſions like a ſailor. When the chevalier de Forbin brought him to court in 1691, the wits of Verſailles ſaid to one another: Come, let us go and ſee the chevalier de Forbin with his led-bear. In order to be very fine on that occaſion, he appeared in a pair of breeches of gold tiſſue, lined with ſilver tiſſue; and, on coming away, he complained that his court-dreſs had ſcrubbed him ſo confoundedly that he was almoſt flayed. Louis XIV. having ordered him into his preſence, ſaid to him: "Jean Barth, I have juſt now appointed you chef-d'eſcadre."—"You have done very well, ſir," returned the ſailor. This anſwer having occaſioned a great burſt of laughter among the courtiers, Louis XIV. took it in another manner. "You are miſtaken, gentlemen, ſaid he, on the meaning of the anſwer of Jean Barth; it is that of a man who knows his own value, and intends to give me freſh proofs of it. To conclude, the new chef-d'eſcadre was nobody except when on board his ſhip; and there he was more fitted for a bold action than

than for any project of tolerable extent. In 1780 a life of this celebrated naval commander was published in 12mo.

BARTHELEMI (Nicholas), a benedictine monk of the xvth century, born at Loches, composed some latin poems very hard to be found: Epigrammata Momiæ, Enneæ, in 8vo, the two first without date; the third, of 1531, contains pieces that turn on subjects of devotion. De vita activa et contemplativa, 1523, 8vo, in prose; Christus Xylonicus, a tragedy, in four acts, 1531, 8vo.

BARTHIUS (Caspar), a very learned writer, born at Custrin in Brandenburg, 1587 [N]. His father was professor of civil law at Francfort upon the Oder, counsellor to the elector of Brandenburg, and his chancellor at Custrin. Having discovered in his son very early marks of genius, he provided him with proper masters; but he enjoyed only a little time the pleasure of seeing the fruits of his care, for he died in 1597. Mr. Baillet has inserted Caspar in his Enfans célébres; where he tells us, that, at twelve years of age, he translated David's psalms into latin verse of every measure, and published several latin poems. Upon the death of his father he was sent to Gotha, then to Eisenach, and afterwards, according to custom, went through all the different universities in Germany. When he had finished his studies, he began his travels; he visited Italy, France, Spain, England, and Holland, improving himself by the conversation and works of the learned in every country [O]. He studied the modern as well as ancient languages, and his translations from the spanish and french shew that he was not content with a superficial knowledge. Upon his return to Germany, he took up his residence at Leipsic, where he led a retired life, his passion for study having made him renounce all sort of employment; so that as he devoted his whole time to books, we need be the less surprised at the vast number which he published.

Barthius formed early a resolution of disengaging himself entirely from worldly affairs and profane studies, in order to apply himself wholly to the great business of salvation: he did not however put this design in execution till towards the latter end of his life; as appears from his Soliloquies, published in 1654. He died Sept. 1658, aged 71. His principal works are his Adversaria, in folio; and his Commentaries upon Statius and Claudian, in 4to.

BARTHOLIN (Caspar), born 1585, at Malmoe, a town in the province of Schonen, which belonged then to Denmark. At three years of age he gave a proof of his capacity; for in fourteen days he learned to read perfectly. At thirteen he composed greek and latin orations, and pronounced them in public:

[N] Niceron, tom. vii. p. 14. [O] Niceron, tom. vii. p. 15.

and

and at eighteen, he went to ſtudy in the univerſity of Copenhagen [P]. In 1603 he removed to Roſtock, and thence to Wirtemberg. He continued three years in this laſt place, where he applied himſelf to philoſophy and divinity with ſo much aſſiduity, that he roſe always before break of day, and went to bed very late. When he had finiſhed his ſtudies, he took his degree of maſter of arts in 1607.

Bartholin now began his travels; and, after having gone through part of Germany, Flanders, and Holland, he paſſed over to England, whence he returned to Germany, in order to proceed to Italy. After his departure from Wirtemberg, he had made phyſic his principal ſtudy; and he neglected nothing to improve himſelf in the different univerſities through which he paſſed. He received everywhere marks of reſpect; at Naples particularly they ſollicited him to be anatomical profeſſor, but he declined it. In France he was offered the greek profeſſorſhip at Sedan, which he alſo refuſed. After he had travelled as far as the frontiers of Spain, he returned to Italy, in order to perfect himſelf in the practice of medicine. He went from thence to Padua, where he applied with great care to anatomy and diſſection. After ſome ſtay in this place he removed to Baſil, where he had ſtudied phyſic ſome time before; and here he received his doctor's degree in phyſic in 1610 [Q]. From thence he went to Wirtemberg and Holland, and intended to have extended his travels ſtill farther, had he not been appointed profeſſor of the latin tongue at Copenhagen; but he did not enjoy this long, for, at the end of ſix months, in 1613, he was choſen profeſſor of medicine, which was much more adapted to his qualities and diſpoſition. He held his profeſſorſhip eleven years, when he fell into an illneſs, which made him deſpair of life: in this extremity he made a vow and promiſe to heaven, if he was reſtored to health, that he would apply himſelf to no other ſtudy than that of divinity. He recovered, and kept his promiſe. Conrad Aſlach, the profeſſor of divinity, dying ſome years after, Caſpar was appointed his ſucceſſor, the 12th of March 1624; the king alſo gave him the canonry of Roſchild. He died of a violent colic, the 13th of July 1629, at Sora, whither he had gone to conduct his eldeſt ſon. He left ſeveral ſmall works, chiefly on metaphyſics, logic, and rhetoric.

BARTHOLIN (THOMAS), ſon of Caſpar, a famous phyſician, born at Copenhagen the 20th Oct. 1616. After ſome years ſtudy in his own country, he went to Leyden in 1637, where he ſtudied phyſic for three years. He travelled next to France; where he reſided two years at Paris and Montpelier, in order to improve himſelf under the famous phyſicians of theſe two

[P] Niceron, tom. vi. p. 121. [Q] Ibid. p. 124.

univerſities.

univerſities [R]. He went from thence to Italy, and continued three years at Padua, where he was treated with great honour and reſpect, and was made a member of the Incogniti by John Francis Loredan. After having viſited moſt parts of Italy, he went to Malta. From thence he returned to Padua, and next to Baſil, where he received his doctor's degree in phyſic, the 14th of Oct. 1645. The year following he returned to his native country, where he did not remain long without employment; for, upon the death of Chriſtopher Longomontan, the profeſſor of mathematics at Copenhagen, he was appointed his ſucceſſor in 1647. In 1648 he was named to the anatomical chair; an employment more ſuited to his genius and inclination, which he diſcharged with great aſſiduity for thirteen years. His intenſe application having rendered his conſtitution very infirm, he reſigned his chair in 1661, and the king of Denmark allowed him the title of honorary profeſſor. He retired to a little eſtate he had purchaſed at Hageſted, near Copenhagen, where he intended to ſpend the remainder of his days in peace and tranquillity. An unlucky accident however diſturbed him in his retreat: his houſe took fire in 1670, and his library was deſtroyed, with all his books and manuſcripts. In conſideration of this loſs, the king appointed him his phyſician, with a handſome ſalary, and exempted his land from all taxes. The univerſity of Copenhagen were likewiſe touched with his misfortune, and appointed him their librarian; and in 1675 the king honoured him ſtill farther, by giving him a ſeat in the grand council of Denmark. He died the 4th of Dec. 1680. He has left ſeveral works [S].

BARTLET (JOHN). He was many years miniſter of St. Thomas's near Exeter, and much eſteemed by the pious biſhop Hall. After he was ejected for refuſing to comply with the act of uniformity, he continued to preach privately to a ſmall congregation at Exeter, where he died in a good old age. He was the author of a volume of meditations, and two practical catechiſms.

BARTOLI (DANIEL), a learned and laborious jeſuit, born at Ferrara in 1608. After having profeſſed the art of rhetoric, and afterwards for a long time devoted himſelf to preaching, his ſuperiors fixed him at Rome in 1650. From that period till his death he publiſhed a great number of works, as well

[R] Niceron, tom. vi. p. 131.

[S] 1. Anatomia Caſpari Bartholini parentis novis obſervationibus primum locupletata. L. Bat. 1641, 8vo. 2. De unicornu obſervationes novæ. Acceſſerunt de aureo cornu Olai Wormii eruditorum judicia. Patavii, 1645, 8vo. 3. De monſtris in natura et medicina. Baſil, 1645, 4to. 4. Antiquitatum veteris puerperii ſynopſis, operi magno ad eruditos præmiſſa. Hafniæ, 1646, 8vo. 5. De luce animalium libri tres, admirandis hiſtoriis rationibuſque novis referti. L. Bat. 1647, 8vo. 6. De armillis veterum, præſertim Danorum Schedion. Hafniæ, 1648, 8vo.

hiſtorical

hiſtorical as others, all in the italian language. The moſt known and the moſt conſiderable is a hiſtory of his ſociety, printed at Rome, from 1650 to 1673, in 6 vols. folio; tranſlated into latin by pere Giannini, and printed at Lyons in 1666 & ſeq. All his other works, the hiſtorical excepted, were collected and publiſhed at Venice in 1717, 3 vols. in 4to. Both the one and the other are much eſteemed, no leſs for their matter, than for the purity, the preciſion and the elevation of their diction: and this jeſuit is regarded by his countrymen as one of the foremoſt writers in the italian language. He died at Rome in 1685, at the age of 77, after having ſignalized himſelf as much by his virtues as by his literary attainments.

BARTOLOCCI (JULIUS), a ciſtercian monk, born at Celano in the kingdom of Naples in 1613, profeſſor of the hebrew tongue at the college of the Neophytes and Tranſmarins at Rome, died Nov. 1, 1687, aged 74. There is by him a Bibliotheca Rabbinica, 4 vols. folio, 1675. The feuillant Imbonati, his diſciple, added a 5th vol. to this work, which is no leſs curious than learned. The title runs thus: D. Julii Bartolocci de Celano, congregat. ſancti Bernardi ref. ord. Ciſtercienſis, bibliotheca magna rabbinica de ſcriptoribus & ſcriptis hebraïcis, ordine alphabetico hebraïcè & latinè digeſtis; in folio, 4 vols. Rom. 1675.

BARTON (ELIZABETH), commonly called "The holy Maid of Kent," was a religious impoſtor in the reign of Henry VIII. whoſe hiſtory may be very edifying. She was a ſervant at Aldington in Kent, and had long been troubled with convulſions, which diſtorted her limbs and countenance in the ſtrangeſt manner, and threw her body into the moſt violent agitations; and the effect of the diſorder was ſuch, that, even after ſhe recovered, ſhe could counterfeit the ſame appearance. Maſters, the miniſter of Aldington, with other eccleſiaſtics, thinking her a proper inſtrument for their purpoſe, perſuaded her to pretend, that what ſhe ſaid and did was by a ſupernatural impulſe; and taught her to act her part in the moſt perfect manner. Thus ſhe would lie as it were in a trance for ſome time: then, coming to herſelf, after many ſtrange contortions, would break out into pious ejaculations, hymns, and prayers; ſometimes delivering herſelf in ſet ſpeeches, ſometimes in uncouth monkiſh rhymes. She pretended to be honoured with viſions and revelations, to hear heavenly voices, and the moſt raviſhing melody. She declaimed againſt the wickedneſs of the times, againſt hereſy and innovations; exhorting the people to frequent the church, to hear maſſes, to uſe frequent confeſſions, and to pray to our lady and all the ſaints. All this artful management, together with great exterior piety, virtue, and auſterity of life, not only deceived the vulgar, but many far above the vulgar, ſuch as ſir

Thomas

Thomas More, biſhop Fiſher, archbiſhop Warham; the laſt of whom appointed commiſſioners to examine her. She was now inſtructed to ſay, in her counterfeit trances, that the bleſſed Virgin had appeared to her, and aſſured her that ſhe ſhould never recover, till ſhe went to viſit her image, in a chapel dedicated to her in the pariſh of Aldington. Thither ſhe accordingly repaired, proceſſionally and in pilgrimage as it were, attended by above 3000 people and many perſons of quality of both ſexes. There ſhe fell into one of her trances, and uttered many things in honour of the ſaints and the popiſh religion: for herſelf ſhe ſaid, that, by the inſpiration of God, ſhe was called to be a nun, and that Dr. Bocking was to be her ghoſtly father. Dr. Bocking was a canon of Chriſt church in Canterbury, and an aſſociate in carrying on the impoſture. Meanwhile, the archbiſhop was ſo ſatisfied with the reports made to him about her, as to order her to be put into the nunnery of St. Sepulchre, Canterbury; where ſhe pretended to have frequent inſpirations and viſions, and alſo to work miracles for all ſuch as would make a profitable vow to our lady at the aforeſaid chapel in the pariſh of Aldington. Her viſions and revelations were alſo carefully collected and inſerted in a book, by a monk called Deering.

The prieſts, her managers, having thus ſucceeded in the impoſture, now proceeded to the great object of it; and Elizabeth Barton was directed publicly to announce, how God had revealed to her, that, "in caſe the king ſhould divorce queen Catherine of Arragon, and take another wife during her life, his royalty would not be of a month's duration, but he ſhould die the death of a villain." Biſhop Fiſher, and others, in the intereſt of the queen, and of the romiſh religion, hearing of this, held frequent meetings with the nun and her accomplices; and, at the ſame time, ſeduced many perſons from their allegiance, particularly the fathers and nuns of Sion, the Charter-houſe and Sheen, and ſome of the obſervants of Richmond, Greenwich, and Canterbury. One Peto, preaching before the king at Greenwich, denounced heavy judgements upon him to his face; telling him, that "he had been deceived by many lying prophets; while himſelf, as a true Micaiah, warned him, that the dogs ſhould lick his blood, as they had licked the blood of Ahab." Henry bore this outrageous inſult with a moderation very remarkable for him: but, to undeceive the people, he appointed Dr. Curwin to preach before him the Sunday following, who juſtified the king's proceedings, and branded Peto with the epithets of "rebel, ſlanderer, dog, and traitor." Curwin, however, was interrupted by a friar, and called "a lying prophet, who ſought to eſtabliſh the ſucceſſion to the crown by adultery;" and proceeded with ſuch virulence, that the king was obliged to interpoſe, and command him to be ſilent: yet, though

Peto and the friar were afterwards ſummoned before the council, they were only reprimanded for their inſolence.

Encouraged by this lenity of the government, the eccleſiaſtics in this conſpiracy reſolved to publiſh the revelations of the nun, in their ſermons, throughout the kingdom: they had communicated them to the pope's ambaſſadors, to whom they alſo introduced the maid of Kent; and they exhorted queen Catherine to perſiſt in her reſolutions. At length this confederacy began to be a very ſerious affair, and Henry ordered the maid and her accomplices to be examined in the ſtar-chamber. Here they confeſſed all the particulars of the impoſture; and afterwards appeared upon a ſcaffold erected at St. Paul's Croſs, where the articles of their confeſſion were publicly read in their hearing. Thence they were conveyed to the Tower, until the meeting of parliament; who, having conſidered the affair, pronounced it a conſpiracy againſt the king's life and crown. The nun, with her confederates, maſters Bocking, Deering, &c. were attainted of high treaſon, and executed at Tyburn, April 20, 1534; where ſhe confeſſed the impoſture, laying the blame on her accomplices the prieſts, and craving pardon of God and the king.

It is remarkable, that the hiſtorian Sanders, in his latin work upon certain martyrs for popery, under Henry VIII. and Elizabeth, would willingly reckon this nun and her people among them, though their own confeſſions juſtified their condemnation: ſuch is oftentimes the effrontery of religious zeal.

BARWICK (JOHN), a very eminent divine, was born at Witherſlack in Weſtmoreland, on the 20th of April 1612, and educated at Sedberg-ſchool in Yorkſhire, where, ſays Mr. Granger, "he gave many early proofs of an uncommon capacity, and particularly diſtinguiſhed himſelf by acting the part of Hercules, in one of Seneca's tragedies." In the eighteenth year of his age he was ſent to St. John's college, Cambridge, where he preſently outſhone all of his age and ſtanding; and was ſo remarkable for his abilities, that, when he was little more than twenty years of age, he was choſen by the members of his college to plead their cauſe in a controverted election of a maſter, which was heard before the privy-council. In the time of the civil war, he was inſtrumental in ſending the Cambridge plate to the king; publiſhed the Querela Cantabrigienſis, in which he had the chief hand; and wrote againſt the covenant. He afterwards retired to London, where he undertook to manage the king's correſpondence between that city and Oxford; which he executed with great dexterity and addreſs. He alſo carried on a ſecret correſpondence with Charles, whilſt he was at Cariſbrook-caſtle; and was, on many other occaſions, of ſingular ſervice to him. After the decapitation of his royal maſter, he ſerved his ſon and ſucceſſor, king Charles II. with the ſame

zeal

zeal and fidelity. He was a man of extraordinary ſagacity, had a fertile invention, an enterpriſing genius, as well as great courage and preſence of mind. He was at length betrayed by one Boſtock, belonging to the poſt-office; and underwent a long and ſevere impriſonment in the Tower of London. Here, however, though ſhut up in a dungeon, and otherwiſe treated with extreme rigour, yet, by the force of temperance (confining himſelf to a vegetable diet and to the drinking of water), he recovered from a dangerous and inveterate diſtemper. Upon his enlargement, he renewed his correſpondence with the king, and is ſaid to have furniſhed lord Clarendon with a great part of the materials for his hiſtory. He conveyed money to his majeſty, ſays Mr. Granger, after the execution of Dr. Hewit; and was ſo dexterous in all his conveyances, that he even eluded the vigilance of ſecretary Thurloe.

Upon the reſtoration of king Charles II. he was offered by his majeſty, as a reward for his merit, firſt the biſhopric of Sodor and Man, and afterwards that of Carliſle; but he refuſed them both, and contented himſelf with the deanery of Durham, together with the rectory of Houghton-le-Spring which he had ſome time before obtained. In 1661, he exchanged the deanery of Durham for that of St. Paul's, London; which laſt, though leſs valuable than the former, he readily accepted, conſcious that his being called to it was ſolely for the ſervice of the church. This new preferment he enjoyed about three years, dying of a pleuriſy on the 22d of October 1664, and was interred in St. cathedral.

BARWICK (Peter), phyſician, brother to John Barwick, dean of St. Paul's: a man of uncommon ſkill and diligence in his profeſſion, was very ſucceſsful in the ſmall-pox, and in ſeveral kinds of fevers. He wrote the life of the dean his brother in pure and elegant latin, which was publiſhed with a preface by Mr. Hilkiah Bedford, 1721, large 8vo. His defence of the Eikon Baſilike againſt Dr. Walker, diſcovers the peeviſhneſs of old age, though much loyalty. He wrote an excellent defence of Dr. Harvey's doctrine of the circulation of the blood. He was reſpected by all that knew him for his abilities and great humanity. Died Aug. 1705.

BARZERINI, the ſurname of Abdalmumen, more known under the appellation of Nahui Zadeh. He is author of the Haſchiât, i. e. the poſtills to the book of Samarcandi, intituled, Adab al bahath, of the method that ought to be obſerved in diſputes.—There is another Barzerini, commonly called Hagi, or Hadi Zadeh, who compoſed in turkiſh verſe the book intituled, Erkián al khamis al Eſlamiat, the five columns or grounds of muſulmaniſm.

BAS (Le), a famous french engraver; had an happy expreſ-

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ſion in engraving landſcapes and ſea pieces. His ſet of prints, after Vernet, in conjunction with Cochin, are very finely executed, particularly Antibes and Cette. His pieces in the collection intituled, The Cabinet de —— Crozat, have merit. His Village Recompence, from Claud Lorain, is admirable. His other beſt pieces are, Flemiſh feaſts after Berghen, Teniers and Wouvermans. All the feaſts of Straſbourg, on occaſion of the king's recovery. Ditto of Havre-de-Grace.—The works of Teniers, &c. Died ſince 1765.

BASIL (St.), biſhop of Cæſarea in Cappadocia, where he was born in the year 326. He received the firſt part of his education under his father. He went afterwards and ſtudied under the famous Libanius at Antiochia and Conſtantinople, and from thence to Athens; where, finiſhing his ſtudies, he returned to his native country in 355, and taught rhetoric. Some time after he travelled into Syria, Ægypt, and Libya, to viſit the monaſteries of theſe countries; and the monaſtic life ſo much ſuited his diſpoſition, that upon his return home he reſolved to follow it, and became the firſt inſtitutor thereof in Pontus and Cappadocia. Euſebius biſhop of Cæſarea conferred the order of prieſthood upon Baſil, who ſoon after retired into his ſolitude, having had ſome miſunderſtanding with his biſhop; however, he came to a reconciliation with him about three years after, and his reputation was at length ſo great, that, upon the death of Euſebius, in 370, he was choſen his ſucceſſor. It was with ſome difficulty that he accepted of this dignity; and no ſooner was he raiſed to it, than the emperor Valens began to perſecute him becauſe he refuſed to embrace the doctrine of the Arians. Valens came twice to Cæſarea, and finding he was not able to influence Baſil, reſolved to baniſh him from that place. He ceaſed at length, however, to moleſt Baſil, who now began to uſe his utmoſt endeavours to bring about a re-union betwixt the eaſtern and weſtern churches, then much divided about ſome points of faith, and in regard to Meletius and Paulinus, two biſhops of Antiochia. The weſtern churches acknowledged Paulinus for the lawful biſhop, and would have no communion with Meletius, who was ſupported by the eaſtern churches. But all his efforts were ineffectual, this diſpute not being terminated till nine months after his death. Baſil was likewiſe engaged in ſome conteſts relating to the diviſion the emperor had made of Cappadocia into two provinces. Anthimus, biſhop of Tayane, the metropolis of the new province, was deſirous to extend his limits, which Baſil oppoſed. They conteſted chiefly about a little village named Zazime. Baſil, in order to preſerve it in his juriſdiction, erected a biſhopric, and gave it to his friend Gregory of Nazianzen, but Anthimus took poſſeſſion before him; and Gregory, who loved peace, retired from thence. Baſil had alſo ſome

diſputes with Euſtathius, and wrote ſeveral letters againſt him: he wrote likewiſe againſt Apollinaris, and had a ſhare in all the diſputes which happened in his time in the eaſt concerning the doctrine of the church. He died the 1ſt of January 379.

There have been ſeveral editions of St Baſil's works in greek and latin. The firſt was that of Venice, 1535, in greek: the laſt and beſt is that of Paris, in 1721, 1722, and 1730, by the benedictine monks, in 3 vols. folio, greek and latin.

BASILIDES a famous theologian of the ſecond century, and head of the ſect called after him Baſilidians. He was born at Alexandria in Egypt, and became a diſciple of Menander, though he gave himſelf out as the diſciple of Glaucia, the interpreter of St. Peter. He wrote many books, which are now loſt. Clemens Alexandrinus, cites the 23d of his explications of the goſpel, but of what goſpel is doubtful: probably it might be one written by him, and which bore his name. In imitation of Pythagoras he obliged his ſcholars to a five years ſilence, teaching them to know all, and penetrate all; themſelves being inviſible, and unknown. Know yourſelf, ſays he, and let nobody know you. The many muſt not, and cannot know their affairs; but only one of a thouſand, and two of ten thouſand. It is not at all proper for you to blurt out your myſteries, but to retain them in ſilence. In the early times of chriſtianity it was common to be initiated into the ægyptian myſteries, wherein the ſame rule was ſtrictly obſerved; as Iamblicus ſpeaks, "What belongs ſeldom and lately to one, towards the end of his ſacred office, this we ought not to diſcover in common to all; no, nor to ſuch who are newly entered into the myſteries; nor even to ſuch as are got half way." After he had ſpread his doctrine over the greateſt part of Ægypt, he died at Alexandria about the year 130, according to Fleury, and in 133, according to Jerom and Tillemont.

BASINGSTOKE, or BASINGE (John), a diſtinguiſhed literator of the xiiith century, was a native of Baſingſtoke in Hampſhire. He ſtudied firſt at Oxford, and afterwards at Paris, where he continued ſeveral years. He travelled to Athens, from whence he brought a great number of greek MSS. to England, and is ſaid to have introduced the uſe of the greek numeral figures here. He was a man of conſiderable learning conſidering the age he lived in. He was preferred to the archdeaconry of London, and not long after to that of Leiceſter, by Robert Groſtete, biſhop of Lincoln, with whom he was very intimate. He was a great promoter of greek learning. He died, according to Leland, in the reign of Henry III. 1252. His works are ſermons, and a book intituled, Particulæ ſententiarum per diſtinctiones: beſides other compoſitions and tranſlations, as, the Donatus of the greeks, which he tranſlated out of greek into latin.

BASIRE (Dr. Isaac), born in the isle of Jersey, in the beginning of the xviith century; was educated in the university of Cambridge, where he commenced doctor in divinity. He was king's chaplain, and archdeacon of Northumberland in the year 1640. When the rebellion broke out, he retired to Oxford, where he preached frequently before the king. In the year 1646, when the king was forced to quit the field, Dr. Basire travelled into the Streights and Levant, to recommend the doctrine and constitution of the church of England to the greeks, &c. Being in the Morea, he preached twice in greek, at a meeting of some of the bishops and clergy, being requested to that performance by the metropolitan of Achaia. From thence he embarked for Syria, where continuing some months at Aleppo, he made an acquaintance with the patriarch of Antioch. From Aleppo he travelled over Palæstine, and went to Jerusalem, where he was very respectfully received by the clergy, and religious, both of the greek and latin church; from the last of which, he had the privilege of viewing the temple of the Sepulchre, at the rate, and under the character of a priest. And now returning to Aleppo, he passed the Euphrates into Mesopotamia, from whence he took a range to Constantinople in 1653; and staying some time in this city, he moved homeward as far as Transylvania, where he was entertained by prince George Ragotzi II. who preferred him to the divinity professor's chair. Upon the restoration of king Charles II. he returned to England; was repossessed of his archdeaconry, and made prebendary of Durham. He was a person of considerable parts and learning, and remarkably loyal. He died in October 1676. His works are: Deo & Ecclesiæ sacrum, or Sacrilege arraigned and condemned by St. Paul, Rom. ii. 22. Diatriba de Antiqua Ecclesiæ Britannicæ libertate. A letter to sir Richard Brown, relating his travels, and endeavours to propagate the knowledge of the doctrine and discipline, established in the britannic church, among the Greeks, Arabians, &c. The history of the english and scotch presbytery, &c. The dead man's real speech; being a sermon preached at the funeral of bishop Cosins, &c.

BASKERVILLE (John) [t]. This celebrated printer was born at Wolverley, in the county of Worcester, in 1706, heir to a paternal estate of 60 l. per annum, which fifty years after, while in his own possession, had increased to 90l. He was trained to no occupation, but in 1726 became a writing-master at Birmingham.—In 1737 he taught at a school in the bull-ring, and is said to have written an excellent hand.

As painting suited his talents, he entered into the lucrative branch of japanning, and resided at No. 22, in Moor-street; and in 1745 he took a building lease of eight acres two furlongs,

[t] Hutton, History of Birmingham.

north-weſt of the town, to which he gave the name of Eaſy Hill, converted it into a little Eden, and built a houſe in the centre: but the town, daily increaſing in magnitude and population, ſoon ſurrounded it with buildings.—Here he continued the buſineſs of a japanner for life: his carriage, each pannel of which was a diſtinct picture, might be conſidered the pattern card of his trade, and was drawn by a beautiful pair of cream-coloured horſes.

His inclination for letters induced him, in 1750, to turn his thoughts towards the preſs. He ſpent many years in the uncertain purſuit, ſunk 6ool. before he could produce one letter to pleaſe himſelf, and ſome thouſands before the ſhallow ſtream of profit began to flow.

His firſt attempt in 1756 was a quarto edition of Virgil, price one guinea, now worth ſeveral. He afterwards printed Paradiſe Loſt, the Bible, Common Prayer, Roman and Engliſh Claſſics, &c. in various ſizes, with more ſatisfaction to the literary world than emolument to himſelf.

In 1765, he applied to his friend the eminent and excellent Dr. Franklin, then at Paris, to ſound the literati reſpecting the purchaſe of his types; but received for anſwer, "That the French, reduced by the war of 1756, were ſo far from being able to purſue ſchemes of taſte, that they were unable to repair their public buildings, and ſuffered the ſcaffolding to rot before them."

In regard to his private character, he was much of a humouriſt, idle in the extreme, but his invention was of the true Birmingham model, active. He could well deſign, but procured others to execute: wherever he found merit he careſſed it: he was remarkably polite to the ſtranger, fond of ſhew: a figure rather of the ſmaller ſize, and delighted to adorn that figure with gold lace. Although conſtructed with the light timbers of a frigate, his movement was ſtately as a ſhip of the line.

During the twenty-five laſt years of his life, though then in his decline, he retained the ſingular traces of a handſome man. If he exhibited a peeviſh temper, we may conſider that good-nature and intenſe thinking are not always found together. Taſte accompanied him through the different walks of agriculture, architecture, and the fine arts. Whatever paſſed through his fingers, bore the lively marks of John Baſkerville.

His averſion to chriſtianity would not ſuffer him to lie among chriſtians; he therefore erected a mauſoleum in his own grounds for his remains, and died without iſſue in 1775, at the age of 69.—Many efforts were uſed after his death, to diſpoſe of the types; but to the laſting diſcredit of the britiſh nation, no purchaſer could be found in the whole common-wealth of letters. The univerſities coldly rejected the offer. The London bookſellers

underſtood no ſcience like that of profit. The valuable property therefore lay a dead weight till purchaſed by a literary ſociety at Paris in 1779 for 3700l.

It is an old remark, that no country abounds with genius ſo much as this iſland; and it is a remark nearly as old, that genius is no where ſo little rewarded: how elſe came Dryden, Goldſmith, and Chatterton to want bread? Is merit like a flower of the field, too common to attract notice? or is the uſe of money beneath the care of exalted talents?

Invention ſeldom pays the inventor. If you aſk what fortune Baſkerville ought to have been rewarded with? The moſt which can be compriſed in five figures. If you farther aſk what he poſſeſſed? The leaſt; but none of it ſqueezed from the preſs. What will the ſhade of this great man think, if capable of thinking, that he has ſpent a fortune of opulence, and a life of genius, in carrying to perfection the greateſt of all human inventions, and that his productions, ſlighted by his country, were hawked over Europe in queſt of a bidder?

We muſt revere, if we do not imitate, the taſte and œconomy of the french nation, who, brought by the britiſh arms in 1762 to the verge of ruin, riſing above diſtreſs, were able, in ſeventeen years, to purchaſe Baſkerville's elegant types, refuſed by his own country, and to expend an hundred thouſand pounds in printing the works of Voltaire.

BASKERVILLE (Sir SIMON), knight, of the ancient family of the Baſkervilles in Herefordſhire, an excellent ſcholar and eminent phyſician, famous for his ſkill in anatomy, and happy practice in the time of king James I. and king Charles I. born at Exeter 1573, was the ſon of Thomas Baſkerville, an apothecary of that city; who, obſerving an early love of knowledge and thirſt after learning in his ſon, gave him a proper education for the univerſity, to which he was ſent when about eighteen years old, entering him of Exeter college, in Oxford, on the 10th of March, 1591, putting him under the care of Mr. William Helm, a man no leſs famous for his piety than learning; under whoſe tuition he gave ſuch early proofs of his love of virtue and knowledge, that he was on the firſt vacancy elected fellow of that houſe, before he had taken his bachelor's degree in arts, which delayed his taking it till July 8, 1596, to which he ſoon after added that of M. A.; and when he was admitted, had particular notice taken of him for his admirable knowledge in the languages and philoſophy. After this, viz. 1606, he was choſen ſenior proctor of the univerſity, when he bent his ſtudy wholly to phyſic, in the knowledge of which uſeful faculty he became a moſt eminent proficient, and was then in as great eſteem at the univerſity for his admirable knowledge in medicine, as he had been before for other parts of learning, taking at once, by

accumulation (June 20, 1611), both his degrees therein, viz. that of bachelor and doctor. After many years ſtudy and induſtry, leaving the univerſity, he came to London, where he became of great eminency in his profeſſion; being a member of the college of phyſicians, and for ſome time alſo preſident thereof. His high reputation for learning, great ſkill and good ſucceſs in phyſic, ſoon brought him into vogue at court, where he was ſworn phyſician to James I. and afterwards to Charles I. with whom, Mr. Wood tells us, he was in ſuch eſteem for his learning and accompliſhments, that he conferred the honour of knighthood upon him. By his practice he obtained a very plentiful eſtate, and ſhewed in his life a noble ſpirit ſuitable to the largeneſs of his fortune. What family he left beſides his wife, or who became heir to all his great wealth, we can no ways find. He died July 5, 1641, aged 68, and was buried in the cathedral church of St. Paul.—No phyſician of that age could, we imagine, have better practice than he, if what is reported of him be true, viz. that he had no leſs than one hundred patients a week; ſo that it is not at all ſtrange he ſhould amaſs ſo great an heap of wealth as to acquire the title of Sir Simon Baſkerville the rich [U].

BASNAGE (James), paſtor of the Walloon church at the Hague, born at Roan in Normandy, the 8th of Auguſt 1653. His father, Henry Baſnage, one of the ableſt advocates in the parliament of Normandy, finding him of a promiſing genius, ſent him very young to Saumur, where he ſtudied under the celebrated Tanaquil Faber, who endeavoured, but in vain, to diſſuade him from engaging in the miniſtry. At ſeventeen years of age, after he had made himſelf maſter of the greek and latin authors, as well as the engliſh, ſpaniſh, and italian languages, he went to Geneva, where he began his divinity ſtudies under Meſtrezat, Turretin, and Tronchin; and finiſhed them at Sedan, under the profeſſors Jurieu and Le Blanc de Beaulieu. When he had completed his ſtudies, he returned to Roan, where he was received as miniſter in 1676, in which capacity he remained till 1685, when the exerciſe of the proteſtant religion being ſuppreſſed at Roan, he obtained leave of the king to retire to Holland [X]. He ſettled at Rotterdam, and was a miniſter penſionary there till 1691, when he was choſen paſtor of the Walloon church of that city. He had ſome diſputes with M. Jurieu, which ſomewhat diſturbed his repoſe, though they did not interrupt his ſtudies or labours: M. Jurieu approved of the revolt of the Cevennois, which M. Baſnage condemned.

In 1709, penſionary Heinſius got him choſen one of the paſtors of the Walloon church at the Hague, intending to em-

[U] Biographia Britannica. [X] Niceron, tom. iv. p. 296.

ploy him not only in religious but in ſtate affairs. He was employed in a ſecret negotiation with marſhal d'Uxelles, plenipotentiary of France at the congreſs of Utrecht; and he executed it with ſo much ſucceſs, that he was afterwards entruſted with ſeveral important commiſſions, all which he diſcharged in ſuch a manner as to gain a great character for abilities and addreſs: upon which a celebrated writer has ſaid of him, that he was fitter to be a miniſter of ſtate than of a pariſh [y]. Cardinal Bouillon, who was then in Holland, communicated to him all his concerns with the ſtates. The abbé du Bois, who was at the Hague in 1716, as ambaſſador plenipotentiary from his moſt chriſtian majeſty, to negotiate a defenſive alliance between France, England, and the States General, was ordered by the duke of Orleans, regent of France, to apply himſelf to M. Baſnage, and to follow his advice: they accordingly acted in concert, and the alliance was concluded in January 1717 [z]. As a reward for his ſervice, he obtained the reſtitution of all his eſtate and effects in France. M. Baſnage kept an epiſtolary correſpondence with ſeveral princes, noblemen of high rank, and miniſters of ſtate, both catholic and proteſtant, and with a great many learned men in France, Italy, Germany, and England. The catholics eſteemed him no leſs than the proteſtants.

His conſtitution, which had been hitherto very firm, began to give way in 1722, and a complication of diſtempers carried him off the 22d of December 1723 [a]. He was a man of the utmoſt ſincerity and candour, even in the minuteſt affairs, which ſhine forth no leſs than his erudition in the numerous works he has left.

BASNAGE (Henry), ſieur de Beauval, ſecond ſon to Henry, and brother to James, applied himſelf to the ſtudy of the law, and was admitted advocate in the parliament of Roan, 1679. He did not attend the bar immediately upon his admiſſion, but went to Valencia, where he ſtudied under M. de Marville. Upon his return he practiſed with great reputation till 1687, when the revocation of the edict of Nantz obliged him to fly to Holland, where he compoſed the greateſt part of his works, and died March 29, 1710.

BASSAN (James du Pont), a painter, born 1510, in the village of Baſſano, ſituated in the republic of Venice. His father Francis inſtructed him in the firſt principles of his art; and the works of Titian and Parmeſan, but above all a careful ſtudy of nature, enabled him to improve and diſplay thoſe happy talents he had for painting [b]. He lived chiefly in the country, where he gave himſelf moſtly to painting of landſcapes and ani-

[y] See Voltaire in his catalogue of writers in the age of Lewis XIV.

[z] Niceron, tom. iv. p. 297.

[a] Ibid. tom. x. p. 147.

[b] Dictionnaire des beaux arts.

mals. He had made himſelf well acquainted with hiſtory, and having likewiſe a good deal of knowledge in polite literature, this furniſhed him with excellent ſubjects. He had great ſucceſs in landſcape and portraiture. He has alſo drawn ſeveral night-pieces; but it is ſaid he found great difficulty in repreſenting feet and hands, and for this reaſon theſe parts are generally hid in his pictures. Annibal Carrache, when he went to ſee Baſſan, was ſo far deceived by the repreſentation of a book drawn upon the wall, that he went to lay hold of it. Baſſan was alſo a great lover of muſic, and uſed to amuſe himſelf with gardening; and amongſt the plants which he reared, we are told that he would often intermingle the figures of ſerpents and other animals, drawn ſo much to the life, that one could hardly miſs being deceived. The pieces of this painter are ſpread over Europe: Titian purchaſed many of them; there were ſeveral alſo in the french king's cabinet in the royal palace, and in the hotel de Toulouſe. He died at Venice in 1592.

BASSANDYNE (Thomas). He was educated at Antwerp, from whence he went to Paris, and afterwards to Leyden, where he learned the art of printing; and, returning to Scotland 1558, he joined himſelf to the Lords of the Congregation, as the reformers were then called; and afterwards ſet up a printing-houſe in Edinburgh, where he printed an edition of the Biſhop's Bible, in folio, 1576. He printed ſeveral other pieces, but theſe are now become ſcarce. He died 1591.

BASSANTIN (James), a ſcots aſtronomer in the xvith century, whoſe writings have deſervedly tranſmitted his memory to poſterity, was the ſon of the laird of Baſſantin in the Merſe, and born ſome time in the reign of king James IV. He was ſent while young to the univerſity of Glaſgow; where, inſtead of applying himſelf to words, he ſtudied things; and, while other young men of his age were perfecting themſelves in ſtyle, he arrived at a ſurpriſing knowledge, for that time, in almoſt all branches of the mathematics. In order to improve himſelf in this kind of knowledge, and to gratify his paſſion for ſeeing other countries, he travelled, ſoon after he quitted the college of Glaſgow, through the Netherlands, Switzerland, Italy, and Germany, fixing himſelf at laſt in France, where he taught the mathematics with applauſe, in the univerſity of Paris. He fell in there with the common notions of the times, and was either credulous enough to entertain a good opinion of judicial aſtrology, or had ſo much addreſs, as to make the credulity of others uſeful to him, by ſupporting an erroneous ſyſtem, then in too great credit for him to demoliſh, even if that had been his inclination. For the humour of believing ſuch kind of predictions never ran ſo ſtrong as at this time, nor ran any where ſtronger than in that country. At laſt, having a deſire to ſee

his

his relations, and ſpend his remaining days in his own country, he reſolved to quit France, where he had acquired a high reputation and ſome fortune, and returned home in the year 1562. It ſeems he made his journey through England; and, as he was entering the borders of his native country, he met ſir Robert Melvil, a very worthy gentleman, and a moſt loyal and faithful ſervant to his unfortunate miſtreſs, Mary queen of Scots; with whom he entered into a converſation on the then ſtate of affairs, which gained him the reputation of being deeply verſed in thoſe ſtyled the occult ſciences. But, whoever maturely weighs what paſſed in that conference, of which we have a moſt authentic account, will ſee good reaſon to believe, that our learned author was more a politician than a prophet, or elſe that he talked at random, and on falſe or precarious principles. It does not at all appear in what manner he ſpent the remainder of his life, after he came back to Scotland; but it is certain he did not ſurvive long, ſince his deceaſe happened, as thoſe who were well acquainted with him atteſt, in 1568. As to his learning, we are told by thoſe who admired it moſt, it lay not in languages, of which, except his mother-tongue, he knew none thoroughly, though he ſpoke and taught in french, but in a very incorrect manner, and wrote much worſe. He had very clear notions in moſt parts of his writings, and was far from being a contemptible aſtronomer, though the commendations beſtowed on him by ſome authors very far ſurpaſs his deſerts. He was too much tinctured with the ſuperſtition of the times, not to intermix a vaſt deal of falſe, and even ridiculous ſtuff in his writings, on the virtuous aſpects, and influences of the planets; yet in other reſpects he ſhews much good ſenſe and induſtry, which render his works very well worth reading, and ought to ſecure both them and his memory from oblivion, as they are ſo many indubitable teſtimonies of his merit. As to his religion, he is reported to have been a zealous proteſtant; and, with regard to his political principles, he is ſaid to have adhered to the famous earl of Murray, then ſtruggling for that power which he afterwards obtained.—The works publiſhed by our author were theſe: 1. Aſtronomia, Jacobi Baſſantini Scoti, opus abſolutiſſimum, &c. In engliſh thus: The aſtronomy of John Baſſantin, a Scot; a complete work; wherein whatever the moſt expert mathematicians have obſerved in the heavens is digeſted into ſuch order, and in ſo exact a method, that every one may henceforward apprehend whatever, as to the ſtars and planets, their orbs, motions, paſſions, &c. can be delivered; a work large and learned, now thrice publiſhed in latin and french. Geneva, 1599, fol. 2. Paraphraſe de l'Aſtrolabe, avec une amplification de l'uſage de l'aſtrolabe. Lyons, 1555; and again at Paris 1617, 8vo. 3. Super mathematica genethliaca; i e. of the calculation of nativities.

nativities. 4. Arithmetica. 5. Muſica ſecundum Platoni. 6. De Matheſi in genere.—The very titles of his works, joined to the age in which he flouriſhed, ſufficiently juſtify his right to a place in this work: and, though he might have foibles, yet without doubt his practical ſkill was great, and the pains he took contributed not a little to bring in that accuracy and correctneſs in obſervations, which have effectually exploded thoſe ſuperſtitions to which, with other great men, he was too much addicted [c].

BASSET (PETER) [d], a gentleman of a good family, and a writer in the xvth century, was chamberlain to king Henry V. He was a conſtant attendant on that brave prince, and an eye witneſs of moſt of his glorious actions, all which he particularly deſcribed, and faithfully related. For beginning at his tendereſt years, he gave a full account of his expeditions into France, his glorious victories in that country, his honourable peace with Charles VI.; his marriage with the princeſs Catherine, his coronation at Paris, and finally his death, and the coronation of his ſon Henry VI. Theſe ſeveral remarkable events, Peter Baſſet compriſed in one volume, which he intituled, "The actes of Henry V." This book was never printed; but is extant in MS. in the college of Heralds, and perhaps in ſome other places. He makes Henry V. to have died of a pleuriſy, which is contrary to what all the other hiſtorians affirm.—Peter Baſſet flouriſhed about the year 1430.

BASSITH AL KHAIATH, author of a treatiſe on prayer, with the title, Eradat al thaleb u afadat al vaheb; The deſire of him who aſks or prays, and the advantage that God grants to him that prays. Khaiath ſignifies a Taylor. The muſulmans, raiſed to offices and poſts of honour, think it no diſgrace to bear the names of the arts which they themſelves or their fathers have followed.

BASSOMPIERRE (FRANÇOIS DE), colonel-general of the ſwiſs guards, and marechal de France in 1622, was born in Lorraine of a family of diſtinction in the year 1579. The cardinal de Richelieu, who had to complain of his cauſtic tongue, and who dreaded all thoſe by whom he thought he might one day be eclipſed, cauſed him to be clapped up in the Baſtille in 1631. Baſſompierre had foreſeen the aſcendancy which the capture of Rochelle, the bulwark of the proteſtants, would give to that miniſter; and therefore was heard to ſay on that occaſion: You will ſee that we ſhall be fools enough to take Rochelle. He paſſed the time of his confinement in reading and writing. One day as he was buſily turning over the leaves of the Bible; Malleville aſked him what he was looking for? "A paſſage

[c] Biographia Britannica. [d] Ibid. vol. i. p. 678.

that

that I cannot find," returned the marechal. This paſſage was a way to get out of priſon. Here he compoſed his Memoirs, printed at Cologne in 1665, 3 vols. Like the generality of this ſort of books, it contains ſome curious anecdotes, and a great many trifles. They begin at 1598, and terminate in 1631. His detention laſted twelve years. It was not till after the death of Richelieu that he regained his liberty. There is alſo by him a Relation of his embaſſies, much eſteemed, 1665 and 1668, 2 vols. 12mo; likewiſe Remarks on the hiſtory of Louis XIII. by Dupleix, in 12mo. a work ſomewhat too ſatirical, but curious. Baſſompierre lived till the 12th of October 1646: he was found dead in his bed. He was a great dealer in bons-mots, which were not always delicate. On his coming out of the Baſtille he was become extremely corpulent, for want of exerciſe. The queen aſked him: Quand il accoucheroit?—Quand j'aurais trouvé une ſage femme, anſwered he; which will not bear a tranſlation, as the wit turns on the double meaning of ſage femme, which ſignifies either *a midwife*, or a *ſenſible woman*. Louis XIII. aſked him his age, almoſt at the ſame time: he made himſelf no more than fifty. The king ſeeming ſurpriſed: "Sir," anſwered Baſſompierre, I ſubtract ten years paſſed in the baſtille, becauſe I did not employ them in your ſervice." Although he had been employed in embaſſies, negotiation was not his principal talent; but he poſſeſſed other qualities that qualified him for an ambaſſador. He was a very handſome man, had great preſence of mind, was affable, lively, and agreeable, of a noble politeneſs, and an uncommon generoſity. After his liberation from the baſtille, the ducheſs of Aiguillon, niece of the cardinal de Richelieu, offered him five hundred thouſand livres to diſpoſe of as he ſhould think proper: "Madam (ſaid Baſſompierre, as he thanked her), your uncle has done me too much harm, to allow me to receive ſo much good of you." He ſpoke all the languages of Europe with the ſame facility as his own. Play and women were his two predominant paſſions. Being ſecretly informed that he was to be arreſted, he roſe before day, and burnt upwards of ſix thouſand letters, which he had received from ladies of the city and the court.

BASTA (GEORGE), originally of Epire, was born at Rocca near Parentum. The duke of Parma, under whom he ſerved, was highly ſatisfied with the ſucceſs of all the affairs he entruſted him with. In 1596 he threw proviſions into Fère, beſieged by Henry IV. This enterpriſe was executed with a ſecrecy and celerity that did him great honour. The emperor afterwards engaged him in his ſervice. He ſignalized himſelf in Hungary and in Tranſylvania, where he conquered and reduced

duced the rebels. He died in or near the year 1607, and left two treatiſes on Military Diſcipline, which are held in eſteem; the one intituled, Le Maitre du camp général, Venice, 1606. The other turns on the manner of conducting the light cavalry, Bruſſels, 1624, 4to. Theſe two works are in italian.

BASTARD (Thomas)[E], a clergyman and poet, was born at Blandford in Dortſetſhire, and educated at Wincheſter-ſchool; from whence he removed to New College, Oxford, where he was choſen perpetual fellow in 1588, and two years after took the degree of B. A. But indulging too much his paſſion for ſatire, he was expelled the college for a libel. Not long after he was made chaplain to the earl of Suffolk, through whoſe intereſt he became vicar of Beer Regis, and rector of Hamer in his native country, having ſome time before taken the degree of M. A. He was a perſon of great natural endowments, a celebrated poet, and in his latter years an excellent preacher. His converſation was witty and facetious, which made his company be courted by all ingenious men. He was thrice married, as appears from one of his epigrams. Towards the latter end of his life, being diſordered in his ſenſes, and thereby brought into debt, he was confined in the priſon in All-Hallows pariſh in Dorcheſter; where dying in a very obſcure and mean condition, he was buried in the church yard belonging to that pariſh April the 19th, 1618.

BASTON (Robert)[F], a poet of ſome note in the xivth century, and author of ſeveral works[G], was born in Yorkſhire, not far from Nottingham. In his youth he became a carmelite monk, and afterwards prior of the convent of that order at Scarborough. He was likewiſe poet laureat and public orator at Oxford. King Edward I. in his expediton into Scotland in 1304, took him with him in order to celebrate his victories over the Scots. But our poet being taken priſoner by the enemy, was obliged by torments to change his note, and ſing the ſucceſſes of Robert Bruce. Our author's poetry was ſomewhat barbarous, but not contemptible for the age in which he lived. He died about 1310, and was buried at Nottingham.

BASTWICK (Dr. John), an engliſh phyſician of the laſt century, who, however, was more diſtinguiſhed by the puniſhment he ſuffered for writing, than for what he had written. He was born at Writtle in Eſſex, 1593, and of Emanuel college, Cambridge; but, leaving the univerſity without a degree, he

[E] Biograph. Brit.

[F] Ibid.

[G] Bale and Pits mention the following: 1. De Strivilrienſi Obſidione. 2. De altero Scotorum bello. 3. De Scotiæ guerris variis. 4. De variis mundi ſtatibus. 5. De Sacerdotum Luxuriis. 6. Contra Artiſtas. 7. De Divite et Lazaro. 8. Epiſtolæ ad Diverſos. 9. Sermones Synodales. 10. A book of poems. 11. A volume of tragedies and comedies in engliſh.

travelled

travelled for nine years; and was made doctor of phyſic at Padua. He printed at Leyden, 1624, a ſmall piece, intituled, Elenchus Religionis Papiſticæ, in quo probatur neque Apoſtolicam, neque Catholicam, imo neque Romanam eſſe. 24to. Afterwards, in England, he publiſhed Flagellum Pontificis et Epiſcoporum latialium: and though he declared, in the preface, that he intended nothing againſt ſuch biſhops as acknowledged their authority from kings and emperors; yet our engliſh prelates imagining that ſome things in his book were levelled at them, he was cited before the high commiſſion court, fined 1000 l. and ſentenced to be excommunicated, to be debarred the practice of phyſic, to have his book burnt, to pay coſts of ſuit, and to remain in priſon till he made a recantation. Accordingly, he was confined two years in the Gate-houſe, where he wrote Apologeticus ad Præſules Anglicanos, &c. and a book called The New Litany; in which he taxed the biſhops with an inclination to popery, and exclaimed againſt the ſeverity and injuſtice of the high-commiſſion's proceedings againſt him. For this he was ſentenced to pay a fine of 5000l. to ſtand in the pillory in Palace Yard, Weſtminiſter, and there loſe his ears, and to ſuffer perpetual impriſonment in a remote part of the kingdom. The ſame ſentence was, the ſame year, 1637, paſſed and executed upon Prynne and Burton. Baſtwick was conveyed to Launceſton caſtle in Cornwall, and thence removed to St. Mary's caſtle in the Iſle of Scilly, where nobody, not even his wife, was permitted to viſit him. The houſe of commons, however, in 1640, ordered him, as well as the others, to be brought back to London; and they were attended all the way thither by vaſt multitudes of people, with loud acclamations of joy. The ſeveral proceedings againſt them were voted illegal, unjuſt, and againſt the liberty of the ſubject; their ſentence reverſed; their fine remitted; and a reparation of 5000 l. each, to be made them out of the eſtates of the archbiſhop of Canterbury, the high-commiſſioners, and other lords, who had voted againſt them in the ſtar-chamber.

Baſtwick was alive in 1648: when he died is uncertain.

BATE (John)[H], prior of the monaſtery of Carmelites at York in the xvth century, was born in Northumberland, and educated at York in the ſtudy of the liberal arts; in which he was greatly encouraged by the favour of ſome perſons, his patrons, who were at the expence of ſending him to Oxford to finiſh his ſtudies. Bate abundantly anſwered the hopes conceived of him, and became an eminent philoſopher and divine, and particularly famous for his ſkill in the greek tongue. He took the degree of D. D. at Oxford, and afterwards diſtinguiſhed

[H] Biograph. Britan.

himſelf

himſelf as an author [I]. He died the 26th of January 1479, the beginning of K. Henry the 6th's reign.

BATE (GEORGE), an eminent phyſician, born at Maid's Morton, near Buckingham, 1608 [K]. At fourteen years of age he became one of the clerks of New college in Oxford: from whence he was removed to Queen's college, and afterwards to St. Edmund's hall. When he had taken the degrees of bachelor and maſter of arts, he entered on the phyſic line; and having taken a degree in that faculty in 1629, he obtained a licence, and for ſome years practiſed in and about Oxford: his practice was chiefly amongſt the puritans; who at that time conſidered him as one of their party. In 1637 he took his degree of doctor in phyſic, and became very eminent in his profeſſion, ſo that when king Charles kept his court at Oxford, he was his principal phyſician. When the king's affairs declined, Dr. Bate removed to London, where he accommodated himſelf ſo well to the times, that he became phyſician to the Charter-houſe, fellow of the college of phyſicians, and afterwards principal phyſician to Oliver Cromwell. Nevertheleſs, upon the reſtoration he got into favour with the royal party, was made principal phyſician to the king, and fellow of the Royal Society; and this, we are told, was owing to a report raiſed on purpoſe by his friends, according to Mr. Wood, that he gave the protector a doſe which haſtened his death. Dr. Bate wrote in latin an account of the late commotions in England, and ſome other pieces [L]. He died at his houſe in Hatton-garden, 1669, and was buried at Kingſton upon Thames.

BATE (JULIUS) [M], was an intimate friend of the celebrated Hutchinſon (as we learn from Mr. Spearman's life of that remarkable author); by whoſe recommendation he obtained from Charles duke of Somerſet a preſentation to the living of Sutton

[I] He wrote, 1. On the conſtruction of the parts of ſpeech. 2. On Porphyry's univerſalia. 3. On Ariſtotle's prædicaments. 4. On Porctanus's ſix principles. 5. Queſtions concerning the ſoul. 6. Of the aſſumption of the virgin. 7. An introduction to the ſentences. 8. The praiſe of divinity. 9. A compendium of logic. 10. An addreſs to the clergy of Oxford. 11. Synodical conferences. 12. Determinations on ſeveral queſtions. 13. A courſe of ſermons for the whole year. 14. A preface to the Bible.

[K] Wood's Athen. Oxon.

[L] His latin work is intituled Elenchus motuum nuperorum in Anglia, ſimul ac juris regii et parliamentarii brevis narratio. It was printed at Paris in 1649, and at Francfort in 1650. A ſecond part of this work was printed at London in 1661: in this he was aſſiſted by ſome papers lent him by chancellor Hyde. A third part was compoſed and publiſhed in 1676, by Dr. Skinner.

He wrote alſo the three following pieces: 1. The royal apology, or the declamation of the commons in parliament, February 11, 1647. Printed 1648, in 4to. 2. De rachitide, ſive morbo puerili, qui vulgo Rickets dicitur. 1650, 8vo. 3. After his death there came out a Diſpenſatory by Mr. James Shipton, apothecary, intituled Pharmacopœia Bateana, in qua octoginta circiter pharmaca, pleraque omnia e praxi Georgii Batei regi Carolo II. protomedici excerpta. Lond. 1688.

[M] Anecdotes of Bowyer, by Nichols, p. 595.

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in Suſſex, near his ſeat at Petworth [N]. Mr. Bate attended Hutchinſon in his laſt illneſs (1737), and was by him in a moſt ſtriking manner recommended to the protection of an intimate friend, "with a ſtrict charge not to ſuffer his labours to become uſeleſs by neglect." It having been reported that Hutchinſon had recanted the publication of his writings to Dr. Mead a little before his death; that circumſtance was flatly contradicted by a letter from Mr. Bate [O], dated Arundel, January 20, 1759. This learned writer died April 7, 1771.

BATECUMBE (WILLIAM) [P], an eminent mathematician, is ſuppoſed by Pits to have flouriſhed about the year 1420. He ſtudied at Oxford, where he applied himſelf to natural philoſophy in general, but chiefly to the mathematics, in which he made a very great proficiency, as is evident by his writings [Q]

[N] His publications were, 1. An eſſay towards explaining the firſt chapter of Geneſis, in anſwer to Mr. Warburton *, 1741, 8vo. 2. The philoſophical principles of Moſes aſſerted and defended againſt the miſrepreſentations of Mr. David Jennings, 1744, 8vo. 3. Remarks upon Mr. Warburton's remarks, ſhewing, that the ancients knew there was a future ſtate, and that the jews were not under an equal providence, 1745, 8vo. 4. The faith of the ancient jews in the law of Moſes and the evidence of the types, vindicated in a letter to Dr. Stebbing, 1747, 8vo. 5. Micah v. 2. and Matthew ii. 6. reconciled, 1749, 8vo. 6. An hebrew grammar, formed on the uſage of the words by the inſpired writers, 1750, 8vo. 7. The uſe and intent of prophecy, and hiſtory of the fall cleared, 1750, 8vo. This was occaſioned by Middleton's examination of Sherlock. 8. The bleſſing of Judah and Jacob conſidered; and the æra of Daniel's weeks aſcertained, in two diſſertations, 1753, 8vo. 9. The integrity of the hebrew text and many paſſages of ſcripture vindicated from the objections and miſconſtructions of Mr. Kennicot, 1755, 8vo. 10. A reply to Dr. Sharp's review and defence of his diſſertation on the ſcripture-meaning of Eloim and Berith, 1755, 8vo. 11. A reply to Dr. Sharp's review and defence of his diſſertation on the ſcripture-meaning of Berith. With an Appendix in anſwer to the Doctor's diſcourſe on cherubim, part ii. 1755, 8vo. 12. Remarks upon Dr. Benſon's ſermon on the goſpel method of juſtification, 1755, 8vo. 13. Critica hebræa, or a hebrew engliſh dictionary without points, &c. 1767, 4to. 14. A new and literal tranſlation from the original hebrew of the Pentateuch of Moſes, and of the hiſtorical books of the old Teſtament, to the end of the ſecond book of kings; with Notes critical and explanatory, 1737, 4to.

[O] Printed in Spearman's life of Hutchinſon, p. xiii.—One ſhort paſſage from it is here tranſcribed: "I was with Mr. Hutchinſon all the illneſs that robbed us of that invaluable life, and am poſitive Dr. Mead was never with him but when I was by, and it was but a few hours day or night that I was from him. Mr. Hutchinſon had not been long ill, when he took a diſguſt to Dr. Mead, and forbad his farther attendance; which the doctor much wondered at, and ſeemed greatly to reſent. Lucas, myſelf, and ſomebody elſe, I forgot who, were ſtanding by the bedſide one day, when Dr. Mead came in, and I believe it was the laſt time he was up ſtairs. 'Mr. Hutchinſon,' ſays the doctor, among other things, 'I cannot help looking upon you as one of the old prophets, with his diſciples ſtanding about him with concern and attention in their faces, catching up the golden words as they drop,' or to that effect.—'Doctor,' ſays Mr Hutchinſon, 'if I am a prophet, what are you? I have given you ſuch evidence;—look to it before it is too late."

[P] Biog. Brit.

[Q] He wrote, 1. De ſphæræ concavæ fabrica et uſu. 2. De ſphæra ſolida. 3. De operatione aſtrolabii. 4. Concluſiones ſophiæ.

* In the Preface to the Divine Legation, 1740, "one Julius Bate" is accuſed, "in conjunction with one Romaine, of betraying converſation and writing fictitious letters."

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in that ſcience, which introduced him to the intimacy and acquaintance of the greateſt men of thoſe times. It is not known when he died.

BATEMAN (William), biſhop of Norwich, was the founder of Trinity-Hall, which was originally an hotel or houſe of entertainment for ſtudents. He erected this hotel into a college [R]. He was a great maſter of the civil and canon law. He died and was buried at Avignon, 1354.

BATES (William), an eminent nonconformiſt divine, born November 1625, and educated at Cambridge [S]. He was entered of Emanuel college, and thence removed to King's in 1644. He took the degree of bachelor of arts in 1647, and was admitted doctor of divinity by the king's letters, dated Nov. 9, 1660. Soon after the reſtoration he was appointed chaplain to Charles II. and was alſo for ſome time miniſter of St. Dunſtan's in the Weſt, but ejected thence by the act of uniformity [T]. He was one of the commiſſioners at the conference at the Savoy in 1660, for reviewing the public Liturgy, and aſſiſted in drawing up the exceptions againſt the Common Prayer. He was likewiſe choſen on the part of the miniſters, together with Dr. Jacomb and Mr. Baxter, to manage the diſpute againſt Dr. Pearſon, afterwards biſhop of Cheſter, Dr. Gunning, afterwards biſhop of Ely, and Dr. Spatrow, afterwards biſhop of Norwich.

When the parliament ſat at Oxford, during the plague in London, they paſſed an act to oblige the nonconformiſts to take an oath, "That it was not lawful, upon any pretence whatſoever, to take arms againſt the king; and that they abhorred the treacherous poſition of taking arms by his authority againſt his perſon, or againſt thoſe that are commiſſioned by him, in purſuance of ſuch commiſſion; and that they would not at any time endeavour any alteration in the government of church and ſtate. Thoſe who refuſed to take this oath were to be reſtrained from coming (except upon the road) within five miles of any city or corporation, or any place which ſent burgeſſes to parliament. The miniſters finding the preſſure of the act very great, ſtudied how to take the oath lawfully. Dr. Bates conſulted the lord keeper Bridgman, who promiſed to be preſent at the next ſeſſions, and to declare from the bench, that by "endeavour to change the government in church," was meant only unlawful endeavour." This ſatisfied Dr. Bates, who upon this took the oath with ſeveral others. He wrote a letter hereupon to Mr. Baxter; but the latter tells us, that all the arguments contained therein ſeemed to him not ſufficient to enervate the objections againſt taking the oath [U].

[R] Cantab. Depict.

[S] Calamy's account of miniſters ejected and ſilenced after the reſtoration, vol. i. p. 73.

[T] Reliquiæ Baxterianæ, &c. lib. i. p. 12. 229.

[U] Reliquiæ Baxterianæ, &c. part iii. p. 2.

Dr.

Dr. Bates bore an excellent character, and was honoured with the friendſhip of the lord keeper Bridgman, the lord chancellor Finch, the earl of Nottingham, and archbiſhop Tillotſon [x]. He had been offered at the reſtoration the deanry of Coventry and Lichfield, which he refuſed; and, according to Dr. Calamy, might have been afterwards raiſed to any biſhopric in the kingdom, if he would have conformed to the eſtabliſhed church. He reſided for the latter part of his life at Hackney near London, and died in 1699, aged 73. During his life he publiſhed the lives of ſeveral eminent perſons, in latin [y]; and ſince his death his works have been printed in one volume in folio [z].

BATHALMIUSI, ſurname of Abu Mohammed Abdallá ben Mohammed, who is ſtyled Fadhel al Adib, excellent in human learning. We ſometimes alſo find him called Ben Seid Bathalbus and Bathalmius. He was of the family of Ali: for which reaſon he bears the name of *ſeid* or *lord*, and died in the year 421 of the hegira. The books of his compoſing are, 1. Adáb al Cateb, The qualities requiſite in a ſecretary and a good writer. 2. Ketab al Ansáb, A book of genealogies. 3. Afbáb al Khelaf, &c. A work in which he ſolves the difficulties occaſioned by the diverſity of ſentiments that are met with among the doctors of the hanefian ſect.

BATHURST (RALPH), an eminent latin poet, phyſician and divine, born in 1620, was educated in Trinity college, Oxford, where he at firſt applied himſelf to divinity; but afterwards to phyſic, and was employed as phyſician to the ſick and wounded of the navy. After the reſtoration of Charles II. he returned to the ſtudy of divinity; and having taken orders, was appointed chaplain to the king, and admitted fellow of the Royal Society [a]. Sept. 1664, he was elected preſident of Trinity college; June 1670, was inſtalled dean of Wells; and 1673 and 1674, ſerved the office of vice-chancellor of the univerſity of Oxford. April, 1691, he was nominated by king William and queen Mary to the ſee of Briſtol, but refuſed it, chooſing rather to reſide in his college, the chapel of which he afterwards rebuilt in a very elegant manner. He was a perſon of great learning, and particularly celebrated for his poetical genius [b]. He

[x] Ibid. p. 94. Mr. Howe's funeral ſermon on him. Lond. 1699. His Abridgment of Baxter, p. 516.

[y] Theſe lives were written by different perſons, and Dr. Bates collected them into one volume, intituled "Vitæ ſelectorum aliquot virorum, qui doctrina, dignitate, aut pietate inclaruere, 1681," 4to. The lives are divided into three claſſes; the firſt contains the lives of princes and men of ſuperior rank and quality: the ſecond, men of eminence in the church: the third, thoſe diſtinguiſhed for their learning. Acta eruditorum, January 1683, p. 12.

[z] They conſiſt of ſermons and diſcourſes on the moſt important ſubjects.

[a] Wood's Ath. Oxon.

[b] There are publiſhed the following pieces by D. Bathurſt:

1. "Newes from the dead, or a true and exact narration of the miraculous deliverance of Anne Green, who being executed at Oxford, Dec. 14, 1650, afterwards

He died in 1704, in the 84th year of his age, and was buried in the chapel of Trinity college. His life has been lately well written by Mr. Thomas Warton of Trinity college, Oxford.

BATHURST (ALLEN), earl, an engliſh nobleman of diſtinguiſhed abilities, was ſon of ſir Benjamin Bathurſt of Pauler's Perry, Northamptonſhire, and born in St. James's ſquare, Weſtminſter, Nov. 16, 1684 [C]. His mother was Frances, daughter of ſir Allen Apſley, in Suſſex, knt. After a grammatical education, he was entered, at 15, in Trinity college, Oxford; of which his uncle, dean Bathurſt, was preſident [D]. In 1705, when juſt of age, he was choſen for Cirenceſter in Glouceſterſhire, which borough he repreſented for two parliaments. He acted, in the great oppoſition to the duke of Marlborough and the Whigs, under Mr. Harley and Mr. St. John; and, in Dec. 1711, at that memorable period, in which the adminiſtration, to obtain a majority in the upper houſe, introduced 12 new lords in one day, was made a peer [E]. On the acceſſion of George I. when his political friends were in diſgrace, and ſome of them expoſed to perſecution, he continued firm in his attachment to them: he united, particularly, in the proteſts againſt the acts of the attainder againſt lord Bolingbroke and the duke of Ormond. We have no ſpeech of his recorded, till on Feb. 21, 1718; from which period, for the ſpace of 25 years, we ſhall find that he took an active and diſtinguiſhed part in every important matter which came before the upper houſe; and that he was one of the moſt eminent oppoſers of the meaſures of the court, and particularly of ſir Robert Walpole's adminiſtration. For an account of theſe, however, we refer to hiſtory, and eſpecially to the Hiſtory and Proceedings of the Houſe of Lords.

The principal circumſtances of his private life are, as follow: In 1704, he married Catherine, daughter of ſir Peter Apſley, ſon and heir of ſir Allen aforeſaid; by whom he had four ſons and five daughters. In 1738, when Frederic prince of Wales was at Bath, he paid lord Bathurſt a viſit of ſome days at Cirenceſter. In 1742, he was made one of the privy council. In 1757, upon a change in the miniſtry, he was conſtituted trea-

wards revived, and by the care of certain phyſicians there, is now perfectly recovered; together with the manner of her ſuffering, and the particular meanes uſed for her recovery. Whereunto are prefixed certain poems, caſually written upon that ſubject. Oxf. 1651," 4to.

2. "A poem on the death of Mr. Selden; in Nichols's Select Collection."

3. Several latin poems, printed in the "Muſarum Anglicanarum analecta, viz. 1. In libellum viri clariſſimi Tho. Hobbii de natura hominis, 1650. 2. Gratulatio pacis cum Fœderato Belgio ſtabilitæ Cromwello protectore, 1654. 3. In ſereniſſimum regem Carolum II. Britanniæ ſuæ reſtitutum, 1660. 4. In obitum celſiſſimi principis Henrici ducis Gloceſtrenſis, 1660. 5. Gratulatio ob auſpicatiſſimum ſereniſſimæ principis Catharinæ Luſitanæ, regi Carolo II. deſponſatæ in Angliam appulſum, 1663."

[C] Jacob's Engliſh Peerage. Biographia Britan. 2d edit.

[D] Warton's Life of dean Bathurſt.

[E] Collins's Peerage.

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ſurer to the preſent king, then prince of Wales, and ſo continued till the death of George II. At his majeſty's acceſſion, in 1760, he was continued privy counſellor; but, on account of his age, declined all employments: he had however a penſion of 2000l. per annum. "I have attended parliament," ſays he to Swift, "many years, and have never found that I could do any good; I have, therefore, determined to look to my own affairs a little:" and it has been ſaid, we believe juſtly, that no perſon of rank ever knew better how to unite otium cum dignitate. To uncommon abilities he added many virtues, integrity, humanity, generoſity: and to theſe virtues, good breeding, politeneſs, and elegance. His wit, taſte, and learning connected him with all perſons eminent in this way, with Pope, Swift, Addiſon, &c.; and from the few letters of his which are publiſhed among Swift's, his correſpondence muſt have been a real pleaſure to thoſe by whom it was enjoyed. He preſerved, to the cloſe of his life, his natural cheerfulneſs and vivacity: he delighted in rural amuſements, and enjoyed with philoſophic calmneſs the ſhade of the lofty trees himſelf had planted. Till within a month of his death, he conſtantly rode out on horſeback, two hours in the morning, and drank his bottle of wine after dinner. He uſed jocoſely to declare, that he never could think of adopting Dr. Cadogan's regimen, as Dr. Cheyne had aſſured him 50 years before, that he would not live ſeven years longer, unleſs he abridged himſelf of his wine.

In 1772, he was advanced to the dignity of earl Bathurſt. He lived to ſee his eldeſt ſurviving ſon, afterwards Henry earl Bathurſt, ſeveral years chancellor of England, and promoted to the peerage by the title of baron Apſley. He died, after a few days illneſs, at his ſeat near Cirenceſter, Sept. 16, 1775, in his 91ſt year.

BATONI (Pompeo), was doubtleſs the greateſt painter of the preſent century, unleſs Raphael Mengs ſhould be thought to make that title diſputable. Both arrived by various ways to a point of perfection that was truly admirable. The one owed his merit to nature, the other to philoſophy. Batoni, without knowing it, had the natural taſte; Mengs had meditation and ſtudy for his guide. The former, like Apelles, was formed by the graces; the latter, like Protogenes, was educated by art. The firſt ſeemed to be more painter than philoſopher, the other more philoſopher than painter; that more ſolid and ſublime, but this more natural.

Pompeo Batoni was born the 5th of February 1708, of Paulinus Batoni and Clara Seſti his wife, at Lucca. His father, who was by profeſſion a goldſmith, devoted him to that art, little as he was inclined to it of himſelf. Thus however he had occaſion to exerciſe himſelf in drawing, and to exhibit his excellent talent for painting. The honour ſhewn by pope Bene-

dict XIII. to the Luccheſes, by raiſing their epiſcopal church into an archiepiſcopal chair, induced them to preſent their benefactor with a golden cup of extraordinary workmanſhip, ſuch as ſhould be worthy the acceptance of the ſovereign pontif. The execution of this piece of work was entruſted to young Batoni, and he ſucceeded in it ſo well, that his capacity was now generally thought to be far ſuperior to the trade of a goldſmith; and, at the inſtance of his godfather Alexander Quinigi, ſeveral patriotic noblemen formed themſelves into a ſociety for ſending him to the roman academy of painting, and maintaining him there at their common expence.

It is worthy of obſervation, that till he had reached his ſeventh year, he was ſo dull, and at the ſame time ſo deformed, that he had more the look of a miſhapen block than of a human creature. It was not poſſible for him to turn his head on either ſide without moving his whole body. Indeed as he increaſed in years, he loſt much of this awkwardneſs and deformity, yet it left in this great man, who was deficient in the cultivation of the ſciences, a certain appearance of ſillineſs and ruſticity, that it frequently happened to him to be claſſed even below the common ranks of mankind. But beneath this rough exterior was concealed a ſoul formed and nurtured by the graces, which was replete with the moſt delicate ſenſibility to beauty, and ſhewed itſelf in his performances.

Of this he gave early proofs. Father Diverſi, of the order of philippines, and the abbé Fatinelli, envoy at Rome from the republic of Lucca, to whom he was recommended, took him to Sebaſtian Concha and Auguſtine Maſucci, who were at that time the moſt renowned maſters of the roman ſchool, that he might make choice of one of them for his tutor and guide. But the antiques and Raphael's works, from the very firſt, made ſo ſtrong an impreſſion on his mind, that he choſe rather to avoid the modern manners, and form himſelf entirely on the old. The happy ſenſibility with which nature had endowed him, made him feel that there could be but one true manner in the practice of the art, and that none of the modern, which depart ſo far from the antique, could be the right. Accordingly he cared but little for the reproaches of pride and ſelf-conceitedneſs, that were liberally beſtowed on him by the above-mentioned maſters, and ſtill leſs about the great reſpect in which they were held, but proſecuted his ſtudies of the antiques and the works of Raphael d'Urbino. How diligent he was in this practice is ſeen in the heads ſtill in being, which he copied from the Diſputa del Sacramento, a copy of the ſchool of Athens, painted in oil and not quite finiſhed, and the various commiſſions he received from foreigners for drawings of the beſt originals.

He ſoon became ſenſible of the method by which Raphael and the

the antients aroſe to that high degree of perfection. To catch nature in the fact in all her movements, was their grand maxim, and this maxim Batoni followed. Hence all his figures have the attitude and motion the nature of the caſe requires. In his paintings we find no trace of the artificial compoſition of figures which then univerſally prevailed; he does not concentrate the light on ſome one object to the detriment of the reſt, a way introduced by Maratti; no example could ſeduce him to deviate from the path of nature [F]. In the hands of his heirs is ſtill a conſiderable number of drawings, where he has delineated the various motions of men, and eſpecially of children, all the parts of the human perſon, and the different folds of drapery, exactly after nature. Theſe ſketches he afterwards made uſe of in his paintings, and finiſhed them not only by the livelieſt colouring, but alſo with the fineſt forms, which he had imprinted on his mind by the ſtudy of the antique.

Rome, that in its judgments on works of ſcience and the fine arts, is ſo ſevere, ſo nice, and quick-ſighted; Rome, which on various political accounts has the greateſt concourſe of foreign nations, and whom it amicably receives without diſtinction, is perhaps the only city in Europe that poſſeſſes a free and impartial public, did not long neglect to adjudge the palm of precedence to young Batoni in the principal and moſt difficult departments of painting. By his juſt and elegant copies of the antiques, the works

[F] As Raphael never ſacrificed the finiſhed drawing of particular members to what is called bravour, accordingly no bravour-paintings are found among the works of Batoni. He laboured all their parts with the greateſt induſtry. To this he habituated himſelf perhaps by the practice of miniature-painting, which he was at firſt obliged to follow by the indigence into which he threw himſelf by entering into wedlock too early in life. For, in the two-and-twentieth year of his age, he married the beautiful daughter of the ſurveyor of the palace Farneſina, whom he became acquainted with by his frequent attendance at that palace for copying the pictures; and by this match he loſt the penſion paid him by his patrons of Lucca, who were not ſatisfied with it. He was then compoſing for them, out of gratitude, a large picture, but which, on account of the withdrawing of his penſion, he never finiſhed, and left in that ſtate to his heirs. It is indeed very different from his later performances. It was above the powers of a youth, who had but lately made acquaintance with the art of painting. It repreſented the hiſtory of Sophoniſba, with a multitude of figures. The ſtyle is perhaps greater than in any of his maturer works, if we except the fine painting of the villa Borgheſe, which repreſents the republic of San Marino, and thoſe with which he decorated the cieling of the principal apartment of the palace Colonna. But, if we conſider it with attention, we ſhall ſee, that, though the keeping of the figures is good, and the drawing juſt; yet it will not ſtand a compariſon with his later works, in reſpect of finiſhing, truth, and beauty; particularly in the contours, in the movement, and in the folds, which have ſomewhat of the too airy manner of the ſchool of Cortona, and in the colouring, where the accidental figures are ſacrificed to the principal object. But the picture is ſo conſtructed upon the whole, that it not only tranſcended what was to be expected from a young man of twenty years, but even many works of reſpectable artiſts of his time, who perhaps ended where Batoni began. The figure of Sophoniſba is extremely fine, as well in regard to form as colouring; and if, as reported, it be the likeneſs of his ſpouſe, his early fondneſs for her is highly excuſable.

of Raphael, and the naked figures of the academy, he obtained this general ſuffrage. But envy, which was ſpreading it abroad that he was ſtill far behind others in colouring, ſomewhat abated this pleaſure, and inſpired him with an earneſt deſire of an opportunity for diſplaying his vigour even in that particular alſo.

This the marquis Gabrielli di Gubbio gave him. One day, as he was taking the copy of the grand paintings of the ſtaircaſe of the palazzo del conſervatori in the Campidoglio, he was ſurpriſed by that nobleman, who had taken ſhelter there from a ſudden ſhower of rain. He admired the extraordinary perfection and purity of his deſign, and gave him the commiſſion to execute a new altar-piece for the chapel of his illuſtrious family in the church of St. Gregory at Rome. Batoni could ſcarcely contain himſelf for joy at this favourable opportunity for convincing the public of his ſkill in colouring; and he ſucceeded ſo well in producing a picture of ſuch lively and brilliant colouring, that, though the light in which it is placed is ſo unfavourable, yet, after a period of 50 years, it ſtill has a wonderful effect [G]. The public of Rome were now as juſt and equitable in extolling the exquiſite perfection of his colouring, as they were before in regard to his drawing. Envy was now ſtruck dumb, and the freſh objection raiſed by his friend Franciſco degli Imperiali, a painter of great repute, was refuted by a bare inſpection; as the colouring of this artiſt could not, for brilliancy and livelineſs, come into any degree of compariſon with his.

As the excellency of Batoni was now decidedly confeſſed, he was never wanting in commiſſions that did him honour. The learned prelate, and afterwards cardinal, Furietti, who had the direction of building the church of St. Celſus, gave him the picture of the high altar to execute. Great as the honour was of being preferred to ſo many able maſters of a longer ſtanding than himſelf, by ſo great a critic in the art as the prelate Furietti, ſo zealous were the exertions of young Batoni to correſpond with his high expectation. Mengs held this painting to be the pureſt and moſt ingenious of all his performances [H].

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[G] The repreſentation of Virgin Mary, and the four ſaints of the Gabriella family, which have not the leaſt connection with each other, deprived him indeed of all materials for diſplaying any force of expreſſion; yet he made amends for this defect by the graces and beauty ſuitable to the character of each of the figures; ſo that, taken all together, they cannot be ſufficiently admired.

[H] The figure of the Saviour, who is ſitting upon the clouds, is fine beyond expreſſion, and the largeſt of the angels, that are ſeen about him, exhibit in their carriage and drapery the elegance of the true antique. How beautiful the attitudes of the four ſaints below upon the ground! All is juſtly and delicately choſen in the contours, ſimple and pleaſing in the movements, beautiful in the colouring, and full of taſte in the drapery; every part of it teſtifies, that the youthful artiſt, far from addicting himſelf to a ſervile imitation, had made the ſtyle of the divine Raphael his own, and

We ſhould incur the cenſure of prolixity were we but briefly to notice all the pictures he executed for churches and oratories. Some of them will be ſufficient for ſhewing, that, however much the legendary hiſtory has furniſhed materials to painters, and that in this line nothing new can be invented, yet his pictures, by the choice and diſpoſition, by the juſtneſs of the drawing, and beauty of the colouring, by the graces he inſinuates into the whole, by the ſignal ingenuity in diſpoſing all to one ſole aim, captivate the eye of every true connoiſſeur [I].

Batoni made uſe of a ſimilar advantage, in a piece he executed for Milan; which, without it, on account of the number of pale and livid objects, would have been cold and diſagreeable [K].

The

and how much he had enriched his mind with the ideas the antients had of beauty. Who does not evidently ſee this in the uncommonly fine head, and in the whole compoſition of the young ſaint that is kneeling on the ground?

[I] What has more frequently employed the pencil of the artiſt than the Laſt Supper of our Lord? and what can be better executed on that ſubject, than the ſupper in the monaſtery delle Grazie at Milan? It is deſcribed in high-ſounding terms by a celebrated writer as a work of the greateſt philoſopher among painters, which ſurpaſſes Newton in the theory of light, Galileo in his mechanical and hydraulic diſcoveries, Michael Angelo in the grand and ſublime, Raphael in expreſſion, Correggio in the graces, and in the exalted ſtyle of the claro-obſcuro, of the greateſt genius the hiſtory of painting can ſhew, of Leonardo da Vinci. Yet no man can behold without aſtoniſhment the nearly finiſhed ſupper of Batoni, in the poſſeſſion of his heirs, and which, towards the latter end of his life, he copied ſomewhat larger himſelf for the reigning queen of Portugal. The whole ſupper is enlightened by one lamp ſuſpended in the air, and which is hid by a group of angels from the ſight of the ſpectator; to ſhew how little even the brighteſt colours are capable of repreſenting light. However, the ſtrongeſt rays are made to fall on the exceedingly fine countenance of Jeſus, which darts on the beholder like lightning, and receives, from the yet far ſtronger white of the table-cloth, a peculiar embelliſhment of the fleſh-colour. The principal figure is repreſented holding the bread, already broken, in his left hand, and expreſſing with the inverted forefinger of his right againſt his breaſt, the words: This is my body. The apoſtles, invited to the participation of this bread, are diſtinguiſhed each in particular by different beautiful geſtures; and every countenance glows with devotion, tenderneſs, reverence and love; that of Judas excepted, who, from the baſe deſign he harbours in his breaſt, betrays a great diſtraction, and a contempt for the affectionate offer. In this performance there is a particularly fine ſtroke of ingenuity; which, in ſome meaſure, is ſuperior to that of Timanthes; who, in the ſacrifice of Iphigenia, prudently conceals the whole face of her father. According to the received accounts John muſt be very like our Lord, and conſequently of a beautiful preſence. And ſo Batoni has made him. But, leſt the attention of the beholder ſhould thus be divided, he repreſents him with his face inclined towards his maſter's breaſt, which he touches with his hands laid acroſs; ſo that he is quite in the ſhade, and the light of the lamp only falls on the hair and the upper part of the ſhoulders. He is not on this account obſcured. The white table-cloth throws back ſo much light upon him, that he can be diſtinguiſhed even at a diſtance. Thus he not only keeps nothing from the view that belongs to the buſineſs, and avoids the diviſion of the ſubject, but he even increaſes the effect of the picture by an agreeable contraſt of light and ſhades.

[K] It repreſents the canonized Bernhard Tolomei, founder of the order of Mount Olivet; who, during the time of a peſtilence, in company with one of his brotherhood, is aſſiſting a dying perſon, and holding to him a crucifix to kiſs. The main light falls on the ſaint, who, with his white habit, lightens forward from the middle of the picture. His companion ſtands in the ſhadow of ſome pilaſters and columns of the fore-court, where the

The immaculate conception has been more than a thouſand times a ſubject for painters; yet Batoni ſucceeded ſo well in repreſenting it, for the church of the Philippines at Chiari near Breſcia, as to excite the attention and admiration of all good judges [L]. His next piece was the affair with Simon the magician for the church of St. Peter at Rome [M].

matter happened; only his face, the hands, and the hem of his garments are ſhone upon by the light. The ſame ſhadows alſo meet the groups of the dead who lie upon the ground, and with pale light colours would give the painting a fatal aſpect. However, the numerous ſhades here cauſed no obſcurity; the counter-action of the enlightened parts made all diſcernible and clear.

[L] With roman catholic licence, the heavenly Father ſits, almoſt in profile, in great majeſty, on the clouds, attended by a troop of angels, who are diſtributed into various beautiful groups. Before him ſtands the holy virgin, in the form of a delicate maiden, the image of modeſty and meekneſs, and turns her reverential eyes upon him, as he lays his almighty hand upon her head. This is done with ſuch expreſſion of authority and omnipotence, as was requiſite for raiſing the mother of Jeſus above the common ſtyle of mortals.

[M] It is not poſſible to delineate a ſtory, which demands a large ſpace and a great number of perſons, on a canvaſs that is not of proportionate ſize. If the painter reſolves not to want for room, then will the figures be too ſmall, and loſe of their effect: but if he make the figures larger, then muſt he want room for the proper keeping. The antients, in ſimilar caſes, uſed to ſacrifice the magnitude of the figures to the ſpace. On their gems, coins, and relievos, are ſeen chariots, horſes, houſes, city-walls, rivers and trees, very ſmall in relation to the magnitude of the figures, and theſe often crowded together in a very diſagreeable manner, as is evident from the Trajan and Antonine pillars. Raphael, who, on the ſpacious walls of the Vatican, obſerved the ſtricteſt proportion between figures and ſpace, was obliged, like the antients, to ſacrifice the truth of the place to the magnitude of the figures, in his excellent picture of the transfiguration of Chriſt, where one part of it paſſes on the top of a mountain, and the other at the foot of it, by approaching the ſummit of the mountain as much as poſſible to the bottom of it; otherwiſe the figure of the Saviour, as the principal object, would have appeared ſo ſmall, that it would not only have been miſſed on entering the church, but even on coming up to the altar. To the like cauſe muſt it be attributed, if in Batoni's picture, which repreſents the cataſtrophe of Simon the magician, and was deſigned for the church of St. Peter at Rome, the figures appear ſomewhat confuſed, and too much huddled together; they muſt have been coloſſal for producing a proper effect in that monſtrous temple. Francis Vanni painted the ſame piece of hiſtory for that church; and, that he might have room for a ſtage on which the emperor and the principal perſonages ſhould ſtand, diminiſhed the figures to ſuch a degree, that it required much trouble to diſtinguiſh St. Peter, who retreats among the people, to command ſomething to the ſorcerer lying on the ground. For avoiding theſe faults, Batoni rather choſe to fall ſhort in room than in the ſize of the figures. We muſt freely confeſs, that he has ſtill more contracted the narrowneſs of the ſpace by a diminutive maſs of columns in the buildings of the place; ſome likewiſe find fault with the kneeling poſture of St. Peter, and think that this figure would have been more elegant and becoming if painted upright. In all the other parts, particularly in the muſcles and carnations (which in coloſſal figures is a great matter), Batoni has diſplayed the whole perfection of the art. In the Carthuſians, where this piece is preſerved among other works of great maſters, there is but one ſuperior to it, and that is by Dominichino, though even here, on account of the uſual want of room, the figures of St. Sebaſtian, the ſoldiers on horſeback, and the ſpectators are all too cloſe together. Moreover, it excels the performances of Subleyras, of Chiari, of Coſtanzi, of Maratta, and of Mancini, which were likewiſe executed in this century for the ſame church of St. Peter, and is greatly ſuperior to the falſe report which was ſpread by ſome malicious perſons, during the life-time of Batoni, that becauſe of its little value it was not to be tranſlated into moſaic work.

Whoever

Whoever ſhould enter upon a criticiſm of all his church paintings, would find ample matter for his panegyric. Such are the two great altar pieces which he executed for the city of Breſcia, whereof one repreſents St. Johannes Nepomucenus with Mary; and the other the offering of the latter; two others for the city of Lucca, one with the cicatrices of St. Catharine of Siena, and the other with the likeneſs of St, Bartholomew; another for Meſſina, with the apoſtle James; and for Parma, John preaching in the wilderneſs; as alſo the many ſcriptural pieces, and eſpecially thoſe which are ſo much admired in the ſummer-houſe in the papal gardens of Monte Cavallo; the chaſte Suſanna, in the poſſeſſion of his heirs; the Hagar, in the collection of an engliſh gentleman; the prodigal ſon, in that of the cardinal, and pretended duke of York; to which may be added, a multitude of pictures of the virgin, of the holy family, and ſaints of both ſexes, which he executed for private perſons. All theſe muſt here be barely mentioned; but in the note below we ſhall particularize two others, with which he crowned the laſt years of his life [N].

For ſuch a painter as Batoni it muſt be eaſy to execute delicate and impaſſioned objects with ſucceſs. Under his pencil every thing became animated with pleaſantneſs and expreſſion. An inſtance of this is his choice of Hercules, which he painted at firſt in the natural ſize, and afterwards ſmaller, for the florentine Marcheſe Ginoſi, as a companion to the infant Hercules ſtrangling the ſerpents.

Not leſs animated and expreſſive is another picture of the ſame kind, in which, at the requeſt of an engliſh gentleman, he has depicted the riſing fire of love in Bacchus towards the forlorn Ariadne.

[N] One is the celebrated holy family, which the grand duke of Ruſſia, on his journey in Italy, purchaſed for the ſum of 1000 piſtoles. This is univerſally held to be the greateſt performance of Batoni's pencil. The magic of the colouring, which reigns quiet and ſerene in all the parts of this picture, it is not in the power of words to deſcribe. The fleſh-colour of the child Jeſus is a compound of lilies and roſes, and beams like a luminary of the firſt magnitude among the ſmaller ſtars in a bright ſummer evening ſky. The countenance of the mother is made up of a blending of angelic forms; it is the fineſt and worthieſt idea that the imagination can poſſibly frame. The other picture is the marriage of St. Catharina, a counterpart to the former, in the poſſeſſion of his heirs. The purpoſe of the painter was, to introduce into this picture the ſaints whoſe names he and his firſt and ſecond ſpouſes bore. It is little or nothing inferior in beauty of drawing and colouring to the former. The painter had here to encounter a particular difficulty, the conquering of which does him great honour. When the objects, by their very colours, are diſtinct of themſelves from the ground, it is eaſy for the artiſt to give them relief. But in this picture, the equally white hands of the female figures, muſt be elevated, of equally delicate and nobler fleſh-colour, laid over one another, and over the not leſs delicate and white body of the child Jeſus. This Batoni has effected, with an imperceptible and exquiſitely fine diverſity of blended colours, without the aſſiſtance of the oſcuro; and has manifeſtly evinced, that he was ſkilled in the moſt hidden advantages of the art, and had an entire command of the pencil.

Another

Another poetical fiction, which he has ſuperiorly expreſſed, is in a painting that is ſtill with his heirs. His intention was to delineate the cares and ſollicitudes of a blooming beauty. She lies ſleeping on a magnificent couch: but her ſleep is not ſo profound as to break off all correſpondence between the mind and the ſenſes; it is ſoft and benign, as uſual when a pleaſing dream employs the imagination.

The effigies of peace and war was one of his fineſt performances, and which he executed towards the latter end of his life. Mars, in complete armour, is ruſhing to the combat, ſword in hand; an exceedingly beautiful virgin, who caſts on him a look of ſweetneſs and intreaty, at the ſame time preſenting him with a branch of palm, places herſelf directly in his way. In the head of Mars, we eaſily diſcover the furious Caracalla, ennobled and beautified by the graceful painter.

The vivacity of his exuberant fancy was not in the leaſt enervated in thoſe years when the hand no longer ſo implicitly obeys the mind. He painted for prince Yuſupof, a cupid returned from the chace. His game conſiſts of hearts ſhot through with arrows. He lays them in the lap of the ſitting Venus, and extends both his arms to embrace her. She teſtifies her pleaſure by gentle careſſes.

Such fine ideas, which are always juſtly drawn, and expreſſed in the livelieſt colouring, excited in every traveller, and in numbers of royal and princely perſonages, an earneſt deſire of having ſomething of his doing. Commiſſions of this nature were innumerable. Among others the empreſs of Ruſſia purchaſed of him a piece on a large ſcale, the ſubject Thetis receiving back Achilles from the centaur Chiron; and another of equal magnitude, the continence of Scipio. He executed two pictures, repreſenting ſome parts of the ſtory of Diana, for the king of Poland, and another for the king of Pruſſia, with the family of Darius, proſtrating themſelves in the preſence of Alexander. Beſides a wonderful delicacy of compoſition, this picture is rendered particularly ſtriking by the expreſſion of the divers paſſions in the faces of the captives, exactly ſuited to their various ages and conditions, and gradually declining from the livelieſt feelings of anguiſh in the mother and wife of Darius, to the indifferency and laughter of the ſlaves and children.

As Batoni was accuſtomed to contemplate nature in all her changes and motions, he had acquired a wonderful facility in tracing out even the moſt imperceptible features of the human face, which betray the frame of mind and the character of the man. The portraits he drew during the long courſe of his life are not to be numbered, though we ſhould only confine ourſelves to thoſe with perſons on horſeback, with fine landſcapes and animals, or accompanied with antiquities. Batoni had to boaſt

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of, that he had drawn not only the popes Benedict XIV. Clement XIII. and Pius VI. but almoſt all the great perſonages who viſited Rome in his time, at their own particular requeſt. Among theſe the archducal houſe of Auſtria deigned to ſhew him very ſignal diſtinctions, and to give him great tokens of their munificence. When the emperor Joſeph II. was at Rome in the year 1770, and was unexpectedly met by his brother the grand duke of Tuſcany in that city, he was deſirous that this meeting ſhould be eternized on canvas by the ableſt painter that could be found in Rome. Mengs himſelf confeſſed, that it would greatly redound to the honour of the art, that the emperor had pitched upon Batoni for this purpoſe. The picture, when finiſhed, ſo highly ſatisfied him, that he not only amply rewarded the maſter, but likewiſe preſented him with a golden chain, to which was ſuſpended a medal with his portrait, and a ſnuff-box of gold. The late empreſs, mother of the two monarchs, augmented theſe preſents by giving him 26 large golden medals, on which their principal achievements were ſtruck, and a ring richly ſet with brilliants; and honoured him with a letter, in which ſhe demanded that the likeneſſes of her ſons, which terminated at the knees, ſhould be completed. Batoni finiſhed the work accordingly, as is ſeen with univerſal admiration in the large copper-plates deſigned by himſelf, and engraved by Andrea Roſſi. Hereupon, Batoni, with all his male iſſue, were raiſed by the emperor to the rank of nobility, and he received from the empreſs a freſh commiſſion, to paint her deceaſed huſband, the emperor Francis, after a portrait executed at Vienna. He alſo here fully anſwered the expectation of her majeſty, and, beſides a ſuitable recompenſe, or, as it is termed in the letter, a reimburſement of his expence in colours, he received likewiſe the portrait of the emperor Francis, ſet round with large brilliants.

The day will always be remarkable in the annals of painting, on which the heir to the imperial throne of Ruſſia, in company with his conſort, viſited the houſe of Batoni, and were perſonally convinced, that the painter of the holy family which had been bought by them, was indeed very old, but was far from being in his dotage, as the tongue of envy had reported. His habitation was not only the chief reſidence of the Genius of painting at Rome, but her ſiſter Muſic dwelt there in equal ſtate. His amiable daughter Ruſina, who was at too early an age ſnatched away by death, was one of the completeſt judges of vocal muſic in all Italy, and was entirely formed upon the delicate ſentiment of beauty that was peculiar to her father. With his youth he had outlived the golden age of muſic, when Pergoleſi, Vinci, Scarlatti, Leo, and the reſt of the founders

of the true harmonic taſte were in their prime, and now only the pureſt and the choiceſt harmony could pleaſe him. His youngeſt daughter likewiſe, Maria Benedetta, had made a great proficiency in muſic, and accompanied her elder ſiſter. No perſon of quality came to Rome, who was not equally deſirous of ſeeing the paintings of Batoni, and of hearing his daughters ſing. Among theſe were alſo the grand duke of Ruſſia and his ducheſs. He here ſaw an unfiniſhed portrait of a nobleman belonging to his ſuite, which pleaſed him ſo much, that he gave him orders to paint his own. But, as the departure of the illuſtrious travellers was ſo very near, he ſet his hand to the work on the ſpot. In the few moments that were delightfully employed by the imperial gueſt in hearing the ſongs of the painter's daughter, the artiſt himſelf was buſy in ſketching his picture with ſo ſtriking a likeneſs, that the grand ducheſs too ſpared ſo much time from her urgent affairs in the laſt days of her ſtay, as to have her picture drawn, as it were, upon the wing. Notwithſtanding the expedition he was obliged to uſe, theſe portraits are not deficient in any of the beauties which diſtinguiſh in ſo eminent a manner the paintings of Batoni.

His paintings, in general, are of ſuch a nature, that even artiſts who have made ever ſo great progreſs in the theory of drawing, can but partly judge of them, unleſs they have at the ſame time learnt to guide the pencil; ſo as to perceive the difficulties he has ſurmounted in the practice. He actually, in a manner, played with the pencil, and whatever hazardous and difficult way he choſe, conducted him, as well as the eaſieſt, ſucceſsfully to his aim. He would frequently give a ſtyle of expreſſion to a ſimple line, which he had the art of interweaving into the harmony of the whole; hence it is that it requires great ſkill to copy his pictures without falling into dryneſs. He poſſeſſed a peculiar dexterity of giving even thick colours the appearance of tranſparency, and of infuſing pleaſantneſs and energy into the obſcurer parts. The heads of his portraits, which ſeem entirely of one daſh of the bruſh, were not executed at a ſingle ſitting; he interrupted his work at pleaſure, and yet all flows ſo harmoniouſly together, as if they were drawn in one and the ſame flight of genius, in one and the ſame train of thought.

It was an eaſy matter to him, even when an old man of 70, to work on great undertakings for ſeveral hours on the ſtretch, without feeling any remarkable fatigue; he even employed the few moments of his leiſure in executing ſome paintings of ſingular merit, ſuch as the holy family for the grand duke of Ruſſia, the marriage of St. Catharina, the peace and war, of which mention has been made above. Such immoderate induſtry has coſt many painters their lives. The celebrated Mengs would

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for a long time have compenſated in ſome degree for the loſs ſuſtained by the moderns in the death of Batoni, had he not thus haſtened his own.

Batoni had for ſome time complained of the decay of his vigour and his ſight, both of which he had preſerved to an extraordinary degree, though far advanced beyond his 70th year, when in the autumn of 1786, he was touched with a ſlight ſtroke of the palſy; from which he did not ſo thoroughly recover, as not to feel ever after a great debility both of mind and body. On the 4th of February of the following year 1787, death put the finiſhing hand to his work, by a much ſeverer ſtroke, when he had arrived at the age of 79 years and one day.

He was much devoted to religion, was liberal towards the poor, friendly to his pupils, and ſuch an enemy to pomp and oſtentation, that he very ſeldom wore the enſigns of the order of knighthood, with which he had been inveſted by the pope; and always went very modeſtly habited. He never concerned himſelf about any thing but his art, and enjoyed an amiable contentedneſs and eaſe, which he would ſuffer nothing in the world to diſturb. He carried this diſpoſition ſo far, that he avoided the meetings of the academy of St. Luke, though it would have been their greateſt pleaſure to have followed any hints he might have thought proper to give them. Simplicity and ſincerity formed the baſis of his moral character. Every one ſeemed to be convinced of this immediately on ſeeing him; and rarely did any perſon feel himſelf affronted when he told him diſagreeable truths; as alſo no man conſtrued it into a mark of his vanity, when he ſpoke of his own performances with ſelf-ſatisfaction, ſo much was he reſpected on account of his veracity.

The roman ſchool will always revere him as the reſtorer of its priſtine fame. For he was the firſt in the preſent century to throw off the burdenſome bonds of certain rules which had been always conſidered as the fundamental maxims of the art; though they ſerved no other purpoſe than to check the progreſs of men of talents. His example has baniſhed the prejudice of mannering from the roman ſchool. All now draw from the pure ſources of nature, all are emulous to excel in the way pointed out to them by Raphael and the antient greeks for attaining to perfection. No ſervile imitation is now recommended. That every practitioner muſt chooſe for himſelf what he finds moſt ſtriking and beautiful in the vaſt unlimited ſcenes of nature, is become a prime maxim in the art of painting, and it is highly probable that the return of the flouriſhing days of the Caracci is not far off.

BATTAGLINI (Mark), biſhop of Nocera, and afterwards of Ceſena, died in 1717, aged 71. He is author of a general

hiſtory of the councils 1686, folio, and Annales du ſacerdoce & de l'empire du xvii ſiécle, 1701 to 1711, 4 vols. folio.

BATTELY (Dr. John), was born at St. Edmund's Bury, in Suffolk, in 1647. He was ſome time fellow of Trinity college, Cambridge, and chaplain to archbiſhop Sancroft, afterwards, by his grace's favour rector of Adiſham in Kent, prebendary of Canterbury, and archdeacon of the dioceſe, and died Oct. 10, 1708. He wrote Antiquitates Rutupinæ, alſo Antiquitates S. Edmundburgi, which have been abridged and tranſlated into engliſh in one vol. 8vo. with plates of antient utenſils.

BATTEUX (Charles), profeſſor of philoſophy in the college royal, member of the french academy and that of inſcriptions, honorary canon of Rheims, was born in that dioceſe in 1713. He died at Paris the 14th of July 1780. Grief at ſeeing that the elementary books for the uſe of the military ſchool, the compoſition of which had been entruſted to him by the government, did not ſucceed, accelerated, it is ſaid, his death. This eſtimable ſcholar was of a grave deportment, of a firm character without moroſeneſs; his converſation was ſolid and inſtructive, the attainments of a man grown grey in the ſtudy of greek and roman authors. We have by him, 1. Cours de belles-lettres, 5 vols. 12mo. 1760; to which are added the beaux-arts réduits à un même principe, and his Tract de la conſtruction oratoire, which has been ſeparately publiſhed. Theſe books, more elaborate, more methodical, more preciſe than the Traité d'Etudes of Rollin, are written with leſs elegance and purity. The ſtyle is ſtrongly tinctured with a metaphyſical air, a ſtiff and dry preciſion reigns through the whole, a little tempered by choice examples with which the author has embelliſhed his leſſons. He is likewiſe cenſurable, that when he diſcuſſes certain pieces of the moſt eminent french writers, for inſtance the fables of Fontaine, the rage for throwing himſelf into an ecſtaſy on all occaſions, makes him find beauties, where critics of a ſeverer taſte have perceived defects. 2. Tranſlation of the works of Horace into french, 2 vols. 12mo, in general faithful, but deficient in warmth and grace. 3. The morality of Epicurus, extracted from his writings, 1758, in 12mo; a book well compiled and well printed, and in which is diſcoverable a great ſtock of erudition without any oſtentatious diſplay of it. 4. The four poetics, of Ariſtotle, of Horace, of Vida, and of Boileau, with tranſlations and remarks, 2 vols. in 8vo. 1771, a work that evinces the good taſte of an excellent ſcholar, with ſometimes the amenity of an academic. 5. Hiſtory of primary cauſes, 8vo. 1769. The author here unfolds ſome principles of the antient philoſophy, and this muſt have coſt him the more trouble, as he diſcovers it the leſs to his reader. 6. Elémens de Littérature, extraits du Cours des Belles-lettres, 2 vols. 12mo.

7. His

7. His Cours élementaire, for the uſe of the military ſchool, in 45 vols. 12mo. a book haſtily compoſed, in which he has copied himſelf and copied others. He was admitted of the academy of inſcriptions in 1759, and of the academie françoiſe in 1761. He was ſtill more eſtimable by his perſonal qualities than by his literary talents. He ſupported by his bounty a numerous but impoveriſhed family.

BATTIE (Dr. William), an engliſh phyſician, was born in Devonſhire, 1704 [o]. He received his education at Eton; and, in 1722, was ſent to King's college, Cambridge. His mother accompanied him to both theſe places (his father dying early), to aſſiſt him with thoſe little neceſſaries which the narrowneſs of her finances would not permit her to provide in any other form. However, gaining an univerſity ſcholarſhip founded by the Craven family, which he did in a manner very honourable to himſelf, he was enabled "to live agreeably, and," as he expreſſes it, "got through the worſt part of his life." His own inclination prompted him to the profeſſion of the law; but his finances would not ſupport him at one of the inns of court. He had two couſins of the name of Coleman, old bachelors and wealthy citizens, to whom, upon this occaſion, he applied for aſſiſtance; but they declined interfering in his concerns. Upon this, he turned to phyſic, and firſt entered upon the practice of it at Cambridge; where, in 1729, he gave a ſpecimen of an edition of Iſocrates, which he afterwards, 1749, completed in 2 vols. 8vo.

He afterwards removed to Uxbridge, and then to London; where, meeting with ſucceſs and flouriſhing, his relations the Colemans, who had now left off buſineſs and retired, grew fond, and rather proud of him, and behaved to him with cordiality and friendſhip. In 1738 or 1739, he fulfilled by marriage a long engagement to a daughter of Barnham Goode, the under-maſter of Eton-ſchool, who is honoured with a place in the Dunciad, for having abuſed Pope in a piece called The Mock Æſop. Againſt Goode, it ſeems, the Colemans had a political antipathy: however, they behaved well to Mrs. Battie, and the ſurvivor of them left the doctor 30,000l. In the diſpute which the college of phyſicians had with Dr. Schomberg, about 1750, Dr. Battie, who was at that time one of the cenſors, took a very active part againſt that gentleman; and, in conſequence, was thus characteriſed in a poem, called The Battiad:

First Battus came, deep read in worldly art,
Whoſe tongue ne'er knew the ſecrets of his heart;
In miſchief mighty, though but mean of ſize,
And, like the tempter, ever in diſguiſe.

[o] Anecdotes of Bowyer, by Nichols, p. 232.

See

See him, with aſpect grave, and gentle tread,
By ſlow degrees approach the ſickly bed.
Then at his club behold him alter'd ſoon,
The ſolemn doctor turns a low buffoon:
And he, who lately in a learned freak
Poach'd every lexicon, and publiſh'd greek,
Still madly emulous of vulgar praiſe,
From Punch's forehead wrings the dirty bays.

This poem is ſaid to have been written by Moſes Mendez, Paul Whitehead, and Dr. Schomberg: of which two cantos were publiſhed, and ſince reprinted in The Repoſitory, a collection of fugitive pieces of wit and humour, in 1776, 2 vols. 12mo.

In 1751, he publiſhed De principiis animalibus exercitationes in Coll. Reg. Medicorum, in three parts; which were followed, the year after, by a fourth. In 1757, being then phyſician to St. Luke's hoſpital, and maſter of a private mad-houſe near Wood's cloſe, in the road to Iſlington, he publiſhed in 4to, A Treatiſe on Madneſs: in which, having thrown out ſome cenſures on the medicinal practice formerly uſed in Bethlem hoſpital, he was replied to, and ſeverely animadverted on, by Dr. John Monro, whoſe father had been lightly ſpoken of in the forementioned treatiſe. Monro having, humorouſly enough, taken Horace's *O major tandem parcas inſane minori*, for the motto of his Remarks on Battie's Treatiſe, the men of mirth gave him the name of *major Battie*, inſtead of *doctor*. In 1762, he publiſhed Aphoriſmi de cognoſcendis et curandis morbis nonnullis ad principia animalia accommodati. Feb. 1763, he was examined before a committee of the houſe of commons, on the ſtate of the private mad-houſes in this kingdom; and received in their printed report a teſtimony very honourable to his abilities. The contents of this report being to the laſt degree intereſting, we will here tranſcribe it from the 39th vol. of the Journals of the Houſe of Commons, p. 448.

"Your committee being deſirous of obtaining every degree of aſſiſtance and information, which might enable them more perfectly to obey the orders of the houſe, they deſired the attendance of Dr. Battie and Dr. Monro, two very eminent phyſicians, diſtinguiſhed by their knowledge and their practice in caſes of lunacy. Dr. Battie gave it as his opinion to your committee, that the private mad-houſes require ſome better regulations; that he hath long been of this opinion, that the admiſſion of perſons brought in as lunatics is too looſe and too much at large, depending upon perſons not competent judges; and that frequent viſitation is neceſſary for the inſpection of the lodging, diet, cleanlineſs, and treatment. Being aſked, if he had ever met with perſons of ſane mind in confinement for lunacy?

nacy? He ſaid, it frequently happened: he related the caſe of a woman perfectly in her ſenſes, brought as a lunatic by her huſband to a houſe under his direction; whoſe huſband, upon his inſiſting he ſhould take home his wife, and expreſſing ſurpriſe at his conduct, juſtified himſelf by frankly ſaying, that he underſtood the houſe to be a ſort of bridewell, or place of correction." The doctor related alſo another caſe to the ſame import: upon which a bill was ordered to be prepared for the regulation of private mad-houſes; but not then carried into execution, though the caſes examined by the committee were pronounced "ſufficient to eſtabliſh the reality of great abuſes therein; the force of evidence, and the teſtimony of witneſſes, being amply confirmed by the confeſſion of perſons keeping theſe houſes, and by the authority, opinions, and experience of Dr. Battie and Dr. Monro." In 1772, on occaſion of ſome freſh abuſes, a bill was again ordered to be prepared, but to as little purpoſe as the former. A third ineffectual attempt was made in 1773; but, the abuſes continuing to increaſe, an act for the better regulation of private mad-houſes was obtained in 1774; when the power of licenſing the keepers of ſuch houſes was happily veſted in the college of phyſicians.

In 1776, Dr. Battie was ſeized with a paralytic ſtroke, of which he died June the 13th, in his 75th year. He left three daughters.

BAUAB, Abulhaſſan Ali ben Hela is more known under the name of Ebn Bauáb. It was he who perfectionated the characters of the arabic alphabet after Ben Molak, by rendering the letters more diſtinct from one another. He died in the year 413 of the hegira, in the reigns of Cadher, khalif of Bagdat, and of Dhaher, khalif of Ægypt. Some authors have prolonged his life to the year 423, and add that he was buried at Bagdat near to the bones of Ben Hanbal.—However, it was not this perſon who put the finiſhing hand to the arabic characters: for Yacuth, ſurnamed Moſtaaſſemi, becauſe he was in the ſervice of Moſtaaſſem, the laſt khalif of the Abaſſides, reduced them to the ſhape and figure which they have at preſent: for this reaſon he is ſurnamed Al Khathâth, that is to ſay, The Scribe, by way of excellence.

BAUDELOT DE DAIRVAL (CHARLES CÆSAR), born at Paris in 1648, was received avocat au parlement. He pleaded ſome time with ſucceſs. A law-ſuit having obliged him to go to Dijon, he viſited, in his moments of leiſure, the libraries and the cabinets of the learned. This gave riſe to the treatiſe De l'utilité des Voyages, 1727, 2 vols. in 12mo, in which he diſplays a profound knowledge of the monuments of antiquity. While inſtructing the reader, he amuſes him by curious remarks and ſingular obſervations.

BAUDIER (Michael), of Languedoc, hiſtoriographer of France under Louis XIII. was one of the moſt fertile and heavy writers of his time. He left behind him many works compoſed without either method or taſte, but which abound in particulars not to be found elſewhere. 1. Hiſtoire générale de la Religion des Turcs, avec la vie de leur prophéte Mahomet, et des iv premiers califes; alſo, Le Livre et la Théologie de Mahomet, 8vo. 1636, a work tranſlated from the arabic, copied by thoſe who wrote after him, though they have not vouchſafed to cite him. 2. Hiſtoire du Cardinal d'Amboiſe, Paris, 1651, in 8vo. Sirmond, of the Academie Françoiſe, one of the numerous flatterers of the cardinal de Richelieu, formed the deſign of elevating that miniſter at the expence of all thoſe who had gone before him. He began by attacking d'Amboiſe, and failed not to ſink him below Richelieu. Baudier, by no means a courtier, avenged his memory, and eclipſed the work of his detractor. 3. Hiſtoire du Marechal de Toiras, 1644, in folio. 1666, 2 vols. 12mo; a curious performance, and neceſſary to all ſuch as would obtain a thorough acquaintance with the reign of Louis XIII. 4. Les Hiſtoires de Suger, de Ximenès, &c. The facts that Baudier relates in theſe different works are almoſt always abſorbed by his reflections, which have neither the merit of preciſion nor that of novelty to recommend them.

BAUDIUS (Dominic), profeſſor of hiſtory in the univerſity of Leyden, born at Liſle, Aug. 8, 1561 [p]. He began his ſtudies at Aix la Chapelle, and continued them at Leyden. He removed thence to Geneva, where he ſtudied divinity: after reſiding here ſome time, he returned to Ghent, thence to Leyden, where he applied to the civil law, and was admitted doctor of law, June 1585. Soon after, he accompanied the ambaſſadors from the States to England, and during his reſidence here became acquainted with ſeveral perſons of diſtinction, particularly the famous ſir Philip Sidney.

He was admitted advocate at the Hague, the 5th of January 1587; but being ſoon tired of the bar, went to France, where he remained ten years. He was much eſteemed in that kingdom, and gained many friends. Achilles de Harlai, firſt preſident of the parliament of Paris, got him to be admitted advocate of the parliament of Paris in 1592. In 1602, he went to England with Chriſtopher de Harlai, the preſident's ſon, who was ſent ambaſſador thither by Henry the Great. This ſame year, having been named profeſſor of eloquence at Leyden, he went and ſettled in that univerſity. He read lectures on hiſtory after the death of Morula, and was permitted alſo to do the ſame on the civil law. In 1611, the States conferred upon him the office

[p] Life of Baudius before his poems and letters.

of hiſtoriographer in conjunction with Meurſius; and in conſequence thereof he wrote "The hiſtory of the truce." Baudius is an elegant proſe-writer, as appears from his "Letters," many of which were publiſhed after his death. He was alſo an excellent latin poet: the firſt edition of his poems was printed in 1587; they conſiſt of verſes of all the different meaſures: he publiſhed ſeparately a book of iambics in 1591, dedicated to cardinal Bourbon. Some of his poems he dedicated to the king of England; others to the prince of Wales, in the edition of 1607, and went over to England to preſent them.

Baudius was a ſtrenuous advocate for a truce betwixt the States and Spain: two orations he publiſhed on this ſubject, though without his name, had very nigh proved his deſtruction: prince Maurice was made to believe he was affronted in them, and the author was ſaid to have been bribed by the french ambaſſador to write upon the truce. He was obliged to write to the prince and his ſecretary, in order to vindicate himſelf: and in his vindication he laments his unhappy fate in being expoſed to the malice of ſo many ſlanderers, who put wrong interpretations on his words: "It is evident (ſays he) that through the malignity of mankind, nothing can be expreſſed ſo cautiouſly by men of any character and reputation, but it may be diſtorted into ſome obnoxious ſenſe. For what can be more abſurd than the conduct of thoſe men, who have reported that I have been bribed by the ambaſſador Jeannin, to give him empty words in return for his generoſity to me? as if I, an obſcure doctor, was an aſſiſtant to a man of the greateſt experience in buſineſs [Q]." Some verſes, which he wrote in praiſe of the marquis of Spinola, occaſioned him alſo a good deal of trouble: the marquis came to Holland before any thing was concluded either of the peace or truce; and though Baudius had printed the poem, yet he kept the copies of it, till it might be ſeen more evidently upon what account this miniſter came: he gave them only to his moſt intimate friends. It being known however that the poem was printed, he was very near being baniſhed for it.

Baudius was addicted to women as well as wine, to ſuch a degree as expoſed him to the public ridicule; and ſeveral ſarcaſtical jokes were printed againſt him on this account: Scioppius has been the ſevereſt writer againſt him. Mr. Bayle however thinks there is too much virulence in him to be credited; he remarks, at the ſame time, that many men of learning render themſelves contemptible in thoſe places where they live, while they are admired where they are only known by their writings [R]. Baudius died at Leyden, Auguſt 22, 1613.

BAUDOT DE JUILLI (NICHOLAS), born at Vendôme in 1678,

[Q] Baud. Ep. iii. centur. 3. p. 519. [R] In Dict. article BAUDIUS

was ſon of a collector of exciſe, ſettled at Sarlat, where he became ſub-delegate of the intendant. The functions of his office and the charms of literature filled up the courſe of his life. He terminated his long career in 1759, at the age of 81. We have ſeveral hiſtorical works by him, written with method and ingenuity. 1. L'Hiſtoire de Catherine de France, reine d'Angleterre, which he publiſhed in 1696. Though the whole of this be true in regard to the principal events, and that the ſtricteſt propriety is obſerved, the author afterwards confeſſed that he did not pretend to derive any great honour from the work, as it was very much tinctured with romance. 2. Germaine de Foix, an hiſtorical novel, that appeared in 1701. 3. L'hiſtoire ſecrette du Connétable de Bourbon, printed in 1706. 4. La Relation hiſtorique et galante de l'invaſion de l'Eſpagne par les Maures, printed in 1722, 4 vols. in 12mo. Theſe three works are nearly of the ſame ſpecies with the firſt; but there are others by him of a more ſubſtantial quality, as, l'Hiſtoire de la conquête d'Angleterre par Guillaume duc de Normandie; 1701, in 12mo; l'Hiſtoire de Philippe Auguſte, 1702, 2 vols. 12mo; and that of Charles VII. 1697, 2 vols. 12mo. Its principal merit lies in the method and ſtyle; the author conſulted nothing but printed books. We have likewiſe by him, l'Hiſtoire des hommes illuſtres, extracted from Brantôme; l'Hiſtoire de la vie et du règne de Charles VI. in 9 vols. 12mo. 1753; l'Hiſtoire du règne de Louis XI. 6 vols. 12mo. 1756; l'Hiſtoire des révolutions de Naples, 4 vols. 12mo. 1757. Theſe three laſt works appeared under the name of Mad. de Luſſan. The ſtyle is rather negligent, and there is often a want of accuracy.

BAUDOUIN (Benedict), a divine of Amiens, the place of his birth, got himſelf a name among the learned by his diſſertation De la chauſſure des Anciens, publiſhed in 1615, under the title of Calceus antiquus et myſticus. This work was the occaſion of the falſe notion that he was the ſon of a ſhoemaker, and had followed the trade himſelf, to which he intended to do honour by this publication.

BAUHINUS (John), a celebrated phyſician of the xvith century, was a native of Amiens, but profeſſed phyſic and ſurgery at Baſil in Swiſſerland, whither he had retired on account of his religion, and died in high reputation in 1582, aged 71 years.

BAUHINUS (John), his eldeſt ſon, born at Baſil in 1541, was phyſician to the duke of Wirtemberg, and diſtinguiſhed himſelf by many writings and diſcoveries in phyſic, ſurgery, and botany. His principal works are, A Treatiſe on Plants, in latin, 3 vols. fol. Ebrod. 1650. A Treatiſe on Bathing in mineral Waters, 4to. and 12mo. 1605.

BAUHINUS (Gaspar), born at Baſil, Jan. 17, 1560, was firſt

firſt phyſician to the duke of Wirtemberg. He profeſſed medicine and botany at Baſil, where he died in 1624, at the age of 65. He was a good ſcholar, but a man of great vanity and preſumption. He wrote, 1. Inſtitutiones anatomicæ, Baſil, 1604, 8vo. 2. Theatrum Botanicum, 1663, folio. 3. Traité des Hermaphrodites, in latin, 1614, 8vo. ſcarce. 4. Pinax Theatri Botanici, Frankfort, 1671, 4to. 5. Other works in latin, juſtly eſteemed in their time, and deſerving to be ſo ſtill. He is ſtyled in his epitaph *the phœnix of his age* for anatomy and botany. Riolan ſpeaks of him as ignorant, injudicious, and preſumptuous. He ſays, that, in the year 1579, he obſerved the valve in the beginning of the ilium, or colon, before he read any author who made mention of it. But it is certain that Varolius, and a great many others, deſcribed it very accurately many years before. Gaſpar left a ſon, John Gaſpar, who purſued the ſame ſtudies; profeſſed at Baſil, was conſulted by a part of Europe, and publiſhed the Theatrum Botanicum of his father, and bore a great reputation in his profeſſion as an able phyſician.

BAULDRI (Paul), profeſſor of ſacred hiſtory at Utrecht, born at Rouen in 1639, was ſon-in-law of the celebrated Henry Baſnage. He gave to the public, 1. An edition of the tract of Lactantius, De morte perſecutorum, with learned notes, Holland, 1692. 2. A new edition of a ſmall performance of Furetiére's, intituled, Hiſtoire des derniers troubles arrivés au Royaume d'Eloquence, Utrecht, 1703, 12mo. 3. Des Tables Chronologiques pour l'Hiſtoire. 4. Several diſſertations diſperſed in different journals. He died in 1706.

BAULOT, or Beaulieu (James), a celebrated lithotomiſt, was born in 1651, in a village of the bailiwick of Lons-le-Saunier in Franche Comté, of very poor parents. He quitted them early in life in order to enter into a regiment of horſe. Here he ſerved ſome years, and made an acquaintance with a certain Pauloni, an empyrical ſurgeon, much run after for cutting patients afflicted with the ſtone. After having taken leſſons under this charlatan for five or ſix years, he repaired to Provence. There he put on a kind of monaſtic habit, but unlike any worn by the ſeveral orders of monks, and was ever afterwards known only by the name of friar James. From Provence he went to Languedoc, then to Rouſſillon, and from thence through the different provinces of France. He at length appeared at Paris, but ſoon quitted it for continuing his perambulations. He was ſeen at Geneva, at Aix-la-Chapelle, at Amſterdam, and practiſed every where. His ſucceſs was various; not only his method was not uniform, but anatomy was utterly unknown to this bold operator. He refuſed to take any care of his patients after the opera-

tion, ſaying, I have extracted the ſtone; God will heal the wound. Being afterwards taught by experience that dreſſingsand regimen were neceſſary, his treatments were conſtantly more ſucceſsful. No ſooner had friar James quitted Holland, but his method found its way into England, where it was adopted by Cheſelden, who brought it to its utmoſt perfection; hence it was that it got the name of the Engliſh operation, though inconteſtably due to the French. In gratitude for the numerous cures this operator had performed in Amſterdam, the magiſtracy of that city cauſed his portrait to be engraved, and a medal to be ſtruck, bearing for impreſs his buſt. To conclude, after having appeared at the court of Vienna and at that of Rome, he made choice of a retreat near Beſançon. There he died in 1720, at the age of 69, in the ſentiments of a good man whoſe life had been devoted to the relief of ſuffering humanity. The hiſtory of this hermit was written by M. Vacher, ſurgeon-major of the king's armies, and printed at Beſançon in 1757, 12mo.

BAUME (James Francis de la), canon of the collegiate church of St. Agricola d'Avignon, was born at Carpentras in the Comtat Venaiſſin, in 1705. His paſſion for the belles-lettres attracted him to Paris. After having made ſome ſtay there, he publiſhed a pamphlet intituled, Eloge de la Paix, dedicated to the Academie Françoiſe. It is the work of a dull declaimer. It bears the form of a diſcourſe, an ode, and an epopea, and is deſtitute of the merit of either of theſe kinds. His little ſucceſs did not prevent this writer from meditating a work of greater length. He carried the idea of his deſign with him into his province, and there he completed it. The Chriſtiade, which is here meant, occaſioned its author a ſecond journey to Paris. Thither he returned to get his poem printed in proſe in 6 vols. 12mo. 1753. The work, well executed as to the typographical part, is written in a pompous and affected ſtyle, which, ſo far from warming the reader with the ſubject, tempts him ſometimes to laughter. In ſhort, he was ſined for it. He died at Paris in 1757. He wrote beſides ſeveral ſmall pieces, as the Saturnales Françoiſes, 1736, 2 vols. 12mo. and he worked for upwards of ten years on the Courier de l'Europe. He was a man of a warm ſouthern imagination, but was entirely void both of taſte and judgment.

BAUR (John William), more commonly named Wirlem-Baur, a painter and engraver of Straſbourg, died at Vienna in 1640, at the age of 30. He excelled in landſcapes and pictures of architecture. His ſubjects are views, proceſſions, markets, public places. By him are, 1. A collection of engravings under the title of Iconography, Augſbourg, 1682. 2. Battles, 1635. 3. Gardens, 1636. 4. Metamorphoſes, Vienna, 1641, folio.

folio. In his works are ſeen animation, force, and truth; but his figures are little and mean.

BAUSCH, the ſurname of Abu Giafar ben Ali, author of a book intituled, Eknaa fil corat Sebaa, which is a treatiſe on the ſeven different manners of reading the koran. He died in the year of the hegira 546. This word Bauſch ſignifies in the perſian tongue a water-melon, and a bunch of grapes.

BAUSSIRI, the ſurname of Abu Abdalla Mohammed Scherfeddin, who affirmed that he had been cured in a dream of a palſy by Mohammed; in gratitude for which he compoſed a poem to his praiſe, and gave it the name of Kaukab al derriat, The Brilliant Star, and Bordát, a word which ſignifies the gown of a derviſe. All the rhymes of this poem end in the letter M, the initial of the prophet's name; and, becauſe he is alſo extolled in it for having given ſight to a blind man, the ſame poem was intituled by its author, Kaukab al derriat, fi medh khair al berriah; The Brilliant Star, or the encomium of the moſt perfect of creatures. This work is in ſuch high eſteem among the Mohammedans, that many of them learn it by heart, and quote the verſes of it as ſo many maxims: numbers of the learned have paraphraſed it and wrote commentaries on it; and we meet with a great many verſions of it both perſian and turkiſh.

BAUTRU, a celebrated wit, and one of the firſt members of the french academy, was born at Paris in 1588, and died there in 1665. He was the delight of all the miniſters at court, of all the favourites, and of all the great in general. He was indeed a kind of *fool* among them; who, while he played the buffoon, took the uſual privilege of ſaying what he pleaſed. Many of his bons mots are preſerved. Once, when he was in Spain, having been to ſee the famous library of the Eſcurial, where he found a very ignorant librarian, the king of Spain aſked him what he had remarked? To whom Bautru replied, that "the library was a very fine one: but your majeſty," adds he, "ſhould make your librarian treaſurer of your finances." Why ſo? "Becauſe," ſays Bautru, "he never touches what he is entruſted with."

BAXTER (RICHARD), an eminent nonconformiſt divine, born Nov. 12, 1615, at Rowton, near High Ercal, in Shropſhire [s]. He was unlucky as to his education, by falling into the hands of ignorant ſchoolmaſters; neither had he the advantage of an academical education, his parents having accepted of a propoſal of putting him under Mr. Wickſtead, chaplain to the council of Ludlow: but this did not anſwer their expectation; Mr. Wickſtead, being himſelf no great ſcholar, took little or no pains with his pupil; the only benefit he reaped was the uſe of an excellent library, which, by his great application, proved in-

[s] Calamy's Abridgment of Baxter's Life, p. 9. 1702. 8vo.

deed of infinite ſervice to him. When he had remained in this ſituation about a year and a half, he returned to his father's.

In 1633, Mr. Wickſtead perſuaded him to lay aſide his ſtudies, and to think of making his fortune at court. He accordingly came to Whitehall, and was recommended to ſir Henry Herbert, maſter of the revels, by whom he was very kindly received; but, in the ſpace of a month, being tired of a court life, he returned to the country, where he reſumed his ſtudies, and Mr. Richard Foley of Stourbridge got him appointed maſter of the free-ſchool at Dudley, with an aſſiſtant under him. In 1638, he applied to the biſhop of Wincheſter for orders, which he received, having at that time no ſcruples about conformity to the church of England. The "Et cætera" oath was what firſt induced him to examine into this point. It was framed by the convocation then ſitting, and all perſons were thereby enjoined to ſwear, "That they would never conſent to the alteration of the preſent government of the church by archbiſhops, biſhops, deans, archdeacons, &c." There were many perſons who thought it hard to ſwear to the continuance of a church government which they diſliked; and yet they would have concealed their thoughts, had not this oath, impoſed under the penalty of expulſion, compelled them to ſpeak. Others complained of the "Et cætera," which they ſaid contained they knew not what. Mr. Baxter ſtudied the beſt books he could find upon this ſubject, the conſequence of which was, that he utterly diſliked the oath.

In 1640, he was invited to be miniſter at Kidderminſter, which he accepted; and had been here two years when the civil war broke out. He was a favourer of the parliament, which expoſed him to ſome inconveniences, and obliged him to retire to Glouceſter; but being ſtrongly ſollicited he returned to Kidderminſter. However, not finding himſelf ſafe in this place, he again quitted it, and took up his reſidence at Coventry: here he lived in perfect quiet, preaching once every Sunday to the garriſon, and once to the town's people. After Naſeby fight, he was appointed chaplain to colonel Whalley's regiment, and was preſent at ſeveral ſieges. He was obliged to leave the army in 1657, by a ſudden illneſs, and retired to ſir Thomas Rouſe's, where he continued a long time in a languiſhing ſtate of health. He afterwards returned to Kidderminſter, where he continued to preach with great ſucceſs. When Cromwell gained the ſuperiority, Mr. Baxter expreſſed his diſſatisfaction to his meaſures, but did not think proper to preach againſt him from the pulpit: once indeed he preached before the protector, and made uſe of the following text: "Now I beſeech you, brethren, by the name of our Lord Jeſus Chriſt, that ye all ſpeak the ſame thing, and that there be no diviſions amongſt you, but that ye be perfectly joined together in the ſame mind and in the ſame judgment."

He

He levelled his diſcourſe againſt the diviſions and diſtractions of the church. A while after Cromwell ſent to ſpeak with him: when he began a long and ſerious ſpeech to him of God's providence in the change of the government, and how God had owned it, and what great things had been done at home and abroad in the peace with Spain and Holland. Mr. Baxter told him, "It was too great condeſcenſion to acquaint him ſo fully with all theſe matters, which were above him: but that the honeſt people of the land took their ancient monarchy to be a bleſſing, and not an evil; and humbly craved his patience, that he might aſk him, how they had forfeited that bleſſing, and unto whom that forfeiture was made?" Upon this queſtion Cromwell was awakened into ſome paſſion, and told him, "There was no forfeiture, but God had changed it as pleaſed him;" and then he let fly at the parliament, which thwarted him, and eſpecially by name at four or five members, Mr. Baxter's particular acquaintances, whom he preſumed to defend againſt the protector's paſſion. A few days after he ſent for him again, under pretence of aſking him his opinion about liberty of conſcience; at which time alſo he made a long tedious ſpeech, which took up ſo much time, that Mr. Baxter deſired to offer his ſentiments in writing, which he did, but ſays, he queſtions whether Cromwell read them.

Mr. Baxter came to London a little before the depoſition of Richard Cromwell, and preached before the parliament the day preceding that on which they voted the king's return [r]. He preached likewiſe before the lord-mayor at St. Paul's a thankſgiving ſermon for general Monk's ſucceſs. Upon the king's reſtoration he was appointed one of his chaplains in ordinary. He aſſiſted at the conference at the Savoy as one of the commiſſioners, when they drew up a reformed liturgy. He was offered the biſhopric of Hereford by the lord chancellor Clarendon, which he refuſed, and gave his lordſhip his reaſons for not accepting of it, in a letter; he required no favour but that of being permitted to continue miniſter at Kidderminſter, but could not obtain it. Being thus diſappointed, he preached occaſionally about the city of London, having a licence from biſhop Sheldon, upon his ſubſcribing a promiſe not to preach any thing againſt the doctrine or ceremonies of the church. May 15, 1662, he preached his farewell ſermon at Blackfriars, and afterwards retired to Acton in Middleſex. In 1665, during the plague, he went to Richard Hampden's, eſq. in Buckinghamſhire; and when it ceaſed returned to Acton. He continued here as long as the act againſt conventicles was in force, and, when that was expired, had ſo many auditors that he wanted room: hereupon, by a warrant ſigned by two juſtices, he was committed for ſix

[r] Calamy's Abridgment of Baxter's Life, p. 113.

months

months to New Priſon gaol; but having at length procured an habeas corpus, he was diſcharged, and removed to Totteridge near Barnet.

After the indulgence in 1672, he returned to London; and the times appearing more favourable about two years after, he built a meeting-houſe in Oxenden-ſtreet, where he had preached but once, when a reſolution was formed to take him by ſurpriſe, and ſend him to the county gaol, on the Oxford act; which misfortune he eſcaped, but the perſon who happened to preach for him was ſent to the Gate-houſe, where he was confined three months. After having been three years kept out of his meeting-houſe, he took another in Swallow-ſtreet, but was likewiſe prevented from preaching there, a guard having been placed for many Sundays to hinder his entrance. Upon the death of Mr. Wadſworth, he preached to his congregation in Southwark [u].

In 1682, he was ſeized by a warrant, for coming within five miles of a corporation; and five more warrants were ſerved upon him to diſtrain for 1951. as a penalty for five ſermons he had preached, ſo that his books and goods were ſold. He was not however impriſoned on this occaſion, which was owing to Dr. Thomas Cox, who went to five juſtices of the peace, before whom he ſwore that Mr. Baxter was in ſuch a bad ſtate of health, that he could not go to priſon without danger of death. In the beginning of 1685, he was committed to the King's Bench priſon, by a warrant from the lord chief juſtice Jeffries, for his Paraphraſe on the new Teſtament; and on May 18th, of the ſame year, he was tried in the court of King's Bench, and found guilty. He was condemned to priſon for two years; but, in 1686, king James, by the mediation of the lord Powis, granted him a pardon; and on Nov. the 24th he was diſcharged out of the King's Bench. He retired to a houſe in Charterhouſe-yard, where he aſſiſted Mr. Sylveſter every Sunday morning, and preached a lecture every Thurſday.

Mr. Baxter died Dec. the 8th, 1691, and was interred in Chriſt-church, whither his corpſe was attended by a numerous company of perſons of different ranks, and many clergymen of the eſtabliſhed church. He wrote a great number of books. Mr. Long of Exeter ſays fourſcore; Dr. Calamy, one hundred and twenty; but the author of a note in the Biographia Britannica tells us he had ſeen an hundred and forty-five diſtinct treatiſes of Mr. Baxter's: his practical works have been publiſhed in four volumes folio. Biſhop Burnet, in the Hiſtory of his own times [x], calls him "a man of great piety;" and ſays, "that if he had not meddled with too many things, he would have been

[u] Calamy's Abridgment of Baxter's Life, p. 607, 608.

[x] Vol. i. p. 180. 1724.

eſteemed

eſteemed one of the moſt learned men of the age; that he had a moving and pathetical way of writing, and was his whole life long a man of great zeal and much ſimplicity, but was unhappily ſubtle and metaphyſical in every thing."

BAXTER (WILLIAM), nephew to the above, an eminent grammarian and critic, born in 1650, at Lanlugany in Shropſhire [Y]. His education was much neglected in his younger years; for, at the age of eighteen, when he went to the ſchool at Harrow on the Hill, in Middleſex, he knew not one letter in a book, nor underſtood one word of any language but Welſh: but ſoon retrieved his loſt time, and became a man of great learning. He applied chiefly to the ſtudy of antiquities and philology, in which he compoſed ſeveral books. In 1679, he publiſhed a Grammar on the latin tongue [Z]; and in 1695, an edition of Anacreon [A], afterwards reprinted in 1710, with improvements; in 1710, an edition of Horace [B]; and, in 1719, his Dictionary of the britiſh antiquities [C]. His Gloſſary, or dictionary of the roman antiquities, which goes no farther than the letter A, was publiſhed in 1726, by the reverend Mr. Moſes Williams [D]; and, in 1732, he put out propoſals for printing his notes on Juvenal [E]. Mr. Baxter had alſo a ſhare in the engliſh tranſlation of Plutarch by ſeveral hands. He was a great maſter of the ancient britiſh and iriſh tongues, and well ſkilled in the latin and greek as well as the northern and eaſtern languages. He kept a correſpondence with moſt of the learned men of his time, eſpecially with the famous antiquarian Mr. Ed-

[Y] Autoris vita ab ipſo conſcripta, prefixed to his Gloſſarium Antiq. Brit. Lond. 1731, 8vo. General Dictionary.

[Z] The title at large is as follows: "De analogia, ſive arte linguæ Latinæ commentariolus; in quo omnia, etiam reconditioris grammaticæ elementa, ratione nova tractantur, et ad breviſſimos canones rediguntur. In uſum provectioris adoleſcentiæ. 1679." 12mo.

[A] "Anacreontis Teii carmina. Plurimis quibus hactenus ſcatebant mendis purgavit, turbata metra reſtituit, notaſque cum nova interpretatione literali adjecit Willielmus Baxter. Subjiciuntur etiam duo vetuſtiſſima poeticæ Sapphus elegantiſſima odaria, una cum correctione Iſaaci Voſſii, et Theocriti Anacreonticum in mortuum Adonin. 1697 et 1710." 8vo.

[B] The ſecond edition was finiſhed by him but a few days before his death, and publiſhed under this title: "Q. Horatii Flacci Eclogæ, una cum ſcholiis perpetuis, tam veteribus quam novis. Adjecit etiam, ubi viſum eſt, et ſua, textumque ipſum plurimis locis vel corruptum vel turbatum reſtituit Willielmus Baxter." 8vo.

[C] Under the title of "Gloſſarium antiquitatum Britannicarum, ſive ſyllabus etymologicus antiquitatum veteris Britanniæ, atque Iberniæ, temporibus Romanorum." Dedicated to Richard Mead, M.D. 8vo.

[D] It was publiſhed under the title of "Reliquiæ Baxterianæ, ſive Willielmi Baxteri opera poſthuma. Præmittitur eruditi autoris vitæ a ſeipſo ſcriptæ fragmentum." It was republiſhed in 1731, with this title, "Gloſſarium antiquitatum Romanarum, a Willielmo Baxter, Cornavio, ſcholæ Merciariorum præfecto. Accedunt eruditi autoris vitæ a ſeipſo conſcriptæ fragmentum, et ſelectæ quædam ejuſdem epiſtolæ."

[E] Under this title, "Gulielmi Baxteri quæ ſuperſunt enarrationes et notæ in D. Junii Juvenalis Satyras. Accedit rerum et verborum obſervatione digniorum quæ in iiſdem occurrunt, index locupletiſſimus. Accurante Gulielmo Moſe, A. M. R. S. Soc."

ward

ward Llhwyd. Some of Mr. Baxter's letters to him are publiſhed in his Gloſſarium antiquitatum Romanarum. There are likewiſe in the Philoſophical Tranſactions [F] two letters of his to Dr. Harwood, one concerning the town of Veroconium, or Wroxeter, in Shropſhire, and the other concerning the hypocauſta, or ſweating-houſes of the ancients; and another to Dr. Hans Sloane [G], ſecretary to the Royal Society, containing an abſtract of Mr. Llhwyd's Archæologia Britannica.

Mr. Baxter ſpent moſt of his life in educating youth: for ſome years he kept a boarding-ſchool at Tottenham High-croſs in Middleſex, where he remained till he was choſen maſter of the Mercer's ſchool in London. In this ſituation he continued above twenty years, but reſigned before his death, which happened on the 31ſt of May, 1723. Some further particulars of which may be ſeen in the Anecdotes of Mr. Bowyer.

BAXTER (ANDREW) [H], a very ingenious writer of Scotland, was born in 1686, or 1687, at Old Aberdeen, of which city his father was a merchant, and educated in King's college there. His principal employment was that of a private tutor to young gentlemen; and among others of his pupils were lord Grey, lord Blantyre, and Mr. Hay of Drummelzier. About 1724, he married the daughter of a clergyman in the ſhire of Berwick. A few years after he publiſhed, in 4to, "An Enquiry into the Nature of the human Soul, wherein its immateriality is evinced from the principles of reaſon and philoſophy;" without date. In 1741, he went abroad with Mr. Hay, and reſided ſome years at Utrecht; having there alſo lord Blantyre under his care. He made excurſions from thence into Flanders, France, and Germany; his wife and family reſiding, in the mean time, chiefly at Berwick upon Tweed. He returned to Scotland in 1747, and reſided till his death at Whittingham, in the ſhire of Eaſt Lothian. He drew up, for the uſe of his pupils and his ſon, a piece, intituled, "Matho: ſive, Coſmotheoria puerilis, Dialogus. In quo prima elementa de mundi ordine et ornatu proponuntur, &c." This was afterwards greatly enlarged, and publiſhed in engliſh, in two volumes 8vo. In 1750 was publiſhed, "An Appendix to his Enquiry into the nature of the human ſoul;" wherein he endeavours to remove ſome difficulties, which had been ſtarted againſt his notions of the "vis inertiæ" of matter, by Maclaurin, in his "Account of Sir Iſaac Newton's Philoſophical Diſcoveries." To this piece Mr. Baxter prefixed a dedication to Mr. John Wilkes, with whom he had commenced an acquaintance abroad. He died this year, April the 23d, after ſuffering for ſome months under a complication of diſorders, of which the gout was the chief.

[F] No. 306. p. 2236.
[G] No. 311. p. 2438.
[H] Biog. Brit. ſec. edit.

He

He left a wife, three daughters, and one ſon, Mr. Alexander Baxter; from which laſt the authors of the Biographia Britannica received, as they inform us, ſundry particulars of his life. He was a very ingenious and knowing man: the french, german, and dutch languages were ſpoken by him with much eaſe, the italian tolerably; and he wrote and read them all, together with the ſpaniſh. He was a man alſo of great integrity, humanity, and candour: his candour appears, we think, moſt ſtrikingly from this, inaſmuch as though Mr. Wilkes had made himſelf ſo very obnoxious to the ſcottiſh nation in general, yet Mr. Baxter kept up with him an affectionate correſpondence to the laſt, even after he was unable to write to him with his own hand [1]. He left many manuſcripts behind him. He would gladly have finiſhed his work upon the human ſoul: "I own," ſays he to Mr. Wilkes, "if it had been the will of heaven, I would gladly have lived, till I had put in order the ſecond part of the Enquiry, ſhewing the immortality of the human ſoul; but Infinite Wiſdom cannot be miſtaken in calling me ſooner. Our blindneſs makes us form wiſhes." It was, indeed, what he conſidered it, his capital work: a ſecond edition of it was publiſhed, in two volumes, 8vo. 1737, and a third in 1745.

BAYARD (Pierre du Terrail, Chevalier de), one of the braveſt captains of his time, famous for his eager purſuit of glory, and poſſeſſing every military virtue of the ſubordinate kind, was a ſoldier of fortune born in Dauphiné. He followed Charles VIII. to the conqueſt of Naples, where he eminently ſignalized himſelf. He was dangerouſly wounded at the taking of Breſcia, a city of Italy. It was here he proved his generoſity by returning to the daughter of his hoſt the two thouſand piſtoles which her mother preſented to him, for the redemption of her houſe from plunder: an action which has been celebrated by moſt hiſtorians. He ſerved under Francis I. at the battle of Marignan, and followed the admiral Bonnivet into Italy in 1523. Being mortally wounded in retreating from the imperialiſts, he placed himſelf under a tree, his face towards the enemy, ſaying, "As in life I always faced the enemy, ſo I would not in death turn my back upon them." This happened in 1524. His ſecretary, who wrote his life, ſays, that after two-and-thirty years ſervice, he died almoſt as poor as he was born.

BAYER (Theophilus Sigfred), grandſon of John Bayer, an expert mathematician, was born in 1694. His inclination to the ſtudy of ancient and modern languages led him to learn even the chineſe. He went afterwards to Dantzic, to Berlin, to Halle, to Leipſic, and to ſeveral other towns of Germany, and in all places made uſeful acquaintances. On his return to

[1] Letters to and from Mr. Wilkes, vol. i.

Koenigſberg

Koenigſberg in 1717, he was made librarian there. In 1726 he was called to Peterſburg, where he was appointed profeſſor of greek and roman antiquities. He was on the point of going back to Koenigſberg, when he died at Peterſburg in 1738. We have of his writing a great number of learned and curious diſſertations. His Muſæum Sinicum, printed in 1730, 2 vols. 8vo. a work of ſingular eruditión, ſhews its author to have had great ſagacity. John Bayer, his grandfather, born at Augſburg, was an able aſtronomer. In 1603, he publiſhed, under the title of Uranometria, a deſcription of the conſtellations, in which he points out every ſtar by a greek or latin letter.

BAYLE (PETER), author of the Hiſtorical and Critical Dictionary, born Nov. 18, 1647, at Carla, a ſmall town in the county of Foix, was the ſon of John Bayle, a proteſtant miniſter [K]. Peter gave early proofs of a fine genius, which his father cultivated with the utmoſt care: he himſelf taught him the latin and greek languages, and ſent him to the proteſtant academy at Puylaurens in 1666. The ſame year, when upon a viſit to his father, he applied ſo cloſely to his ſtudies, that it brought upon him an illneſs which kept him at Carla above eighteen months; upon his recovery, he returned to Puylaurens to proſecute his ſtudies; afterwards he went to Toulouſe in 1669, and attended the lectures in the Jeſuits college. The controverſial books which he read at Puylaurens raiſed ſeveral ſcruples in his mind in regard to the proteſtant religion; his doubts were increaſed by ſome diſputes he had with a prieſt, who lodged in the ſame houſe with him at Toulouſe. He thought the proteſtant tenets were falſe, becauſe he could not anſwer all the arguments raiſed againſt them; ſo that about a month after his arrival at Toulouſe, he embraced the roman catholic religion [L]. This was matter of great concern to all his relations. Mr. Bertier, biſhop of Rieux, rightly judging, that after this ſtep young Bayle had no reaſon to expect any aſſiſtance from his relations, took upon him the charge of his maintenance. They piqued themſelves much at Toulouſe upon the acquiſition of ſo promiſing a young man. When it came to his turn to defend theſes publicly, the moſt diſtinguiſhed perſons of the clergy, parliament, and city were preſent; ſo that there had hardly ever been ſeen in the univerſity a more ſplendid and numerous audience. The theſes were dedicated to the Virgin, and adorned with her picture, which was ornamented with ſeveral emblematical figures, repreſenting the converſion of the reſpondent.

Some time after Mr. Bayle's converſion, Mr. Naudis de Bruguiere, a young gentleman of great wit and penetration, and a

[K] See the engliſh tranſlation of Des Maizeaux's Life of Bayle, p. 3.

[L] See the engliſh tranſlation of Des Maizeaux's Life of Bayle, p. 4.

relation

relation of his, happened to come to Toulouſe, where he lodged in the ſame houſe with him. They diſputed warmly about religion; and after having puſhed the arguments on both ſides with great vigour, they uſed to examine them over again coolly. Theſe familiar diſputes often puzzled Mr. Bayle, and made him diſtruſt ſeveral opinions of the church of Rome; ſo that he ſecretly condemned himſelf for having embraced them too precipitately. Some time after Mr. de Pradals came to Toulouſe, whom Mr. Bayle's father had deſired to viſit him, hoping he would in a little time gain his confidence; and this gentleman ſo far ſucceeded, that Bayle one day owned to him his having been too haſty in entering into the church of Rome, ſince he now found ſeveral of her doctrines contrary to reaſon and ſcripture. Auguſt 1670, he departed ſecretly from Toulouſe, where he had ſtaid eighteen months, and retired to Mazeres in the Lauragais, to a country houſe of Mr. du Vivie. His elder brother came thither the day after, with ſome miniſters of the neighbourhood; and next day Mr. Rival, miniſter of Saverdun, received his abjuration in preſence of his elder brother and two other miniſters, and they obliged him inſtantly to ſet out for Geneva. Soon after his arrival here, Mr. de Normandie, a ſyndic of the republic, having heard of his great character and abilities, employed him as tutor to his ſons. Mr. Baſnage at that time lodged with this gentleman; and it was here Mr. Bayle commenced his acquaintance with him. When he had been about two years at Geneva, at Mr. Baſnage's recommendation he entered into the family of the count de Dhona lord of Copet, as tutor to his children; but not liking the ſolitary life he led in this family, he left it, and went to Roan in Normandy, where he was employed as tutor to a merchant's ſon; but he ſoon grew tired of this place alſo. His great ambition was to be at Paris; he went accordingly thither in March 1675, and, at the recommendation of the marquis de Ruvigny, was choſen tutor to meſſieurs de Beringhen, brothers to M. de Beringhen, counſellor in the parliament of Paris.

Some months after his arrival at Paris, there being a vacancy of a profeſſorſhip of philoſophy at Sedan, Mr. Baſnage propoſed Mr. Bayle to Mr. Jurieu, who promiſed to ſerve him to the utmoſt of his power, and deſired Mr. Baſnage to write to him to come immediately to Sedan [M]. But Mr. Bayle excuſed himſelf, fearing leſt if it ſhould be known that he had changed his religion, which was a ſecret to every body in that country but Mr. Baſnage, it might bring him into trouble, and the roman catholics from thence take occaſion to diſturb the proteſtants at Sedan. Mr. Jurieu was extremely ſurpriſed at his refuſal; and

[M] Bayle's Letters to Meſſ. Conſtant and Minutoli.

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even when Mr. Baſnage communicated the reaſon, he was of opinion it ought not to hinder Mr. Bayle's coming, ſince he and Mr. Baſnage being the only perſons privy to the ſecret, Mr. Bayle could run no manner of danger. Mr. Baſnage therefore wrote again to Mr. Bayle, and prevailed with him to come to Sedan. He had three competitors, all natives of Sedan, the friends of whom endeavoured to raiſe prejudices againſt him becauſe he was a ſtranger. But the affair being left to be determined by diſpute, and the candidates having agreed to make their theſes without books or preparation, Mr. Bayle defended his theſes with ſuch perſpicuity and ſtrength of argument, that, in ſpite of all the intereſt of his adverſaries, the ſenate of the univerſity determined it in his favour; and notwithſtanding the oppoſition he met with upon his firſt coming to Sedan, his merit ſoon procured him univerſal eſteem.

In 1680, an affair of the duke of Luxemburgh made a great noiſe: he had been accuſed of impieties, ſorcery, and poiſonings, but was acquitted, and the proceſs againſt him ſuppreſſed. Mr. Bayle, having been at Paris during the harveſt-vacation, had heard many particulars concerning this affair. He compoſed an harangue on the ſubject, wherein the marſhal is ſuppoſed to vindicate himſelf before his judges. This ſpeech is a ſmart ſatire upon the duke and ſome other perſons. He afterwards wrote one more ſatirical, by way of criticiſm upon the harangue. He ſent theſe two pieces to Mr. Minutoli, deſiring his opinion of them; and, that he might ſpeak his mind more freely, he concealed his being the author. About this time father de Valois, a jeſuit of Caen, publiſhed a book, wherein he maintained that the ſentiments of M. Des Cartes concerning the eſſence and properties of body, were repugnant to the doctrine of the church, and agreeable to the errors of Calvin on the ſubject of the euchariſt. Mr. Bayle read this performance, and judged it well done. He was of opinion the author had inconteſtably proved the point in queſtion; to wit, that the principles of M. Des Cartes were contrary to the faith of the church of Rome, and agreeable to the doctrine of Calvin. He took occaſion from thence to write his "Sentiments de M. Des Cartes touchant l'eſſence, &c." wherein he maintained the principles of Des Cartes, and anſwered all the arguments by which father de Valois had endeavoured to confute them.

The great comet, which appeared December 1680, having filled the generality of people with fear and aſtoniſhment, induced Mr. Bayle to think of writing a letter on this ſubject to be inſerted in the Mercure Galant; but, finding he had ſuch abundance of matter as exceeded the bounds of a letter for that periodical work, he reſolved to print it by itſelf; and accordingly ſent it to M. de Viſe. He deſired M. de Viſe to give it

to

to his printer, and to procure a licence for it from M. de la Reynie, lieutenant of the police, or a privilege from the king if that was neceſſary; but M. de Viſe returned for anſwer, that M. de la Reynie being unwilling to take upon him the conſequences of printing it, it would be neceſſary to obtain the approbation of the doctors before a royal privilege could be applied for; which being a tedious and difficult affair, Mr. Bayle gave over all thoughts of having it printed at Paris.

The proteſtants in France were at this time in a diſtreſſed ſituation; not a year paſſed without ſome infringement of the edict of Nantz, and it was at length reſolved to ſhut up their academies. That at Sedan was accordingly ſuppreſſed by an arret of Lewis XIV. dated the 9th of July 1681. Mr. Bayle ſtaid ſix or ſeven weeks at Sedan after the ſuppreſſion of the academy, expecting letters of invitation from Holland; but not receiving any during that time, he left Sedan the 2d of September, and arrived at Paris the 7th of the ſame month, not being determined whether he ſhould go to Rotterdam or England, or continue in France; but whilſt he was in this uncertainty he received an invitation to Rotterdam, for which place he accordingly ſet out, and arrived there the 30th of October 1681. He was appointed profeſſor of philoſophy and hiſtory, with a ſalary of five hundred guilders per annum. The year following he publiſhed his Letter concerning Comets; and father Maimbourg having publiſhed about this time his Hiſtory of Calviniſm, wherein he endeavours to draw upon the proteſtants the contempt and reſentment of the catholics, Mr. Bayle wrote a piece to confute his hiſtory: in this he has inſerted ſeveral circumſtances relating to the life and diſputes of Mr. Maimbourg, and has given a ſketch of his character, which is thought to have a ſtrong likeneſs.

The reputation which Mr. Bayle had now acquired, induced the ſtates of Friezland, in 1684, to offer him a profeſſorſhip in their univerſity; but he wrote them a letter of thanks, and declined the offer. This ſame year he began to publiſh his Nouvelles de la republique des lettres; and the year following he wrote a ſecond part to his Cenſure on the Hiſtory of Mr. Maimbourg.

In 1686, he was drawn into a diſpute in relation to the famous Chriſtina queen of Sweden: in his Journal for April, he took notice of a printed letter, ſuppoſed to have been written by her ſwediſh majeſty to the chevalier de Terlon, wherein ſhe condemns the perſecution of the proteſtants in France. He inſerted the letter itſelf in his Journal for May, and in that of June following he ſays: What we hinted at in our laſt month, is confirmed to us from day to day, that Chriſtina is the real author of the letter concerning the perſecutions in France which

is aſcribed to her: it is a remainder of proteſtantiſm." Mr. Bayle received an anonymous letter, the author of which ſays, that he wrote to him of his own accord, being in duty bound to it, as a ſervant of the queen. He complains that Mr. Bayle, ſpeaking of her majeſty, called her only Chriſtina, without any title; he finds alſo great fault with his calling the letter, "a remainder of proteſtantiſm." He blames him likewiſe for inſerting the words "I am," in the concluſion of the letter. "Theſe words, ſays this anonymous writer, are not her majeſty's; a queen, as ſhe is, cannot employ theſe words but with regard to a very few perſons, and Mr. de Terlon is not of that number." Mr. Bayle wrote a vindication of himſelf as to theſe particulars, with which the author of the anonymous letter declared himſelf ſatisfied, excepting as to what related to "the remainder of proteſtantiſm." He would not admit of the defence with regard to that expreſſion; and, in another letter, adviſed him to retract that expreſſion. He adds in a poſtſcript, You mention in your Journal of Auguſt, a ſecond letter of the queen, which you ſcruple to publiſh. Her majeſty would be glad to ſee that letter, and you will do a thing agreeable to her, if you would ſend it to her. You might take this opportunity of writing to her majeſty. This counſel may be of ſome uſe to you, do not neglect it." Mr. Bayle took the hint, and wrote a letter to her majeſty, dated the 14th of November 1686; to which the queen, on the 14th of December, wrote the following anſwer:

"Mr. Bayle,

"I have received your excuſes, and am willing you ſhould know by this letter, that I am ſatisfied with them. I am obliged to the zeal of the perſon, who gave you occaſion of writing to me; for I am very glad to know you. You expreſs ſo much reſpect and affection for me, that I pardon you ſincerely; and I would have you know, that nothing gave me offence but that remainder of proteſtantiſm, of which you accuſed me. I am very delicate on that head, becauſe nobody can ſuſpect me of it, without leſſening my glory, and injuring me in the moſt ſenſible manner. You would do well, if you ſhould even acquaint the public with the miſtake you have made, and with your regret for it. This is all that remains to be done by you, in order to deſerve my being entirely ſatisfied with you.

"As to the letter which you have ſent me, it is mine without doubt; and ſince you tell me that it is printed, you will do me a pleaſure if you ſend me ſome copies of it. As I fear nothing in France, ſo neither do I fear any thing at Rome. My fortune, my blood, and even my life, are entirely devoted to the ſervice of the church; but I flatter nobody, and will never ſpeak any thing but the truth. I am obliged to thoſe who have been

pleaſed

pleaſed to publiſh my letter; for I do not at all diſguiſe my ſentiments. I thank God, they are too noble and too honourable to be diſowned. However, it is not true, that this letter was written to one of my miniſters. As I have every where enemies, and perſons who envy me, ſo I in all places have friends and ſervants; and I have poſſibly as many in France, notwithſtanding the court, as any where in the world. This is purely the truth, and you may regulate yourſelf accordingly.

"But you ſhall not get off ſo cheap as you imagine. I will enjoin you a penance; which is, that you will henceforth take the trouble of ſending me all curious books that ſhall be publiſhed in latin, french, ſpaniſh, or italian, on whatever ſubject or ſcience, provided they are worthy of being looked into; I do not even except romances or ſatires: and above all, if there are any books of chemiſtry, I deſire you may ſend them to me as ſoon as poſſible. Do not forget likewiſe to ſend me your 'Journal.' I ſhall order that you be paid for whatever you lay out, do but ſend me an account of it. This will be the moſt agreeable and moſt important ſervice that can be done me. May God proſper you. CHRISTINA ALEXANDRA."

It now only remained that Mr. Bayle ſhould acquaint the public with the miſtake he had made, and his regret for it, in order to merit that princeſs's entire ſatisfaction. This he did in his Journal of January 1687. "We have been informed, to our incredible ſatisfaction," ſays he, "that the queen of Sweden having ſeen the ninth article of the Journal of Auguſt 1686, has been pleaſed to be ſatisfied with the explanation we gave there. Properly, it was only the words 'remainder of proteſtantiſm,' which had the misfortune to offend her majeſty; for, as her majeſty is very delicate on that ſubject, and deſires that all the world ſhould know, that after having carefully examined the different religions, ſhe had found none to be true but the roman catholic, and that ſhe has heartily embraced it; it was injurious to her glory to give occaſion for the leaſt ſuſpicion of her ſincerity. We are therefore very ſorry that we have made uſe of an expreſſion, which has been underſtood in a ſenſe ſo very different from our intention; and we would have been very far from making uſe of it, if we had foreſeen that it was liable to any ambiguity: for, beſides the reſpect which we, together with all the world, owe to ſo great a queen, who has been the admiration of the univerſe from her earlieſt days, we join with the utmoſt zeal in that particular obligation which all men of letters are under to do her homage, becauſe of the honour ſhe has done the ſciences, by being pleaſed thoroughly to examine their beauties, and to protect them in a diſtinguiſhing manner."

The perſecution which the proteſtants at this time ſuffered in France affected Mr. Bayle extremely. He made occaſionally

ſome reflections on their ſufferings in his Journal; and he wrote a pamphlet alſo on the ſubject. Some time after he publiſhed his Commentaire philoſophique, upon theſe words, "Compel them to come in:" but the great application he gave to this and his other works, threw him into a fit of ſickneſs, which obliged him to diſcontinue his Literary Journal. Being adviſed to try a change of air, he left Rotterdam, and went to Cleves; whence, after having continued ſome time, he removed to Aix la Chapelle, and thence returned to Rotterdam. In 1690, the famous book, intituled, Avis aux Refugiez, &c. made its appearance: Mr. Jurieu, who took Mr. Bayle for the author, wrote a piece againſt it, and prefixed an advice to the public, wherein he calls Mr. Bayle a profane perſon, and a traitor engaged in a conſpiracy againſt the ſtate. As ſoon as Mr. Bayle had read this libel againſt him, he went to the grand ſchout of Rotterdam, and offered to go to priſon, provided his accuſer would accompany him, and undergo the puniſhment he deſerved, if the accuſation was found unjuſt. He publiſhed alſo an anſwer to Mr. Jurieu's charge; and as his reputation, nay his very life was at ſtake, in caſe the accuſation of treaſon was proved, he therefore thought himſelf not obliged to keep any terms with his accuſer, and attacked him with the utmoſt ſeverity. Mr. Jurieu loſt all patience: he applied to the magiſtrates of Amſterdam, who adviſed him to a reconciliation with Mr. Bayle, and enjoined them not to publiſh any thing againſt each other till it was examined by Mr. Boyer, the penſioner of Rotterdam. But, notwithſtanding this prohibition, Mr. Jurieu attacked Mr. Bayle again with ſo much paſſion, that he forced him to write a new vindication of himſelf.

In November 1690, Mr. de Beauval advertiſed in his Journal, a ſcheme for a Critical Dictionary. This was the work of Mr. Bayle. The articles of the three firſt letters of the alphabet were already prepared; but a diſpute happening betwixt him and Mr. de Beauval, he for ſome time laid the work aſide. Nor did he reſume it till May 1692, when he publiſhed his ſcheme; but the public not approving of his plan, he threw it into a different form, and the firſt volume was publiſhed in Auguſt 1695, the ſecond the October following. The work was extremely well received by the public; but it engaged him in freſh diſputes, particularly with M. Jurieu and the abbé Renaudot. Mr. Jurieu publiſhed a piece, wherein he endeavoured to engage the eccleſiaſtical aſſemblies to condemn the Dictionary: he preſented it to the ſenate ſitting at Delft; but they took no notice of the affair. The conſiſtory of Rotterdam granted Mr. Bayle a hearing; and after having heard his anſwers to their remarks on his Dictionary, declared themſelves ſatisfied, and adviſed him to communicate this to the public. Mr. Jurieu made another attempt

tempt with the conſiſtory in 1698; and ſo far he prevailed, that they exhorted Mr. Bayle to be more cautious about his principles in the ſecond edition of his Dictionary; which was publiſhed in 1702, with many additions and improvements.

Mr. Bayle was a moſt laborious and indefatigable writer. In one of his letters to Des Maizeaux, he ſays, that ſince his 20th year he hardly remembers to have had any leiſure. His intenſe application contributed perhaps to impair his conſtitution, for it ſoon began to decline [N]. He had a decay of the lungs, which weakened him conſiderably; and as this was a diſtemper which had cut off ſeveral of his family, he judged it to be mortal, and would take no medicines. He died the 28th of December 1706, after he had been writing the greateſt part of the day. He wrote ſeveral books beſides what we have mentioned, many of which were in his own defence againſt attacks from the abbé Renaudot, M. le Clerc, M. Jaquelot, and others; a particular account of his works may be ſeen in the ſixth volume of Niceron. Among the productions which do honour to the age of Lewis XIV. Mr. Voltaire has not omitted the Critical Dictionary of our author: It is the firſt work of the kind, he ſays, in which a man may learn to think. He cenſures indeed thoſe articles which contain only a detail of minute facts, as unworthy either of Bayle, an underſtanding reader, or poſterity. In placing him, continues the ſame author, amongſt the writers who do honour to the age of Lewis XIV. although a refugee in Holland, I only conform to the decree of the parliament of Toulouſe; which, when it declared his will valid in France, notwithſtanding the rigour of the laws, expreſsly ſaid, "that ſuch a man could not be conſidered as a foreigner."

BAYLY (Lewis), author of that memorable book, intituled, The Practice of Piety. He was born at Caermarthen in Wales, educated at Oxford, made miniſter of Eveſham in Worceſterſhire about 1611, appointed chaplain to king James, and promoted to the ſee of Bangor in 1616 [O]. His book is dedicated "to the high and mighty prince, Charles prince of Wales;" and the author tells his highneſs, that "he had endeavoured to extract out of the chaos of endleſs controverſies the old practice of true piety, which flouriſhed before theſe controverſies were hatched." The deſign was good; and the reception this book has met with, may be known from the number of its editions, that in 8vo. in 1734, being the fifty-ninth. This prelate died in 1632, leaving four ſons, of whom

BAYLY (Thomas), was ſomewhat diſtinguiſhed. He was educated at Cambridge; and, having commenced B. A. was preſented to the ſubdeanery of Wells by Charles I. in 1638. In

[N] Niceron, tom. vi. p. 266. [O] Athen. Ox. vol. i. Biograph. Britan.

1644 he retired with other loyaliſts to Oxford; and two years after we find him with the marquis of Worceſter in Ragland caſtle. When this was ſurrendered to the parliament army, he travelled into France and other countries; but returned the year after the king's death, and publiſhed at London, in 8vo. a book, intituled, Certamen Religioſum: or, a conference between king Charles I. and Henry late marquis of Worceſter, concerning religion, in Ragland caſtle, anno 1646. But this conference was believed to have no real foundation, and conſidered as nothing elſe than a prologue to the declaring of himſelf a papiſt. The ſame year, 1649, he publiſhed, The Royal Charter granted unto kings by God himſelf, &c. to which is added, A Treatiſe, wherein is proved, that epiſcopacy is *jure divino*, 8vo. Theſe writings giving offence, occaſioned him to be ſearched out, and committed to Newgate; whence eſcaping, he retired to Holland, and became a flaming roman catholic. During his confinement in Newgate, he wrote a piece intituled, Herba Parietis: or, The Wall-Flower, as it grows out of the ſtone-chamber belonging to the metropolitan priſon; being an hiſtory, which is partly true, partly romantic, morally divine; whereby a marriage between reality and fancy is ſolemnized by divinity. Lond. 1650, in a thin folio. Some time after, he left Holland, and ſettled at Douay; where he publiſhed another book, intituled, The end to controverſy between the roman catholic and proteſtant religions, juſtified by all the ſeveral manner of ways, whereby all kinds of controverſies, of what nature ſoever, are uſually or can poſſibly be determined. Douay, 1654, 4to. At laſt this ſingular perſon went to Italy, where he lived and died extremely poor (although ſome catholics ſaid, that he died in cardinal Ottoboni's family): for Dr. Trevor, fellow of Merton college, who was in Italy 1659, told Mr. Wood ſeveral times, that Dr. Bayly died obſcurely in an hoſpital, and that he had ſeen the place where he was buried [P].

BAYNES (JOHN), was born in April 1758, at Middleham, in Yorkſhire; where his father, who ſince retired from buſineſs, then followed the profeſſion of the law. His mother died in child-bed. Mr. Baynes received his education at Richmond, under the Rev. Mr. A. Temple, author of three diſcourſes, printed in 1772; of "Remarks on the Layman's Scriptural Confutation; and Letters to the Rev. Thomas Randolph, D. D. containing a defence of Remarks on the Layman's Scriptural Confutation, 8vo. 1779." At ſchool he ſoon diſtinguiſhed himſelf by his ſuperior talents and learning, and by the age of fourteen years was capable of reading and underſtanding the greek claſſics. From Richmond he was ſent to Trinity college, Cam-

[P] Athen. Oxon. vol. i. Biograph. Brit.

bridge;

bridge; where, before he had arrived at the age of twenty years, he obtained the medals given for the beſt performances in claſſical and mathematical learning. In 1777 he took the degree of B. A. and determining to apply himſelf to the ſtudy of the law, he about 1778, or 1779, became a pupil to Allen Chambre, eſq. and entered himſelf of the ſociety of Gray's Inn. In 1780 he took the degree of M. A. and about the ſame time was choſen fellow of the college. From this period he chiefly reſided in London, and, warmed with the principles of liberty, joined thoſe who were clamorous in calling for reformation in the ſtate. He was a member of the Conſtitutional Society, and took a very active part at the meeting at York, in December 1779. In his political creed he entertained the ſame ſentiments with his friend Dr. Jebb; and, like him, without heſitation renounced thoſe of his party whom he conſidered to have diſgraced themſelves by an unnatural coalition. It may with truth be aſſerted, that if the warmth of his political purſuits was not at all times under the guidance of diſcretion, yet he never acted but from the ſtricteſt principles of integrity. He had a very happy talent for poetry, which by many will be thought to have been miſapplied, when devoted as it was to the purpoſes of party. He wrote many occaſional pieces in the newſpapers, particularly in the London Courant, but was very careful to conceal himſelf as the writer of verſes, which he thought would have an ill effect on him in his profeſſion. There is great reaſon to believe that he wrote the celebrated Archæological Epiſtle to Dr. Milles, dean of Exeter. It is certain this excellent performance was tranſmitted to the preſs through his hands; and it is more than probable, that the ſame reaſon which occaſioned him to decline the credit of his other poetical performances, influenced him to relinquiſh the honour of this. It is a fact, however, which ſhould not be ſuppreſſed, that he always diſclaimed being the author of this poem; and when once preſſed on the ſubject by a friend, he deſired him to remember when it ſhould be no longer a ſecret, that he then diſowned it. Mr. Baynes had many friends, to whom he was ſincerely attached, and by whom he was greatly beloved. Scarce any man indeed had ſo few enemies. Even politics, that fatal diſuniter of friendſhips, loſt its uſual effect with him. As he felt no rancour towards thoſe from whom he differed, ſo he experienced no malignity in return. What he conceived to be right, neither power nor intereſt could deter him from aſſerting. In the laſt autumn, when he apprehended the election for fellows of Trinity college to be irregularly conducted, he boldly, though reſpectfully, with others of the ſociety repreſented the abuſe to the heads of the college; and when, inſtead of the expected reform, an admonition was given to the remonſtrants to behave with more reſpect to their ſuperiors, conſcious of the rectitude

of their intentions, he made no ſcruple of referring the conduct of himſelf and his friends to a higher tribunal. It was his intention to publiſh a more correct edition of Lord Coke's Tracts; and we are informed he has left the work nearly completed. His death is ſuppoſed to have been occaſioned by an intenſe application to buſineſs; which brought on a putrid fever, of which he died, univerſally lamented, Auguſt 31, 1787, after eight days illneſs. In the enſuing week he was buried near the remains of his friend Dr. Jebb, privately, in Bunhillfields burying-ground.

BAZZAZ, the ſurname of Abdallá ben Mohammed ben Khalil, author of the Adab al Mofredát, which is a treatiſe concerning the particular conditions and properties of traditions. He alſo compoſed Amali, i. e. leſſons dictated or written under a maſter. They all turn upon theological matters for the uſe of the muſulmans. Naſſereddin Bazzaz was father and maſter of Kerderi, the famous doctor.

BE (Guillbaume le), engraver and letter founder, was born at Troyes in 1525, ſon of Guilleaume le Bé, a noble bourgeois, and Magdalene de St. Aubin. Being brought up in the houſe of Robert Stephens, whom his father ſupplied with paper, he got an inſight into the compoſition of the types of that famous printing-houſe. In 1545 le Bé took a journey to Venice, and there cut for Mark Anthony Juſtiniani, who had raiſed a hebrew printing-houſe, the punches for making the matrices neceſſary to the caſting of the founts to be employed in that eſtabliſhment. Being returned to Paris, he there practiſed his art till 1598, the year of his deceaſe. Caſaubon ſpeaks of him highly to his credit in his preface to the Opuſcula of Scaliger. Henry le Bé, his ſon, was a printer at Paris, where he gave in 1581 a quarto edition of the Inſtitutiones Clenardi in linguam græcam. This book, which was of great utility to the authors of the Méthode Grecque of Port-royal, is a maſter-piece in printing. His ſons and his grandſons ſignalized themſelves in the ſame art. The laſt of them died in 1685.

BEACON (Thomas), was profeſſor of divinity according to the author of the "Heroologia." But Biſhop Tanner ſays that he was educated at Cambridge in the reign of Edward VI. In the next reign he retired into Germany, whence he wrote a conſolatory epiſtle to the perſecuted proteſtants in England. His works, which are all in engliſh, except his book "De Cœna Domini," are in three vols. folio. He was the firſt engliſhman that wrote againſt bowing at the name of Jeſus. He had no higher preferment in the church than a prebend of Canterbury, to which he was promoted in the reign of Elizabeth.

BEALE (Mary), a portrait-painter in the reign of Charles II. was daughter of Mr. Cradock, miniſter of Walton upon Thames, but

but born in Suffolk in 1632 [Q]. She was aſſiduous in copying the works of ſir Peter Lely and Vandyke. She painted in oil, water-colours, and crayons; and had much buſineſs. The author of the Eſſay towards an engliſh ſchool of Painters, annexed to De Piles's art of Painting, ſays, that "ſhe was little inferior to any of her contemporaries, either for colouring, ſtrength, force, or life; inſomuch that ſir Peter was greatly taken with her performances, as he would often acknowledge. She worked with a wonderful body of colours, and was exceedingly induſtrious." She was greatly reſpected and encouraged by many of the moſt eminent among the clergy of that time: ſhe took the portraits of Tillotſon, Stillingfleet, Patrick, Wilkins, &c. ſome of which are ſtill remaining at the earl of Ilcheſter's, at Melbury in Dorſetſhire. In the manuſcripts of Mr. Oldys, ſhe is celebrated for her poetry as well as for her painting; and is ſtyled "that maſculine poet, as well as painter, the incomparable Mrs. Beale [R]." In Dr. S. Woodford's tranſlation of the Pſalms, are two or three verſions of particular Pſalms by Mrs. Beale; whom, in his preface, he calls "an abſolutely complete gentlewoman." He ſays farther, "I have hardly obtained leave to honour this volume of mine with two or three verſions, long ſince done by the truly virtuous Mrs. Mary Beale; among whoſe leaſt accompliſhments it is, that ſhe has made painting and poetry, which in the fancies of others had only before a kind of likeneſs, in her own to be really the ſame. The reader, I hope, will pardon this public acknowledgment, which I make to ſo deſerving a perſon." She died Dec. 28, 1697, in her 66th year. She had two ſons, who both exerciſed the art of painting ſome little time: one of them, afterwards, ſtudied phyſic under Dr. Sydenham, and practiſed at Coventry, where he and his father died. There is an engraving, by Chambers, from a painting by herſelf, of Mrs. Beale, in Walpole's Anecdotes of Painting in England.

BEARD (JOHN), was bred up in the king's chapel, and was one of the ſingers in the duke of Chandos's chapel at Cannons, where he performed in Eſther an Oratorio compoſed by Mr. Handel. He appeared the firſt time on the ſtage at Drury-lane, Aug. 30, 1737, in ſir John Loverule, in the Devil to Pay. He afterwards, on the 8th of Jan. 1739, married lady Henrietta Herbert, daughter of James earl Waldegrave, and widow of lord Edward Herbert, ſecond ſon of the marquis of Powis. She died 31ſt of May 1753. On his marriage he quitted the ſtage for a few years. He afterwards returned to Drury-lane, and in 1744 changed for Covent-garden, where he remained until 1758. In that year he engaged with Mr. Garrick, and conti-

[Q] Pilkington's Dict. of Painters, 1770, 4to. [R] Biog. Brit. 2d edit.

nued

nued with him until 1759, when having married a daughter of Mr. Rich, he was engaged at Covent-garden, where, on the death of that gentleman, he became manager. His firſt appearance there was on the 10th of Oct. 1759, in the character of Macheath, which, aided by Miſs Brent in Polly, ran 52 nights. In 1768 he retired from the theatre, and died univerſally reſpected at the age of 74. His remains were depoſited in the vault of the church at Hampton in Middleſex. It is almoſt needleſs to ſay, he was long the deſerved favourite of a delighted public. Whoever remembers the variety of his abilities, as actor and ſinger, in oratorios and operas, both ſerious and comic, will teſtify to his having ſtood unrivalled in fame and excellence.

This praiſe, however, great as it was, fell ſhort of that his private merits acquired. He had one of the ſincereſt hearts joined to the moſt poliſhed manners. He was a moſt delightful companion, whether as hoſt or gueſt. His time, his pen, and purſe, were devoted to the alleviation of every diſtreſs that fell within the compaſs of his power. It may be affirmed with the ſtricteſt juſtice, that through life he fulfilled the reſpective duties of ſon, brother, guardian, friend, and huſband, with the moſt exemplary truth and tenderneſs.

Very early in life he married the right hon. lady Harriet Herbert; but though that lady gave him a treaſure in herſelf, ſhe brought him no other treaſure; and his ſtruggles to ſupport her in ſomething like her former ſtate, involved him in many difficulties; and her frequent and long illneſſes (occaſioned principally by grief for having embaraſſed the man ſhe loved) increaſed thoſe difficulties, and ſhe ſunk under them.

His ſecond wife had the happineſs to repair thoſe ravages of his fortune, and enable him to gratify the firſt wiſh of his heart, beneficence. We need not add, that ſuch a man, as he lived peculiarly beloved, ſo he died peculiarly lamented.

BEATON, or BETON (David), archbiſhop of St. Andrew's, in Scotland, and cardinal of the roman church, born 1494, and educated in the univerſity of St. Andrew's [s]. He was afterwards ſent over to the univerſity of Paris, where he ſtudied divinity; and when he attained a proper age, entered into orders. In 1519 he was appointed reſident at the court of France; about the ſame time his uncle James Beaton, archbiſhop of Glaſgow, conferred upon him the rectory of Campſay; and in 1523 his uncle, being then archbiſhop of St. Andrew's, gave him the abbacy of Aberbrothock. David returned to Scotland in 1525, and in 1528 was made lord privy ſeal. In 1533 he was ſent

[s] Keith's Hiſt. of the Affairs of Church and State in Scotland, vol. i. b. i. cap. iv. Edin. 1734.

again

again to France, in conjunction with ſir Thomas Erſkine, to confirm the leagues ſubſiſting betwixt the two kingdoms, and to bring about a marriage for king James V. with Magdalene, daughter of his chriſtian majeſty; but the princeſs being at this time in a very bad ſtate of health, the marriage could not then take effect. During his reſidence however at the french court, he received many favours from his chriſtian majeſty. King James having gone over to France, had the princeſs Magdalene given him in perſon, whom he eſpouſed on the firſt of January 1537. Beaton returned to Scotland with their majeſties, where they arrived the 29th of May; but the death of the queen happening the July following, he was ſent over again to Paris, to negotiate a ſecond marriage for the king with the lady Mary, daughter to the duke of Guiſe; and during his ſtay at this time at the court of France, he was conſecrated biſhop of Mirepoix. All things being ſettled in regard to the marriage, in the month of June, he embarked with the new queen for Scotland, where they arrived in July: the nuptials were celebrated at St. Andrew's, and the February following the coronation was performed with great ſplendor and magnificence in the abbey church of Holyroodhouſe.

Beaton, though at this time only coadjutor of St. Andrew's, yet had all the power and authority of the archbiſhop; and in order to ſtrengthen the catholic intereſt in Scotland, pope Paul III. raiſed him to a cardinalſhip, by the title of St. Stephen in Monte Cœlo, Dec. 20, 1538 [T]. King Henry VIII. having intelligence of the ends propoſed by the pope in creating him a cardinal, ſent a very able miniſter to king James, with particular inſtructions upon a deep ſcheme to procure the cardinal's diſgrace; but it did not take effect [U]. A few months after, the old archbiſhop dying, the cardinal ſucceeded: and it was upon this promotion that he began to ſhew his warm and perſecuting zeal for the church of Rome. Soon after his inſtallment, he got together, in the cathedral of St. Andrew's, a great confluence of perſons of the firſt rank, both clergy and laity; to whom, from a throne erected for the purpoſe, he made a ſpeech, wherein he repreſented to them the danger wherewith the church was threatened by the increaſe of heretics, who had the boldneſs to profeſs their opinions even in the king's court; where, ſaid he, they find but too great countenance: and he mentioned by name ſir John Borthwick, whom he had cauſed to be cited to that diet, for diſperſing heretical books, and holding ſeveral opinions contrary to the doctrine of the roman church [X]. Then the articles of accuſation were read againſt

[T] Dempſter, Hiſt. Eccleſ. Gent. Scot. lib. ii. p. 88.

[U] See ſir Ralph Sadler's Let. p. 31, 36.

[X] Keith, vol. i. p. 10.

him,

him, and ſir John appearing neither in perſon nor by proxy, was declared a heretic, his goods confiſcated, and himſelf burnt in effigy. Sir John retired to England, where he was kindly received by king Henry, who ſent him into Germany, in his name, to conclude a treaty with the proteſtant princes of the empire. Sir John Borthwick was not the only perſon proceeded againſt for hereſy; ſeveral others were alſo proſecuted, and among the reſt George Buchanan the celebrated poet and hiſtorian: and as the king left all to the management of the cardinal, it is hard to ſay to what lengths ſuch a furious zealot might have gone, had not the king's death put a ſtop to his arbitrary proceedings.

When the king died, there being none ſo near him as the cardinal, it was from thence ſuggeſted by his enemies, that he forged his will; and it was ſet aſide, notwithſtanding he had it proclaimed at the croſs of Edinburgh, in order to eſtabliſh the regency in the earls of Argyle, Huntley, Arran, and himſelf [Y]. He was excluded from the government, and the earl of Arran was declared ſole regent during the minority of queen Mary. This was chiefly effected by the noblemen in the engliſh intereſt, who, after having ſent the cardinal priſoner to Blackneſs-caſtle, managed the public affairs as they pleaſed [Z]. Things did not remain long however in this ſituation; for the ambitious enterpriſing cardinal, though confined, raiſed ſo ſtrong a party, that the regent, knowing not how to proceed, began to diſlike his former ſyſtem, and having at length reſolved to abandon it, releaſed the cardinal, and became reconciled to him. Upon the young queen's coronation, the cardinal was again admitted of the council, and had the high office of chancellor conferred upon him; and ſuch was now his influence with the regent, that he got him to ſollicit the court of Rome to appoint him legate à latere from the pope, which was accordingly done.

His authority being now firmly eſtabliſhed, he began again to promote the popiſh cauſe with his utmoſt efforts. Towards the end of 1545, he viſited ſome parts of his dioceſe, attended with the lord governor, and others of the nobility, and ordered ſeveral perſons to be executed for hereſy. In 1546 he ſummoned a provincial aſſembly of the clergy at the Black friars in Edinburgh, in order to concert meaſures for reſtraining hereſy. How far they proceeded is uncertain; but it is generally allowed that the cardinal was diverted from the purpoſes he had then in hand, by information he received of Mr. George Wiſhart, the moſt famous proteſtant preacher in Scotland, being at the houſe of Mr. Cockburn at Ormiſton. The cardinal, by an order from

[Y] Buch. Hiſt. lib. xv. [Z] Sadler's Letters, p. 71, 169.

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the governor, which was indeed with difficulty obtained, cauſed him to be apprehended. He was for ſome time confined in the caſtle of Edinburgh, and removed from thence to the caſtle of St. Andrew's. The cardinal, having reſolved to proceed without delay to his trial, ſummoned the prelates to St. Andrew's. At this meeting the archbiſhop of Glaſgow gave as his opinion, that application ſhould be made to the governor, to grant a commiſſion to ſome nobleman to try ſo famous a priſoner, that the whole blame might not lie upon the clergy. He was accordingly applied to; and notwithſtanding his refuſal, and his meſſage to the cardinal, not to precipitate his trial; and notwithſtanding Mr. Wiſhart's appeal, as being the governor's priſoner, to a temporal juriſdiction; yet the furious prelate went on with the trial, and this innocent gentleman was condemned to be burnt at St. Andrew's [A]. He died with amazing firmneſs and reſolution: it is averred by ſome writers, that he propheſied in the midſt of the flames, not only the approaching death of the cardinal, but the circumſtances alſo that ſhould attend it [B]. The prophecy however is called in queſtion by others, who treat it as a ſtory invented after the cardinal's death [C]. This proceeding

[A] Spotſwood, Keith.

[B] Mr. George Buchanan, after having given an account of the manner in which Mr. Wiſhart ſpent the morning of his execution, proceeds thus: A while after two executioners were ſent to him by the cardinal; one of them put a black linen ſhirt upon him, and the other bound many little bags of gun-powder to all the parts of his body. In this dreſs they brought him forth, and commanded him to ſtay in the governor's outer chamber, and at the ſame time they erected a wooden ſcaffold in the court before the caſtle, and made up a pile of wood. The windows and balconies over againſt it were all hung with tapeſtry and ſilk hangings, with cuſhions for the cardinal and his train, to behold and take pleaſure in the joyful ſight, even the torture of an innocent man; thus courting the favour of the people as the author of ſo notable a deed. There was alſo a great guard of ſoldiers, not ſo much to ſecure the execution, as for a vain oſtentation of power: and beſide, braſs guns were placed up and down in all convenient places of the caſtle. Thus, while the trumpets ſounded, George was brought forth, mounted the ſcaffold, and was faſtened with a cord to the ſtake, and having ſcarce leave to pray for the church of God, the executioners fired the wood, which immediately taking hold of the powder that was tied about him, blew it up into flame and ſmoke. The governor of the caſtle, who ſtood ſo near that he was ſinged with the flame, exhorted him in a few words to be of good cheer, and to aſk pardon of God for his offences. To whom he replied: This flame occaſions trouble to my body indeed, but it hath in no wiſe broken my ſpirit; but he, who now looks down ſo proudly upon me from yonder lofty place (pointing to the cardinal) ſhall ere long be as ignominiouſly thrown down, as now he proudly lolls at his eaſe. Having thus ſpoken, they ſtraitened the rope which was tied about his neck, and ſo ſtrangled him; his body in a few hours being conſumed to aſhes in the flame." Buch. Hiſt. Scot lib. xv.

[C] Archbiſhop Spotſwood and Mr. Petrie follow Buchanan in regard to the circumſtances of Mr. Wiſhart's death and his prophecy. On the other ſide, Mr. Keith ſuggeſts that the ſtory is very doubtful, if not falſe. "I confeſs," ſays he, "I give but ſmall credit to this, and to ſome other perſons that ſuffered for religion in our country, and which upon that account I have all along omitted to narrate. I own I think them ridiculous enough, and ſeemingly contrived, at leaſt magnified, on purpoſe to render the judges and clergymen of that time odious and deſpicable in the eyes of men. And as to this paſſage concerning Mr. Wiſhart, it may be noticed, that there is not one word of it to be

ceeding made a great noiſe throughout the kingdom; the zealous papiſts applauded his conduct, and the proteſtants exclaimed againſt him as a murderer; the cardinal however was pleaſed with himſelf, imagining he had given a fatal blow to hereſy, and that he had ſtruck a terror into his enemies.

Soon after the death of Mr. Wiſhart, the cardinal went to Finhaven, the ſeat of the earl of Crawford, to ſolemnize a marriage between the eldeſt ſon of that nobleman and his daughter Margaret. Whilſt he was thus employed, intelligence came that the king of England was making great preparations to invade the ſcottiſh coaſts. Upon this he immediately returned to St. Andrew's, and appointed a day for the nobility and gentry of that country, which lies much expoſed to the ſea, to meet and conſult what was proper to be done upon this occaſion [D]. He likewiſe began to fortify his own caſtle much ſtronger than ever it had been before. Whilſt he was buſy about theſe matters, there came to him Norman Leſley, eldeſt ſon to the earl of Rothes, to ſollicit him for ſome favour; who, having met with a refuſal, was highly exaſperated, and went away in great diſpleaſure. His uncle Mr. John Leſley, a violent enemy to the cardinal, greatly aggravated this injury to his nephew; who, being paſſionate and of a daring ſpirit, entered into a conſpiracy with his uncle and ſome other perſons to cut off the cardinal. The accomplices met early in the morning, on Saturday the 29th of May. The firſt thing they did was to ſeize the porter of the caſtle, and to ſecure the gate: they then turned out all the ſervants and ſeveral workmen. This was performed with ſo little noiſe, that the cardinal was not waked till they knocked at his chamber door; upon which he cried out, "Who is there?" John Leſley anſwered, "My name is Leſley." "Which Leſley?" replied the cardinal, "Is it Norman?" It was anſwered, "that he muſt open the door to thoſe who were there;" but being afraid, he ſecured the door in the beſt manner he could. Whilſt they were endeavouring to force it open, the cardinal called to them, "Will you have my life?" John Leſley anſwer-

be met with in the firſt edition of Mr. Knox's Hiſtory; and if the thing had been true in fact, I cannot ſee how Mr. Knox, who was ſo good an acquaintance of Mr. Wiſhart's, and no farther diſtant from the place of his execution than Eaſt Lothian, and who continued ſome months along with the murderers of cardinal Beaton in the caſtle of St. Andrew's, could either be ignorant of the ſtory, or neglect in hiſtory ſo remarkable a prediction. And it has even its own weight, that ſir David Lindſay, who lived at that time, and wrote a poem called 'The tragedy of cardinal Beaton,' in which he rakes together all the worſt things that could be ſuggeſted againſt this prelate, yet makes no mention either of his glutting himſelf inhumanly with the ſpectacle of Mr. Wiſhart's death, nor of any prophetical intermination made by Mr. Wiſhart concerning the cardinal; nor does Mr. Fox take notice of either of theſe circumſtances, ſo that I am much of the mind, that it has been a ſtory trumped up a good time after the murder." Keith's Hiſt of the Church of Scotland, p. 42.

[D] Buch. Hiſt. lib. 15.

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ed, "Perhaps we will." "Nay," replied the cardinal, "ſwear unto me, and I will open it." Some authors ſay, that upon a promiſe being given that no violence ſhould be offered, he opened the door; but however this be, as ſoon as they entered, John Leſley ſmote him twice or thrice, as did likewiſe Peter Carmichael; but James Melvil, as Mr. Knox relates the fact [E], perceiving them to be in choler, ſaid, "This work and judgment of God, although it be ſecret, ought to be done with greater gravity; and, preſenting the point of his ſword, ſaid, Repent thee of thy wicked life, but eſpecially of the ſhedding the blood of that notable inſtrument of God, Mr. George Wiſhart, which albeit the flame of fire conſumed before men, yet cries it for vengeance upon thee; and we from God are ſent to revenge it. For here, before my God, I proteſt, that neither the hatred of thy perſon, the love of thy riches, nor the fear of any trouble thou couldſt have done to me in particular, moved or moveth me to ſtrike thee; but only becauſe thou haſt been, and remaineſt, an obſtinate enemy againſt Chriſt Jeſus and his holy goſpel." After having ſpoken thus, he ſtabbed him twice or thrice through the body: thus fell that famous prelate, a man of great parts, but of pride and ambition boundleſs, and withal an eminent inſtance of the inſtability of what the world calls fortune.

BEATON (James), nephew of the above, and born at Balfour 1530. He was educated in the univerſity of St. Andrew's, and promoted to the archbiſhopric of Glaſgow before he was 25 years of age. When the reformation took place in Scotland, 1560, he collected all the records and ſacred veſſels belonging to his cathedral, which he carried over to France, and depoſited them in the ſcotch college in the univerſity of Paris. He reſided there many years, and was appointed ambaſſador by James VI. He left behind him a Hiſtory of Scotland in MS. and died at Paris 1603, aged 73.

BEAU (John Lewis le), profeſſor of rhetoric in the college of the Graſſins, and member of the academy of inſcriptions, was born at Paris the 8th of March 1721, and died the 12th of March 1766. He filled with diſtinguiſhed merit the functions of academician and profeſſor. He is author of a diſcourſe in which, after having ſhewn the pernicious effects of poverty to men of letters, and what dangers they have to dread from riches, he concludes, that the ſtate of a happy mediocrity is the fitteſt for them. He publiſhed an edition of Homer, greek and latin, 2 vols. 1746; and the Orations of Cicero in three vols. 1750. To both he has ſubjoined copious annotations.

BEAU (Charles le), elder brother of the foregoing, at firſt profeſſor of rhetoric in the college des Graſſins, afterwards pro-

[E] Hiſt. of the reformation of Scotland.

ſeſſor in the college-royal, ſecretary to the duke of Orleans, perpetual ſecretary and penſionary of the academy of Inſcriptions, was born at Paris, Oct. 19, 1701, and died in that city March 13, 1778. He was married, and left only one daughter. This honeſt and laborious academician, the rival of Rollin in the art of teaching, idolized by his ſcholars, as that famous profeſſor was, had perhaps a more extenſive fund of learning than he. Few men ever had a deeper knowledge in greek and latin literature. His hiſtory of the Lower Empire, in 22 vols. 12mo. is the more eſteemed, as in the compoſition of it he had ſo many difficulties to overcome, to be continually reconciling contradictory writers, filling up chaſms, and in ſhort, to make a regular body out of a heap of miſhapen ruins. It is ſtrongly characterized by a judicious ſeries of criticiſm, couched in a poliſhed and elegant ſtyle. The logician ſometimes ſtands out too conſpicuouſly; but in general it is read with pleaſure and profit. The memoirs of the academy of belles-lettres are enriched with ſeveral learned diſſertations by the ſame author, and ſeveral other academical pieces. The religious ſentiments, the ſound principles, the ſweetneſs of manners, and the inviolable integrity of M. le Beau, which inſpired his friends and diſciples with ſo much attachment to him when alive, occaſioned them to feel a long and laſting regret at his departure. Several little anecdotes might here be related that do honour to his heart. A place in the academy of belles-lettres had been deſigned for him. Bougainville, the tranſlator of the Anti-Lucretius, applied for it, with fewer pretenſions, and a leſs conſummate knowledge; he dreaded ſuch a formidable competitor as M. le Beau, to whom, however, from his known character, he was not deterred from making his wiſhes known. The profeſſor felt for his embarraſſment, and haſtened to the friends who had promiſed him their votes, deſiring they might be transferred to the young ſtudent. It is one of the ſmalleſt ſacrifices, ſaid he, I ſhould be ready to make in order to oblige a man of merit. M. le Beau was received at the election following; and M. Capperonier, ſurpriſed at his extenſive erudition, and affected by his generoſity, exclaimed, He is our maſter in all things! His Opera Latina were publiſhed at Paris in 1783, 3 vols. 12mo.

BEAUCAIRE DE PEGUILLON (FRANÇOIS), born in the Bourbonnois, of an antient family, was preceptor to the cardinal Charles de Lorraine, whom he accompanied to Rome, and who ceded to him the biſhopric of Metz. He followed him again to the council of Trent, where he ſpoke with great eloquence and zeal againſt the pretenſions of the Ultramontanes, and on the neceſſity of the reformation. Péguillon retired to the Chateau de la Chretre, in the Bourbonnois, after having reſigned his mitre. It was there that he compoſed his Rerum Gallicarum Commen-

taria, ab anno 1562 ad annum 1641, Lyons, 1625, folio. There is alſo a tract of his writing, Des Enfans Morts dans le ſein de leurs meres, 1567, 8vo. He died in 1591, with the reputation of a learned and virtuous prelate. His Hiſtory of France did not appear till after his death, agreeably to his own deſire. It is well written, and compriſes the principal events. He is too laviſh of his praiſes on the Guiſes; but is otherwiſe accurate enough.

BEAUCHAMPS (Pierre François Godard de), born at Paris, died in that metropolis in 1761, at the age of 72. He wrote, 1. The loves of Iſmène & Iſménias, 1743, 8vo. It is a free tranſlation of a greek romance by Euſtathius, an excellent grammarian, and author of the famous commentary on Homer. It contains intereſting adventures, in that ſpecies of epic poetry in proſe which partakes at once of the tragic and comic vein. 2. The loves of Rhodantes & Docicles, another greek romance by Theodorus Prodromus, tranſlated into french, 1746, 12mo. 3. Recherches ſur les Theatres de France, 1735, 4to et 8vo. 3 vols. Beauchamps did not confine himſelf to compile the titles of the dramatical pieces: he has added particulars of the lives of ſome of the french comedians; but he has omitted a number of intereſting anecdotes, with which he might have embelliſhed his work. It were to be wiſhed that he had developed the taſte of the former ages of the French for dramatic repreſentations, the art and the progreſs of tragedy and comedy from the time of Jodelle; the genius of the french poets, and their manner of imitating the antients. But for this it would have been neceſſary to read the pieces, and to reflect; and Beauchamps was leſs capable of the latter than of the former. 4. Lettres d'Héloiſe & d'Abailard, in french verſe, fluent enough, but proſaic, 1737, 8vo. 5. Several theatrical performances.

BEAUCHATEAU (François Matthieu Chatelet de), born at Paris in 1645, was the ſon of a player. He was numbered with the poets when no more than eight years old. The queen, mother of Louis XIV. cardinal Mazarin, the chancellor Seguier, and the firſt perſonages of the court took pleaſure in converſing with this child, and in exerciſing his talents. He was only 12 when he publiſhed a collection of his poetical pieces, in 4to, under the title of, La Lyre de jeune Apollon, or, La Muſe naiſſante du petit de Beauchateau, with copper-plate portraits of the perſons he celebrates. About two years afterwards he went over to England with an eccleſiaſtic. Cromwell and the moſt conſiderable perſons of the then government admired the young poet. It is thought that he travelled afterwards into Perſia, where perhaps he died, as no farther tidings were ever heard of him.

BEAVER (John), was a benedictine monk in Weſtminſter

abbey, and flouriſhed about the beginning of the xivth century. He applied himſelf particularly to the ſtudy of the hiſtory and the antiquities of England, and became a great maſter of both. Among other things he wrote a Chronicle of the britiſh and engliſh affairs, from the coming of Brute to his own time. It was never publiſhed, but remains in MS. in ſeveral places, particularly in the Colonian library. Mr. Hearne publiſhed, in 1735, propoſals for the printing of it, but his death put a ſtop to the publication. He alſo wrote a book De rebus cœnobii Weſtmonaſterienſis. Leland commends him as an hiſtorian of good credit, and he is alſo cited by Stow in his ſurvey of London and Weſtminſter.

BEAUFILS (Guillaume), a jeſuit, born at St. Flour in Auvergne in 1674, died at Toulouſe at a very advanced age in 1758. Preaching, the compoſition of ſome literary works, and the direction of a number of pious votaries, for which he had uncommon attractions and a peculiar talent, took up almoſt the whole of his life. The pieces he publiſhed are, 1. Several funeral diſcourſes. 2. The life of Madame de Leſtonac. 3. The life of Madame de Chantal; and, 4. Letters on the government of religious houſes.

BEAUFORT (Margaret), counteſs of Richmond and Derby, was the only daughter and heireſs of John Beaufort, duke of Somerſet (grandſon to John of Gaunt, duke of Lancaſter), by Margaret Beauchamp his wife. She was born at Bletſhoe in Bedfordſhire, in 1441. While very young, ſhe was married to Edmund Tudor, earl of Richmond, by whom ſhe had a ſon named Henry, who was afterwards king of England, by the title of Henry VII. On the 3d of Nov. 1456, the earl of Richmond died, leaving Margaret, his counteſs, a very young widow, and his ſon and heir, Henry, not above 15 weeks old. Her ſecond huſband was ſir Henry Stafford, knight, ſecond ſon to the duke of Buckingham, by whom ſhe had no iſſue. And ſoon after the death of ſir Henry Stafford, which happened about the year 1482, ſhe married Thomas, lord Stanley, afterwards earl of Derby. After ſpending a life in ſucceſſive acts of beneficence, ſhe paid the great debt of nature on the 29th of June 1509, in the firſt year of the reign of her grandſon Henry VIII. She was buried in Weſtminſter-abbey, where a monument was erected to her memory. It is of black marble, with her effigy in gilt copper; and the head is encircled with a coronet.

BEAULIEU (Sebastian Pontault de), engineer and marechal de camp, died in 1674, drew, and cauſed to be engraved at a great expence, the ſieges, battles, and all the military expeditions of the reign of Louis XIV. with very inſtructive diſcourſes, in 2 vols. folio.

BEAULIEU (John Baptist Allais de), one of the moſt celebrated

celebrated writing maſters of Paris, brought up ſeveral who were excellent in that art. He publiſhed L'Art d'écrire, engraved by Senault, and printed at Paris in 1681 and 1688, in folio.

BEAUMELLE (Laurence Angliviel de la), born at Valleraugues, in the dioceſe of Allais, in 1727, deceaſed at Paris Nov. 1773; was very early in life in the claſs of diſtinguiſhed writers. Being invited to Denmark as profeſſor of the french belles-lettres, he opened this courſe of literature by a diſcourſe that was printed in 1751, and well received. Having always lived in the ſouth of France, a reſidence in the north could hardly agree with him. He quitted Denmark with the title of privy-counſellor and a penſion. Stopping at Berlin, he was deſirous of forming an intimacy with Voltaire, with whoſe writings he was much captivated; but, both the one and the other of them being of a bilious and impetuous character, they had no ſooner ſeen each other than they quarrelled, without hope of reconciliation. The hiſtory of this quarrel, which gave riſe to ſo many perſonalities and invectives, unhappily for the honour of letters, is to be ſeen in but too many books. It is notorious that a reflection in a publication of la Beaumelle, intituled Mes Penſées, was the firſt cauſe of it. This work, very ſtudiouſly compoſed, but written with too much boldneſs, procured the author many enemies; and, on his arrival at Paris in 1753, he was clapped up in the Baſtille. No ſooner was he let out, than he publiſhed his Memoirs of Maintenon, which drew on him a freſh detention in that royal priſon. La Beaumelle, having obtained his liberty [F], retired into the country, where he put in practice the leſſons he had given to Voltaire. He cultivated literature in peace, and ſettled himſelf in the comforts of domeſtic life by marrying the daughter of M. Lavaiſſe, an advocate of great practice at Thouloufe. A lady of the court called him to Paris about the year 1772, and wiſhed to fix him there, by procuring him the place of librarian to the king; but

[F] It was after this firſt deliverance from the Baſtille that he wrote the following letter to Voltaire, who, ſome months before, had been arreſted at Frankfort, after having quitted the court of Berlin. "Well then, we are once more at liberty; let us revenge ourſelves on theſe misfortunes by rendering them of uſe to us. Let us lay aſide all thoſe literary infirmities which have ſpread ſo many clouds over the courſe of your life, ſo much bitterneſs over my youthful years. A little more glory, a little more opulence: What does it all ſignify? Let us ſeek the reality of happineſs, and not its ſhadow. The moſt ſhining reputation is never worth what it coſts. Charles V. ſighs after retirement; Ovid wiſhes to be a fool. We are once more free. I am out of the Baſtille; you are no longer at court. Let us make the beſt uſe of a benefit that may be ſnatched from us at every moment. Let us entertain a diſtant reſpect for that greatneſs which is ſo dangerous to thoſe that come near it, and that authority, ſo terrible even to them that exerciſe it; and, if it be true that we cannot venture to think without riſk, let us think no more. Do the pleaſures of reflection counterbalance thoſe of ſafety? Let us be perſuaded, you, after ſixty years of experience; me, after ſix months of annihilation. Let us be wiſer, or at leaſt more prudent; and the wrinkles of age and the remembrance of bolts and bars, thoſe injuries of time and power, will prove real benefits to us."

he did not long enjoy this promotion; a dropſy in the cheſt raviſhed him from his family and the literary world. He left a ſon and a daughter. His works are, 1. A Defence of the Eſprit des Loix; againſt the author of the Nouvelles Eccleſiaſtiques; which is inferior to that which the preſident de Monteſquieu publiſhed himſelf, but for which that writer was much obliged to him. 2. Mes Penſées, or, Le Qu'en dira-t-on? in 12mo.; a book which has not kept up its reputation, though containing a great deal of wit; but the author in his politics is often wide of the truth, and allows himſelf too deciſive a ſtyle in literature and morals. The paſſage in this book which embroiled him with Voltaire is this: "There have been better poets than Voltaire; but none have been ever ſo well rewarded. The king of Pruſſia heaps his bounty on men of talents, exactly from the ſame motives as induce a petty prince of Germany to heap his bounty on a buffoon or a dwarf." 3. The Memoirs of Madame de Maintenon, 6 vols. 12mo, which were followed by 9 vols. of letters. In this work many facts are hazarded, and others diſfigured. Madame de Maintenon is made to think and ſpeak, as ſhe neither thought nor ſpoke. The ſtyle has neither the propriety nor the dignity that is proper to hiſtory. But, notwithſtanding theſe defects, it cannot be denied that the author writes with great animation and energy. He has at times the preciſion and the force of Tacitus, of whoſe annals he left a tranſlation in manuſcript. He had beſtowed much ſtudy on that philoſophic hiſtorian, and ſometimes is ſucceſsful in the imitations of his manner. 4. Letters to M. de Voltaire, 1761, 12mo, full of attic ſalt and wit. The author had publiſhed the age of Louis XIV. with notes, in 3 vols. 12mo. Voltaire refuted theſe remarks in a pamphlet, intituled, Supplement to the age of Louis XIV. in which he ſhews it to be an odious thing to ſeize upon a work on purpoſe to diſfigure it. La Beaumelle in 1754 gave out an Anſwer to this Supplement, which he reproduced in 1761, under the title of Letters. To this Voltaire made no reply; but ſhortly after ſtigmatized it for ever in company with ſeveral others, in one of the cantos of a poem but too well known. He there deſcribes la Beaumelle as miſtaking the pockets of other men for his own. The writer, thus infamouſly treated, endeavoured to cancel the calumny by a decree of the parliament of Thouloufe; but other affairs prevented him from purſuing this. To conclude: Voltaire had an eſteem for him againſt his will; and the writer of this article has ſeen a letter of his in which he ſays: "Ce pendard a bien de l'eſprit." La Beaumelle, on the other hand, ſaid: "Perſonne n'écrit mieux que Voltaire." Here we have an inſtance of two men of genius, reciprocally acknowledging the merit of each other, and yet paſſing a part of their life in mutual abuſe. The abbé Irail

informs us, that la Beaumelle being one day aſked, why he was continually falling foul on Voltaire in his books? "Becauſe, returned he, he never ſpares me in his; and my books ſell the better for it." But this we may rely on, that la Beaumelle would have left off writing againſt the author of the Henriade; and even would have been reconciled with him, had he not imagined that it would be impoſſible to diſarm his wrath and eſcape his arrows: he preferred war to a patched up peace. 5 Penſées de Seneque, in latin and french, in 12mo. after the manner of the Penſées de Cicéron by the abbé d'Olivet, whom he has rather imitated than equalled. 6. Commentaire ſur la Henriade, Paris 1775, 2 vols. 8vo. Juſtice and taſte are ſometimes diſcernible in this performance, but too much ſeverity and too many minute remarks. 7. A manuſcript tranſlation of the Odes of Horace. 8. Miſcellanies, alſo in MS. among which are ſome ſtriking pieces. The author had a natural bent towards ſatire. His temper was frank and honeſt, but ardent and reſtleſs. Though his converſation was inſtructive, it had not that livelineſs which we perceive in his writings.

BEAUMONT (Sir John), ſon of Francis Beaumont, one of the judges of the common-pleas, in the reign of queen Elizabeth, and brother to the celebrated dramatic poet, Francis Beaumont. He was born 1582, at Grace-dieu, in Leiceſterſhire, and was admitted gentleman commoner of Broadgate hall, in Oxford, 1596. After having ſpent three years at the univerſity, he removed to one of the inns of court; but ſoon quitted the ſtudy of the law, and retired to Leiceſterſhire, where he married a lady of the Forteſcue family. In 1626 he was knighted by king Charles, and died in the winter of 1628. In the youthful part of his life he applied himſelf to poetry, and publiſhed ſeveral pieces. He wrote the Crown of Thorns, a poem, in eight books: there is extant likewiſe a miſcellany of his, intituled Boſworth Field [G]. He has left us alſo the following tranſlations from the latin poets: Virgil's 4th eclogue, Horace's 6th ſatire of the ſecond book, his 29th ode of the third book, and his epode. Juvenal's 10th ſatire, and Perſius's 2d ſatire. Auſonius's 16th Idyll, and Claudian's epigram of the old man of Verona. The reſt of his pieces are either on religious ſubjects, or of a moral kind. Drayton and Jonſon have mentioned him with honour and great regard.

BEAUMONT (Francis), brother of the preceding, and a celebrated dramatic writer, was born at Grace-dieu in Leiceſterſhire, about the year 1586 [H]. He was educated at Cambridge, and afterwards admitted of the Inner Temple; but it

[G] Athen. Oxon. vol. i. col. 521.
[H] Jacob's poetical regiſter, vol. 2. p. 103. Wood's Ath. Oxon. vol. 1. col. 524. Wood. ib.

does not appear that he made any proficiency in the law, his paſſion for the Muſes being ſuch as made him entirely devote himſelf to poetry. He died in March 1615, before he was 30 years of age; and was buried in the entrance of St. Benedict's chapel, within St. Peter's, Weſtminſter. There is no inſcription on his tomb; but there are two epitaphs to his memory, one by his elder brother ſir John Beaumont, the other by biſhop Corbet; to be found in their reſpective works. He left a daughter Frances Beaumont, who died in Leiceſterſhire, ſince the year 1700[I]. She had in her poſſeſſion ſeveral poems of her father's writing; but they were loſt at ſea in her voyage from Ireland, where ſhe had lived ſome time in the duke of Ormond's family. Beſides the plays in which he was jointly concerned with Fletcher, he wrote a little dramatic piece, intituled A maſk of Gray's-Inn gentlemen; the Inner-Temple, a poetical epiſtle to Ben Jonſon; and verſes to his friend maſter John Fletcher, upon his Faithful Shepherdeſs, and other poems, printed together in 1653, 8vo [K]. Beaumont was eſteemed ſo good a judge of dramatic compoſitions, that Ben Jonſon ſubmitted his writings to his correction, and it is thought was much indebted to him for the contrivance of his plots. What an affection he had for Beaumont appears from the following verſes addreſſed to him:

How I do love thee, Beaumont, and thy Muſe,
That unto me do'ſt ſuch religion uſe!
How do I fear myſelf that am not worth
The leaſt indulgent thought thy pen drops forth!
At once thou mak'ſt me happy, and unmak'ſt;
And giving largely to me, more thou tak'ſt.
What fate is mine, that ſo itſelf bereaves?
What art is thine, that ſo thy friend deceives?
When, even there where moſt thou praiſeſt me,
For writing better I muſt envy thee [L].

BEAUMONT (Joseph), ſucceeded Dr. Pearſon in the maſterſhip of Jeſus college in Cambridge in 1662; and was within two years afterwards appointed maſter of Peterhouſe. In 1672 he was preferred to the chair of regius profeſſor of divinity; in which he ſat many years with great reputation. He was the author of Pſyche, or Love's Myſtery, in 24 cantos, diſplaying the Intercourſe betwixt Chriſt and the Soul. This allegorical poem was not without its admirers in the laſt age. Dr. Beaumont alſo wrote Obſervations upon the Apology of Dr. Henry

[I] Preface prefixed to the works of Beaumont and Fletcher, printed for J. Tonſon, 1711, 8vo.

[K] Dryden's Eſſay on Dram. Poetry, Dram. Works, 12mo. edit. 1725, vol. i. p. 59.

[L] See his works, Lond. 1716, 8vo. vol. iii. p. 133.

More, Camb. 1685, 4to. A conſiderable number of his poems, &c. were publiſhed in 4to, by ſubſcription, in 1749, with the life of the author prefixed. He died in 1699, in the 84th year of his age.

BEAUMONT DE PEREFIX (HARDOUIN) was the preceptor of Louis XIV. and archbiſhop of Paris. His hiſtory of Henry IV. which is only an abridgment, inſpires us with a love for that great prince, and is proper to form a good king. He compoſed it for the uſe of his pupil. Mezeray was ſaid to have had a hand in it. There is indeed a good deal of Mezeray's manner in it: but Mezeray was not maſter of that moving ſtyle, in many places ſo worthy of the prince whoſe life Péréfix wrote, and of him to whom he addreſſed it: theſe excellent counſels for governing alone, were not inſerted till the ſecond edition, after the death of cardinal Mazarin. Henry IV. is better known from a peruſal of this hiſtory than from Daniel, who has written his life but in a dry manner, in which he has ſaid too much about Father Coton, and too little concerning the great qualities of Henry IV. and the particulars of the life of this excellent king. Péréfix affects every ſenſible heart, and excites adoration of the memory of this prince, whoſe weakneſſes were only thoſe of an amiable man, and whoſe virtues were thoſe of a great one. He died in 1670.

BEAUNE (FLORIMONT DE), counſellor in the preſidency of Blois, was very intimate with Deſcartes. He invented aſtronomical inſtruments, and died in 1652. This mathematician is famous for a problem that bears his name: it conſiſts in the conſtruction of a curve, with conditions that render it extremely difficult. Deſcartes ſolved this problem, and encouraged the author by publicly praiſing him. De Beaune, animated by theſe praiſes, diſcovered a method of determining the nature of curves by the properties of their tangents.

BEAURAIN (JEAN DE), born in 1697, at Aix en Iſſart, in the comté d'Artois, died at Paris Feb. 11, 1771, aged 75, of a retention of urine; drew his deſcent from the antient Châtelains de Beaurain, in Iſſart. At the age of 19 he went to Paris, and applied himſelf to geography under the celebrated Pierre Moulari Sanſon, geographer to the king. His progreſs was ſo rapid, that at the age of 25 he was favoured with the ſame title. A perpetual almanac that he invented, and with which Louis XV. amuſed himſelf for twenty years, procured him the honour of being known to that prince, for whom he drew a number of plans and charts, the enumeration whereof would here be needleſs. But what completed his reputation, was the topographical and military deſcription of the campaigns of Luxembourg, from 1690 to 1694, Paris, 1756. 3 vols. folio. The honour of contributing to the education of the dauphin procured him a

penſion in 1756. Independently of his talents for geography, he had others that qualified him for negotiations. The cardinal de Fleury and Amelot had reaſon more than once to be glad at having made choice of him on delicate occaſions.

BEAUSOBRRE (Isaac de), a very learned proteſtant writer, of french origin, was born at Niort in 1659. He was forced into Holland to avoid the execution of a ſentence upon him, which condemned him to make the amende honorable; and this for having broken the royal ſignet, which was put upon the door of a church of the reformed, to prevent the public profeſſion of their religion. He went to Berlin in 1694; was made chaplain to the king of Pruſſia, and counſellor of the royal conſiſtory. He died in 1738, aged 79, after having publiſhed ſeveral works: as, 1. Defenſe de la doctrine des Reformés. 2. A tranſlation of the new Teſtament and notes, jointly with M. Lenfant: much eſteemed by the reformed. 3. Diſſertation ſur les Adamites de Bohéme: a curious work. 4. Hiſtoire critique de Manichée et du Manichéiſme, 2 tom. in 4to. This has been deemed by philoſophers an intereſting queſtion, and nobody has developed it better than this author. 5. Several Diſſertations in the Bibliotheque Britannique. 6. Sermons, 4 vols. 8vo. Mr. Beauſobre had ſtrong ſenſe with profound erudition, and was one of the beſt writers among the reformed: he preached as he wrote, and he did both with warmth and ſpirit.

BEAUSOBRE (Louis de), conſeiller intime to the king of Pruſſia, member of the academy of Berlin, was born in that capital in 1730, and died there Dec. 3, 1783, at the age of 53, in conſequence of an apoplexy. We have by him, 1. Philoſophical Diſſertations on the nature of fire, 1753, 12mo. containing ſome juſt obſervations, with ſeveral conjectural ideas. 2. Le Pyrrhoniſme du Sage, 1754, 12mo. 3. Les Songes d'Epicure, 1756, 12mo. In theſe two laſt performances there is a mixture of falſe and true maxims; but both the one and the other prove the writer to have been a man of genius.

BEAUVAIS (Guillaume), of the academy of Cortona, and of the literary ſociety of Orleans, born at Dunkirk in 1698, died at Orleans in 1773, had a great taſte for the numiſmatic ſcience. He wrote a compendious hiſtory of the roman emperors by medals, 1767, 3 vols. 12mo. a work whereof the hiſtorical part is accurate, but too ſuccinct, and feebly written. It is in requeſt for the particulars given by the author on the medals of each emperor, of which he ſhews the ſcarcity and the value.

BEAUVILLIERS (Francois de), duke of St. Aignan, of the french academy, born in 1607, gained the prize beſtowed at Caen on the beſt productions in proof of the immaculate conception. There are ſeveral detached pieces of poetry by him. He died in 1687. His eldeſt ſon, Paul, duke of Beauvilliers, chevalier

chevalier des ordres du roi, firſt gentleman of the bed-chamber, miniſter of ſtate and preſident of the royal board of finance, had been preceptor to the duke of Burgundy, father of Louis XV. and died in 1714, aged 66. His principal care was to inculcate on the tender mind of his royal pupil generous ſentiments towards mankind, and an ardent deſire to promote their happineſs. At court he was honeſt and ſincere; he always ſpoke in favour of the people: his virtue and probity were inflexible. The biſhop of Beauvais, his brother, died in 1752 in the abbey of Prémontré, after having reſigned his biſhopric. There are of his writing, ſeveral books of devotion; and a commentary on the Bible in french, 4to. which was never finiſhed. Paul Hippolytus de Beauvilliers, third ſon of the tutor of the duke of Burgundy, duke of St. Aignan, was born in 1684, and died in 1776, honoured with the rank of lieutenant-general, with the collar of the king's orders, and member of the french academy. He was the author of a work intituled Amuſemens litteraires. To the ſervices he rendered his country in embaſſies and negotiations, he joined agreeable talents and a ſolid piety. The whole of his long career was marked by that uniform ſerenity, and that gentle gaiety which ariſe from tranquillity of ſoul. He left ſeveral children.

BEBELE (Henry), born at Juſtingen in Suabia, was the ſon of a labourer. He was made profeſſor of eloquence in the univerſity of Tubingen. Germany is indebted to him for good latinity. The emperor Maximilian I. honoured him with the poetical crown in 1501. He publiſhed a book of poems under the title of Opuſcula Bebeliana, Straſbourg, 1512, 4to. His verſes evince a flowery imagination. There is alſo by him a tract De Animarum Statu poſt ſolutionem à corpore, in the latin collection on that ſubject, Frankfort, 1692, 2 vols.; and another, De Magiſtratibus Romanorum, wherein that ſubject is not exhauſted.

BECAN (Martin), profeſſor of philoſophy and theology among the Jeſuits, confeſſor to the emperor Ferdinand II. was born in Brabant, and died at Vienna in 1624. There are of his writing, 1. Somme de Théologie, folio; 2. Traités de Controverſe, and ſeveral other pieces. They are of the number of thoſe that were condemned to be torn and burnt by an arret of the parliament of Paris in 1762. This Jeſuit carried the authority of the pope ſo far, in his book on the power of the king and the ſovereign pontiff, that Paul V. was obliged to have it condemned by the holy office. This decree was iſſued at Rome the 3d of January 1613. He wrote likewiſe ſeveral Idylls, which are to be ſeen among thoſe of Hoſſchius and Wallius, and are in the manner of Ovid.

BECCADELLI (Lewis), was born at Bologna in 1592, of a noble family. Having gone through a courſe of ſtudy at Padua, he

he applied himſelf to buſineſs, without however entirely quitting literature. He attached himſelf to cardinal Pole, whom he followed in the legation to Spain, and was ſoon appointed himſelf to thoſe of Venice and Augſburg, after having aſſiſted at the council of Trent. The archbiſhopric of Raguſa was the reward of his labours. Coſmo I. grand duke of Tuſcany, having charged him in 1563 with the education of his ſon prince Ferdinand, he gave up his archbiſhopric, in the hope that was held out to him of obtaining that of Piſa; but, being deceived in his expectations, he was obliged to content himſelf with the provoſtſhip of the cathedral of Prato, where he ended his days in 1572. His principal works are, The Life of Cardinal Pole, in latin, which Maucroix tranſlated into french; and that of Petrarch, in italian, more exact than any that had appeared before. This prelate was in correſpondence with almoſt all the learned his contemporaries, Sadolet, Bembo, the Manuciuſes, Varchi, &c.

BECCARI (Augustine), born at Ferrara, is the firſt italian poet that wrote paſtorals. Baillet is miſtaken when he ſays that Taſſo is the inventor of that kind of poetry. The Amynto of Taſſo is of no earlier a date than 1573; and the paſtoral of Beccari, Il Sacrifizio, favola paſtorale, appeared in 1555, 12mo. This poet died in 1560.

BECCARIA (John Baptist), a monk of the Ecoles-Pies, born at Mondovi, died at Turin, May 22, 1781. He was profeſſor of mathematics and philoſophy, firſt at Palermo, then at Rome; and by his experiments and diſcoveries was ſo ſucceſsful as to throw a great light on natural knowledge, and eſpecially on that of electricity. He was afterwards called to Turin to take upon him the profeſſorſhip of experimental philoſophy. Being appointed preceptor to the two princes, Benedict duke of Chablais, and Victor Amadæus duke of Carignan, neither the life of a court, nor the allurements of pleaſure, were able to draw him aſide from ſtudy. Loaded with benefits and honours, he ſpared nothing for augmenting his library, and for procuring the inſtruments neceſſary for his philoſophical purſuits. He is author of ſeveral Diſſertations on Electricity, which would have been more uſeful, if he had been leſs ſtrongly attached to ſome particular ſyſtems, and eſpecially that of Mr. Franklin. We have alſo by him an Eſſay on the Cauſe of Storms and Tempeſts, where we meet with nothing more ſatisfactory than what has appeared in other works on that ſubject; ſeveral pieces on the Meridian of Turin, and other objects of aſtronomy and phyſics. Father Beccaria was no leſs reſpectable for his virtues than his knowledge.

BECCARIA (James Bartholomew), a very eminent phyſician, was born in 1682 at Bononia. He received the firſt rudiments of education among the jeſuits. He then proceeded to the

the ſtudy of philoſophy, in which he made great progreſs; but cultivated that branch of it particularly which conſiſts in the contemplation and inveſtigation of nature. Having gone through a courſe of philoſophy and mathematics, he applied himſelf to medicine. Being appointed teacher of natural philoſophy at an academy in Bononia, in conſequence of his ardent purſuits in philoſophy, his fellow-citizens conferred on him the office of public profeſſor. His firſt ſtep in this chair was the interpretation of the Dialectics. He kept his houſe open to ſtudents, who formed there a kind of philoſophical ſociety. Here it was his practice to deliver his ſentiments on the different branches of ſcience, or to explain ſuch metaphyſical ſubjects as had been treated of by Deſcartes, Malebranche, Leibnitz, and others of the moderns. Among the frequenters of this little ſociety we find the names of John Baptiſt Morgagni, Euſtathius Manfred, and Victorius Franciſcus Stanearius, who, in concurrence with Beccaria, ſucceeded in ſhaking off the old ſcholaſtic yoke, and formed themſelves into an academy, adopting a new and more uſeful method of reaſoning. In this inſtitution it was thought fit to elect twelve of their body, who were called ordinarii, to read the ſeveral lectures in natural hiſtory, chemiſtry, anatomy, medicine, phyſics, and mathematics. In which partition, the illuſtration of natural hiſtory fell to the ſhare of Beccaria; who gave ſuch ſatisfaction, that it was difficult to determine which was moſt admired, his diligence or his ingenuity. In 1712, he was called to give lectures in medicine; in which he acquired ſo great a reputation, that he found it ſcarcely practicable to anſwer the deſires of the incredible number of thoſe who applied to him for inſtruction. At the beginning of the year 1718, while entirely occupied in this ſtation, and in collecting numberleſs anatomical ſubjects, to exhibit and to explain to his auditors, he was attacked by a putrid fever, which brought his life in imminent danger, and from which he did not recover till after a confinement of eight months; and even then left him ſubject to intermitting attacks, and a violent pain in his ſide. But the vigour of his mind triumphed over the weakneſs of his body. Having undertaken to demonſtrate and explain his anatomical preparations, he would not deſiſt; and went on patiently inſtructing the ſtudents that frequented his houſe. On the death of Antonio Maria Valſalva, who was preſident of the inſtitution, Beccaria, already vice-preſident, was unanimouſly choſen by the academicians to ſucceed him. In which poſt he did the academy much ſignal ſervice; and to this day it adheres to the rules preſcribed by Beccaria. He now practiſed as well as taught the art of medicine, and in this he acquired an unbounded fame; for it was not confined to his own countrymen, but was ſpread throughout Europe. He communicated to the Royal Society of London

London ſeveral barometrical and meteorological obſervations; with others on the ignis fatuus, and on the ſpots that appear in ſtones. In acknowledgement for which he was choſen a member of that learned body in 1728 [M]. He confeſſes that in his conſtitution he was not without ſome igneous ſparks, which were eaſily kindled into anger and other vehement emotions; yet he was reſolved to evince by example what he had conſtantly taught, that the medicine of the mind is more to be ſtudied than that of the body; and that they are truly wiſe and happy, who have learnt to heal their diſtorted and bad affections. He had brought himſelf to ſuch an equal temper of mind, that but a few hours before his death he wanted to mark the heights of the barometer and thermometer, which was his uſual practice three times every day. Thus, after many and various labours, died this learned and ingenious man, the 30th of Jan. 1766, and was buried in the church of St. Maria ad Baracanum, where an inſcription is carved on his monument.

BECHER (John Joachim), born in 1645 at Spires, was at firſt profeſſor of medicine, and then firſt phyſician to the elector of Mentz, and afterwards to him of Bavaria. He went to London, where his reputation had got before him, and where the malice of his rivals had forced him to ſeek an aſylum. Here he died in 1685. His works are various, among which we may diſtinguiſh the following: 1. Phyſica ſubterranea, Frankfort, 1669, 8vo. reprinted at Leipſic, 1703, and in 1759, 8vo. 2. Experimentum Chymicum novum, Frankfort, 1671, 8vo. 3. Character pro notitia linguarum univerſali. A univerſal language, by means whereof all nations might eaſily underſtand each other. It is the fanciful idea of a man of genius. 4. Inſtitutiones Chy-

[M] He publiſhed the following works: 1. Lettere al cavaliere Tommaſo Derham, intorno la meteora chiamata fuoco fatuo. Edita primum in ſocietatis Lond. tranſact. 1720. 2. Diſſertatio metheorologica-medica, in qua aëris temperies et morbi Bononiæ graſſantes annis 1729, et ſequenti deſcribuntur. 3. Parere intorno al taglio della macchia di Viareggio. Lucca, 1739, 4to. 4. De longis jejuniis diſſertatio. Patavii, 1743, fol. 5. De quamplurimis phoſphoris nunc primum detectis commentarius. Bononiæ, 1744, 4to. 6. De quamplurim. &c. commentarius alter. 7. De motu inteſtino corporum fluidorum. 8. De medicatis Recobarii aquis. 9. De lacte. 10. Epiſtolæ tres medicæ ad Franciſcum Roncalium Parolinum. Brixiæ, 1747, fol. 11. Scriptura medico-legalis, 1749; and ſome others. He left behind him ſeveral manuſcripts, intituled as follows: 1. Inſtitutiones medicæ in quinque libros diviſæ de medicina practica, de morbis trium ventrium, et de febribus. 2. Conſilia medica amplius 400. 3. Introductio ad chymicam, in qua agitur de principiis corporum. 4. Obſervationes metheorologicæ, quæ 40 et amplius annos complectuntur. 5. Diſſertationes metheorologicæ duæ. 6. Diſſert. de flamma. 7. Diſſert. de igne duæ. 8. Diſſert. de refrigeratione aquæ ob ſalium diſſolutionem. 9. Diſſert. de ſolutione corporum. 10. Diſſertatio de corporibus fluidis. 11. Diſſert. de vitriolo. 12. Diſſert. de puteali aqua duæ. 13. Diſſert. de perſpiratione plantarum. 14. Prælectiones anatomicæ. 15. Præfationes variæ. 16. Theoremata generalia, et quæſtiones nonnullæ de phoſphoris. 17. Oratio in ingreſſu ad lecturam, De optimo dialectico inſtituendo. 18. Oratio de Ariſtoteleorum dialectica: De dialecticæ laudibus: De laudibus diæteticæ: De neceſſitate tractatus de febribus: De recentiorum medicorum praxi. 19. Conſulti del Beccari pubblicati l'anno 1777.

micæ,

micæ, ſeu manuductio ad philoſophiam hermeticam, Mentz, 1662, 8vo. 5. Inſtitutiones Chymicæ prodromæ, Frankfort, 1664, and Amſterdam, 1665, 12mo. 6. Experimentum novum ac curioſum de Minerâ arenariâ perpetuâ, Frankfort, 1680, 8vo. 7. Epiſtolæ Chymicæ, Amſterdam, 1673, 8vo. Becher was reputed to be a very able machiniſt and a good chymiſt. He was a man of a lively temper, impetuous and headſtrong, and therefore indulged in a thouſand chymical reveries. He was the firſt who applied the art of chymiſtry, in all its extent, to philoſophy, and ſhewed what uſe might be made of it in explaining the ſtructure, the combinations, and the mutual relations of bodies. He pretended to have found out a ſort of perpetual motion. However, it is beyond a doubt that the world is indebted to him for ſome uſeful diſcoveries, and he attempted to make ſome improvements in the art of printing.

BECKER (Daniel), native of Koenigſberg, firſt phyſician to the elector of Brandenburg, died in his own country in 1670, at 43 years of age. He publiſhed, 1. Commentarius de Theriaca: Medicus microcoſmus, London, 1660, 8vo. 2. De cultrivoro Pruſſinio, Leyden, 1638, 8vo.

BECKET (Thomas), archbiſhop of Canterbury in the reign of Henry II. was born in London 1119, and received the firſt part of his education at Merton-abbey in Surrey; from whence he went to Oxford, and afterwards ſtudied at Paris [N]. He became in high favour with Theobald archbiſhop of Canterbury, who ſent him to ſtudy the civil law at Bononia in Italy, and at his return made him archdeacon of Canterbury. This prelate recommended him alſo to king Henry II. in ſo effectual a manner, that in 1158 he was appointed high chancellor, and preceptor to the prince. Becket now laid aſide the churchman, and affected the courtier; he conformed himſelf in every thing to the king's humour; he partook of all his diverſions, and obſerved the ſame hours of eating and going to bed. He kept ſplendid levees, and courted popular applauſe; and the expences of his table exceeded thoſe of the firſt nobility [O]. In 1159 he made a campaign with king Henry into Toulouſe, having in his own pay 1200 horſe, beſides a retinue of 700 knights or gentlemen. In 1160, he was ſent by the king to Paris, to treat of a marriage between prince Henry and the king of France's eldeſt daughter, in which he ſucceeded, and returned with the young princeſs to England. He had not enjoyed the chancellorſhip above four years, when archbiſhop Theobald died; and the king, who was then in Normandy, immediately ſent over ſome truſty perſons to England, who managed matters ſo well with the monks and

[N] Chronic. Jo. Brompton, apud x. ſcriptor. col. 1052.

[O] Brompton, col. 1057. Gul. Cantuar. de vit. Th. B. hiſtoria quadrip. p. 8, 9. Brompton, col. 1050.

clergy,

clergy, that Becket was almoſt unanimouſly elected archbiſhop. After he had received his pall from pope Alexander III. then reſiding in France, he immediately ſent meſſengers to the king in Normandy, with his reſignation of the ſeal and office of chancellor [P]. This diſpleaſed the king; ſo that upon his return to England, when he was met at his landing by the archbiſhop, he received him in a cold and indifferent manner.

Becket now betook himſelf to a quite different manner of life, and put on all the gravity and auſterity of a monk [Q]. He began likewiſe to exert himſelf with great zeal, in defence of the rights and privileges of the church of Canterbury; and in many caſes proceeded with ſo much warmth and obſtinacy, as raiſed him many enemies. In a ſhort time the king and he came to an open rupture: Henry endeavoured to recall certain privileges of the clergy, who had greatly abuſed their exemption from the civil courts, concerning which the king had received ſeveral complaints; while the archbiſhop ſtood up for the immunities of the clergy. The king convened a ſynod of the biſhops at Weſtminſter, and here demanded that the clergy, when accuſed of any capital offence, might take their trials in the courts of juſtice. The queſtion put to the biſhops was, Whether, in conſideration of their duty and allegiance to the king, and of the intereſt and peace of the kingdom, they were willing to promiſe a ſubmiſſion to the laws of his grandfather, king Henry? To this the archbiſhop replied, in the name of the whole body, that they were willing to be bound by the ancient laws of the kingdom, as far as the privileges of the order would permit, *ſalvo ordine ſuo*. The king was highly diſpleaſed with this anſwer, and inſiſted on having an abſolute compliance, without any reſervation whatever; but the archbiſhop would by no means ſubmit, and the reſt of the biſhops adhered for ſome time to their primate [R]. Several of the biſhops being at length gained over, and the pope interpoſing in the quarrel, Becket was prevailed on to acquieſce; and ſoon after the king ſummoned a convention or parliament at Clarendon, where ſeveral laws were paſſed relating to the privileges of the clergy, called from thence, the Conſtitutions of Clarendon. Becket afterwards repenting of his compliance retired from court; nor would officiate in the church, till he ſhould receive

[P] M. Paris. Hiſt. Ang. Lond. 1640. tom. i. p. 98.

[Q] Lautus ille, nitidus, ſplendidus, qui genio totus indulgens, cutem ſuam tam bene ſolitus erat curare, vix paucis interpoſitis diebus, vultu derepente gravis, moribus ſedatus, habitu decens, victu frugalis conſpicitur; et amandatis procul jocis ac cachinnis, quibus antea plurimum ſerebatur deditus, ſacris peragendis, cæteriſque paſtoralis officii muneribus totus vacabat: et ne quis famæ oculiſque hominum duntaxat ſerviiſſe contendat, cilicio quoque indutus, corpus ſubigiſſe perhibent, triplici veſte triplicem perſonam gerens (ut illorum quidam loquitur) exteriori clericum exhibens, inferiori monachum occultans, et intima eremitæ moleſtias ſuſtinens. Godwin de præſul. Ang. an. 1159.

[R] Rog. de Hoveden. Annal. pars poſterior. p. 492. apud ſcriptor. poſt Bedam. Franc. 1601.

abſolution

abſolution from the pope. He went aboard a ſhip, in order to make his eſcape beyond ſea; but before he could reach the coaſt of France, the wind ſhifting about, he was driven back to England. The king ſummoned a parliament at Northampton 1165, where the archbiſhop having been accuſed of failure of duty and allegiance to the king, was ſentenced to forfeit all his goods and chattels. Becket made an appeal to the pope; but this having availed nothing, and finding himſelf deſerted by his brethren, he withdrew privately from Northampton, and went aboard a ſhip for Graveline in Holland, from whence he retired to the monaſtery of St. Berlin in Flanders [s].

The king ſeized upon the revenues of the archbiſhopric, and ſent an ambaſſador to the french king, deſiring him not to give ſhelter to Becket: but the french court eſpouſed his cauſe, in hopes that the miſunderſtanding betwixt him and Henry might embarraſs the affairs of England; and accordingly when Becket came from St. Berlin to Soiſſons, the french king paid him a viſit, and offered him his protection. Soon after the archbiſhop went to Sens; where he was honourably received by the pope, into whoſe hands he in form reſigned the archbiſhopric of Canterbury, and was preſently re-inſtated in his dignity by the pope, who promiſed to eſpouſe his intereſt. The archbiſhop removed from Sens to the abbey of Pontigny in Normandy, from whence he wrote a letter to the biſhops of England, informing them, that the pope had annulled the Conſtitutions of Clarendon. From hence too he iſſued out excommunications againſt ſeveral perſons, who had violated the rights of the church. This conduct of his raiſed him many enemies. The king was ſo enraged againſt him for excommunicating ſeveral of his officers of ſtate, that he baniſhed all Becket's relations, and compelled them to take an oath, that they would travel directly to Pontigny, and ſhew themſelves to the archbiſhop. An order was likewiſe publiſhed, forbidding all perſons to correſpond with him by letters, to ſend him any money, or ſo much as to pray for him in the churches [t]. He wrote alſo to the general chapter of the Ciſtertians, threatening to ſeize all their eſtates in England, if they allowed Becket to continue in the abbey of Pontigny. The archbiſhop thereupon removed to Sens; and from thence, upon the king of France's recommendation, to the abbey of St. Columba, where he remained four years. In the mean time, the biſhops of the province of Canterbury wrote a letter to the archbiſhop, entreating him to alter his behaviour, and not to widen the breach, ſo as to render an accommodation impracticable betwixt him and the king. This however had no effect on the archbi-

[s] Math. Paris. Hiſt. Ang. edit. 1740. ſcript. col. 1383. tom. i. p. 100. Gervas, Chronic. apud x. [t] Gervas, ib.

ſhop

ſhop. The pope alſo ſent two cardinals to try to reconcile matters; but the legates finding both parties inflexible, gave over the attempt, and returned to Rome [u].

The beginning of the year 1157, Becket was at length ſo far prevailed upon as to have an interview with Henry and the king of France, at Mont-Miral in Champaigne. He made a ſpeech to Henry in very ſubmiſſive terms; and concluded with leaving him the umpire of the difference between them, ſaving the honour of God. Henry was provoked at this clauſe of reſervation, and ſaid, that whatever Becket did not reliſh, he would pronounce contrary to the honour of God. "However," added the king, "to ſhew my inclination to accommodate matters, I will make him this propoſition: I have had many predeceſſors, kings of England, ſome greater and ſome inferior to myſelf; there have been likewiſe many great and holy men in the ſee of Canterbury. Let Becket therefore but pay me the ſame regard, and own my authority ſo far, as the greateſt of his predeceſſors owned that of the leaſt of mine, and I am ſatisfied. And, as I never forced him out of England, I give him leave to return at his pleaſure; and am willing he ſhould enjoy his archbiſhopric, with as ample privileges as any of his predeceſſors [x]." All who were preſent declared that Henry had ſhewn ſufficient condeſcenſion. The king of France, ſurpriſed at the archbiſhop's ſilence, aſked him why he heſitated to accept ſuch reaſonable conditions? Becket replied, he was willing to receive his ſee upon the terms his predeceſſors held it; but as for thoſe cuſtoms which broke in upon the canons, he could not admit them; for he looked upon this as betraying the cauſe of religion. And thus the interview ended without any effect.

In 1169, endeavours were again uſed to accommodate matters, but they proved ineffectual [y]. The archbiſhop refuſed to comply, becauſe Henry would not give him the cuſtomary ſalute, or kiſs of peace, which his majeſty would have granted, had he not once ſwore in a paſſion never to ſalute the archbiſhop on the cheek; but he declared that he would bear him no ill will for the omiſſion of this ceremony [z]. Henry became at length ſo irritated againſt this prelate, that he ordered all his engliſh ſubjects to take an oath, whereby they renounced the authority of Becket and pope Alexander; moſt of the laity complied with this order, but few of the clergy acquieſced. The following year king Henry, upon his return to England, ordered his ſon, prince Henry, to be crowned at Weſtminſter, and the ceremony was performed by the archbiſhop of York: this office belonged to the ſee of Canterbury; and Becket complained of it

[u] R. Hoved. ibid. p. 509. Ibid. p. 516.
[x] Gervas, col. 1405, 1406.
[y] Gervas, ibid.
[z] Ibid. col. 1048.

to

to the pope, who ſuſpended the archbiſhop of York, and excommunicated the biſhops who aſſiſted him [A].

This year, however, an accommodation was at length concluded betwixt Henry and Becket, upon the confines of Normandy, where the king held the bridle of Becket's horſe, while he mounted and diſmounted twice [B]. Soon after the archbiſhop embarked for England; and upon his arrival, received an order from the young king to abſolve the ſuſpended and excommunicated biſhops; but refuſing to comply, the archbiſhop of York, and the biſhops of London and Saliſbury, carried their complaint to the king in Normandy, who was highly provoked at this freſh inſtance of obſtinacy in Becket, and ſaid on the occaſion, "That he was an unhappy prince, who maintained a great number of lazy, inſignificant perſons about him, none of whom had gratitude or ſpirit enough to revenge him on a ſingle, inſolent prelate, who gave him ſo much diſturbance." Theſe words of the king put four gentlemen of his court on forming a deſign againſt the archbiſhop's life, which they executed in the cathedral church of Canterbury, on the 29th of December 1171 [C]. They endeavoured to drag him out of the church; but, finding they could not do this without difficulty, killed him there [D]. The aſſaſſins being afraid they had gone too far, durſt not return to the king's court at Normandy, but retired to Knareſburg in Yorkſhire; where every body avoided their company, hardly any perſon even chooſing to eat or drink with them. They at length took a voyage to Rome, and being admitted to penance by pope Alexander III. they went to Jeruſalem; where, according to the pope's order, they ſpent their lives in penitential auſterities, and died in the Black Mountain. They were buried at Jeruſalem, without the church door belonging to the Templars, and this inſcription was put over them [E]:

Hic jacent miſeri, qui martyrizaverunt beatum Archiepiſcopum Cantuarienſem.

King Henry was much diſturbed at the news of Becket's death, and immediately diſpatched an embaſſy to Rome to clear himſelf from the imputation of being the cauſe of it. Immediately all divine offices ceaſed in the church of Canterbury; and this for a year, excepting nine days, at the end of which, by order of the pope, it was re-conſecrated [F]. Two years after, Becket was canonized; and the following year, Henry, returning to England, went to Canterbury, where he did penance as a teſtimony of his regret for the

[A] M. Paris, ib. p. 121.
[B] Gervas, chron. col. 1412.
[C] Ib. 1414, 1415.
[D] Dies obitual. archiep. Cant. apud Wharton Anglia ſacra, P. i. 56.
[E] R. Hoved. ib. p. 522.
[F] Radulph. de Diceto Vit. Archiep. Cantuar. apud Wharton Anglia ſacra, P. ii. p. 688.

murder of Becket. When he came within ſight of the church, where the archbiſhop was buried, he alighted off his horſe, and walked barefoot, in the habit of a pilgrim, till he came to Becket's tomb; where, after he had proſtrated himſelf, and prayed for a conſiderable time, he ſubmitted to be ſcourged by the monks, and paſſed all that day and night without any refreſhment, and kneeling upon the bare ſtone [G]. In 1221, Becket's body was taken up, in the preſence of king Henry III. and ſeveral nobility, and depoſited in a rich ſhrine on the eaſt ſide of the church. The miracles ſaid to be wrought at his tomb were ſo numerous, that we are told two large volumes of them were kept in that church [H]. His ſhrine was viſited from all parts, and enriched with the moſt coſtly gifts and offerings.

BECKINGHAM (CHARLES). We know little of this writer, though he has left teſtimonials of very extraordinary abilities in the dramatic line, in which he early diſcovered an uncommon genius. Two plays of his were acted on the ſtage before he had completed his twentieth year. The titles of theſe are, Henry IV. of France, and Scipio Africanus. He wrote ſeveral poems: but his genius was not permitted long to expand itſelf; for he died in 1730, aged 32.

BECKINGTON (THOMAS), born in Somerſetſhire, diſtinguiſhed himſelf as a man of letters in the xvth century. Brought up at New college, Oxford, he afterwards became its benefactor, upon being made biſhop of Bath and Wells. He is the author of a book in latin, very much approved of in its time, and utterly forgotten at preſent, concerning the Right of the kings of England to the dominion of France.

BECQUET (ANTOINE), a céleſtine monk, librarian to the Maiſon de Paris, died in 1730, aged 76; publiſhed l'Hiſtoire de la Congrégation des Céleſtins de France, with the hiſtorical panegyrics of the illuſtrious men of his order, in latin, 4to, 1721. He was a learned and obliging man, who poſſeſſed a great ſtore of literary anecdotes, and communicated them with pleaſure.

BECTASH (CULI) [I], a religious muſſulman of the perſian ſect, and of the order of thoſe who are called Abdal, or the Extatics. He compoſed in the perſian language a work intituled Boſtan al Khial, or the Garden of Thoughts, wherein he very profoundly treats of the myſtic theology of the muſſulmen.

BECTOZ (CLAUDE DE), daughter of a gentleman of Dauphiné, abbeſs of St. Honoré de Taraſcon, made great progreſs in the latin language, and in ſeveral branches of ſcience, under Denys Faucher, monk of Lerius and almoner of his monaſtery. Francis I. was ſo charmed with the letters of this abbeſs, that

[G] M. Paris, ib. p. 130.
[H] Gervas, chron. col. 1417.
[I] D'Herbelot, Bibliotheque Orientale, vol. i.

he

he carried them, as it is ſaid, about him, and ſhewed them to the ladies of his court, as models for their imitation. He went from Avignon to Taraſcon, with queen Margaret of Navarre, for the ſake of converſing with this learned lady. She died in 1547, after having publiſhed ſeveral works, latin and french, in verſe and in proſe.

BEDA (Noël), principal of the college of Montaigu, and ſyndic of the faculty of theology at Paris, was born in Picardy. He publiſhed a violent critique on the paraphraſes of Eraſmus. That illuſtrious ſcholar condeſcended to take the trouble to refute it, and convicted his cenſurer of having advanced 181 lies, 210 calumnies, and 47 blaſphemies. The doctor, having no reaſonable anſwer to make, took extracts from the works of Eraſmus, denounced him as a heretic to the faculty, and ſucceeded in getting him cenſured. It was he who prevented the Sorbonne from deciding in favour of the divorce of Henry VIII. of England. His opinion was the beſt, and he carried it by his vehemence. "As Beda (ſays pere Berthier) could neither bridle his pen nor his tongue, he dared to preach againſt the king himſelf, under pretext, perhaps, that the court did not proſecute heretics with as much vigour as his bold and extravagant temper would have wiſhed. His intolerable ſpirit drew upon him twice ſucceſſively a ſentence of baniſhment. Recalled for the third time, and continuing incorrigible, he was condemned by the parliament of Paris, in 1536, to make amende-honorable before the church of Notre-dame, for *having ſpoken againſt the king, and againſt truth.*" He was afterwards exiled to the abbey of Mont St. Michel, where he died Feb. 8, 1537, with the reputation (adds pere Berthier) of being a violent declaimer and a vexatious adverſary. Beda wrote, 1. A treatiſe De unica Magdalena, Paris, 1519, 4to. againſt the publications of le Fêvre d'Etaples, and of Joſſe Cliethoue. 2. Twelve books againſt the Commentary of the former. 3. One againſt the Paraphraſes of Eraſmus, 1526, folio; and ſeveral other works, which are all marked with barbariſm and rancour. His latin is neither pure nor correct.

BEDA, or BEDE, ſurnamed the Venerable, an engliſh monk and an eminent writer, born in 672, or 673, at Wermouth and Jarrow, in the biſhopric of Durham [K]. In 679, he was ſent to the monaſtery of St. Peter, under the care of abbot Benedict, by whom, and his ſucceſſor Ceolfrid, he was educated for twelve years: he was ordained deacon at nineteen years of age, and prieſt at thirty, by John of Beverley, then biſhop of Hagulſtad or Hexham [L]. He applied to his ſtudies with ſo much diligence and ſucceſs, that he ſoon became eminent for his

[K] Bed. ad fin. epitom. hiſt. eccleſiaſt.

[L] Gul. Malmeſbury de geſtis Anglorum, lib. i. c. 3, fol. 10. Pits, 129.

learning; his fame ſpread even to foreign countries, ſo that pope Sergius wrote to abbot Ceolfrid in very preſſing terms, to ſend Bede to Rome, to give his opinion upon ſome important points. But, notwithſtanding this invitation, Bede remained in his cell; and, being contented with the pleaſures of a monaſtic life, had hereby time and opportunity to make himſelf maſter of almoſt every branch of literature. He ſpent ſeveral years in making collections for his eccleſiaſtical hiſtory, the materials for which he drew from the lives of particular perſons, annals in convents, and ſuch chronicles as were written before his time [M]. He publiſhed his hiſtory in 731 [N], when he was fifty-nine years of age; he had written other books before, but this work eſtabliſhed his reputation in ſuch a manner, that he was conſulted by the greateſt prelates of that age, in their moſt important affairs, and particularly by Egbert biſhop of York, a man of very great learning [O]. He addreſſed an epiſtle to this prelate, which is eſteemed a curious performance, as it furniſhes us with ſuch a picture of the ſtate of the church at that time, as is no where elſe to be met with [P]. This epiſtle is ſuppoſed to have been amongſt the laſt of Bede's writings. It appears from what he ſays himſelf, that he was much indiſpoſed when he wrote it, and it is not improbable that he began at this time to fall into a conſumption. William of Malmeſbury tells us, that, in the laſt ſtage of his diſtemper, he fell into an aſthma, which he ſupported with great firmneſs of mind, though in much weakneſs and

[M] Bed. hiſt. eccleſiaſt. lib. iii. c. 1.

[N] The title of this work in the Heidelberg edition, in 1658, runs thus: Eccleſiaſticæ hiſtoriæ gentis Anglorum libri quinque, Beda Anglo-Saxone authore. There was alſo an edition printed at Antwerp in 1550, and one at Cologne in 1601. It was printed in folio with the ſaxon verſion, attributed to king Ælfred, with notes by Abraham Theloe, at Cambridge in 1644, and at Paris 1681, in 4to. with the notes of Francis Chifflet. Beſides theſe, there was another edition undertaken by Dr. Smith, prebendary of Durham, which was publiſhed in folio by his ſon George Smith, at Cambridge, 1722, with notes and diſſertations.

Biſhop Nicolſon gives the following account of this performance of Beda: "What we are at preſent concerned in is, his Eccleſiaſtical Hiſtory of this Iſland, which has had many impreſſions in latin, the language wherein he penned it. It is plain he had ſeen and peruſed ſeveral chronicles of the engliſh kings before his own time, witneſs that expreſſion, Unde cunctis placuit regum tempora computantibus, &c. But he firſt attempted an account of their church affairs, and kept correſpondence in the other kingdoms of the heptarchy, the better to enable him to give a true ſtate of chriſtianity throughout the whole nation. He treats indeed moſt largely of the converſion of Northumberland, and the progreſs of religion in that kingdom; but always intermixes what other relations he could borrow from books, or learn from ſuch living teſtimonies as he believed to be credible. Some have cenſured his hiſtory as compoſed with too great partiality, favouring on all occaſions the Saxons, and depreſſing the Britons. Such a charge is not wholly groundleſs. He muſt be pardoned with ſtuffing it here and there with thumping miracles, the natural product of the zeal and ignorance of his age, eſpecially ſince ſo little truth was to be had of the ſaints of thoſe days, that there was a ſort of neceſſity of filling up books of this kind with ſuch pleaſant legends, as the chat of the country, or a good invention, would afford a man." Engliſh hiſtorical library, p. 35.

[O] Leland, Bale, Pits, in vit. Egberti.

[P] Collier's eccleſ. hiſt. vol. i. p. 124.

pain,

pain, for ſix weeks together [Q]. During this time, however, he did not abate of his uſual employments in the monaſtery, but continued to inſtruct the young monks, and to proſecute ſome works under hand, which he was very deſirous to finiſh. He was particularly ſollicitous about his tranſlation of the goſpel of St. John into the ſaxon language, and ſome paſſages he was extracting from the works of St. Iſidore. The particulars which William of Malmeſbury gives relating to his death, were taken from an account by Cuthbert, one of Bede's diſciples, who ſays, that he died at the age of 63, on Thurſday the 26th of May, being the feaſt of Chriſt's aſcenſion, which fixes it in the year 735; this circumſtance agreeing with that year and no other [R]. There have been however different opinions about the time of his death; but as the matter is not of any great importance, we ſhall not trouble the reader with the controverſies on this point. His body was at firſt interred in the church of his own monaſtery at Jarrow, but afterwards removed to Durham, and placed in the ſame coffin with that of St. Cuthbert, as appears from an old ſaxon poem on the relics preſerved in the cathedral of Durham [S]. He had ſeveral epitaphs written upon him; and though none of them have been thought equal to his merit, yet they ſhew at leaſt the good intention of their authors.

The opportunities which he had, and his ſurpriſing application, enabled him to write a great number of books. He has given us a liſt of all the treatiſes he had compoſed before the year 731, at the end of his Eccleſiaſtical Hiſtory; he wrote alſo ſeveral other treatiſes after the publication of this work [T]. His writings were ſo well received, that we find great encomiums beſtowed upon him. It muſt be acknowledged, however, that ſome late writers of our own and foreign nations have ſpoke of him as a man of ſuperficial learning and indigeſted reading. He is alſo charged with being extremely credulous, and giving too eaſily into the belief of the miracles in his time. Du Pin, ſpeaking of him as an author, ſays, that his ſtyle is clear and eaſy, but without any purity, elegance, or ſublimity; that he wrote with a ſurpriſing facility, but without art or reflection; and that he was a greater maſter of learning than of judgment, or a true critical taſte [U]. In anſwer to this criticiſm, as to the faults of

[Q] De geſt. Ang. lib. iii. cap. 3. p. 22.

[R] Leland. col. an. tom. iii. p. 84.

[S] The poem may be ſeen at the end of the Decem ſcriptores.

[T] His works are in latin; the firſt general collection of them appeared at Paris, 1544, in three volumes folio. They were printed again at the ſame place, 1554, in eight volumes. They were alſo publiſhed in the ſame ſize and number of volumes at Baſil in 1563, reprinted at Cologne in 1612, and at the ſame place in 1688. Beſides what is contained in this general collection, there are ſeveral of his compoſitions, which have been printed ſeparately, or amongſt the collections of the writings of ancient authors; and there are ſeveral manuſcripts of his which have never been printed.

[U] Tom. vi. p. 88.

his ſtyle, it is ſaid, that they will not appear great, if compared with the contemporary writers, and to compare them with others is unjuſt; and that, conſidering the low ſtate of learning in this iſland at that time, it was ſurpriſing he ſhould make ſuch a progreſs in the languages and ſciences, and write ſo great a number of books upon ſuch different ſubjects. The famous Camden ſpeaks thus of Beda [x]: "In this monaſtery of St. Peter, Beda, the ſingular light of our iſland, who, by his piety and learning, juſtly obtained the ſurname of Venerable, ſpent his days, as himſelf tells us, in meditating on the ſcriptures; and, in the midſt of a barbarous age, wrote many learned works." The ſame author, in another place, has theſe words: "The reverend Bede, whom we may more eaſily admire than ſufficiently praiſe, for his profound learning in a moſt barbarous age [y]." Bale ſays, that there is ſcarce any thing in all antiquity worthy to be read, which is not to be found in Beda, though he travelled not out of his own country; and that if he had flouriſhed in the times of St. Auguſtin, Jerome, or Chryſoſtom, he would undoubtedly have equalled them, ſince, even in the midſt of a ſuperſtitious age, he wrote ſo many excellent treatiſes. Pits tells us, that he was ſo well verſed in the ſeveral branches of learning, that Europe ſcarce ever produced a greater ſcholar in all reſpects; and that, even while he was living, his writings were of ſo great authority, as to have it ordered by a council held in England, and approved afterwards by the catholic church, that they ſhould be publicly read in churches [z]. To theſe might likewiſe be added many other teſtimonies in his favour, particularly thoſe of Selden, Spelman, and Stillingfleet [A].

BEDELL (WILLIAM), a very famous prelate, and biſhop of Kilmore in Ireland, born 1570, at Black Notley, in the county of Eſſex. After having gone through his ſchool education, he was ſent to Emanuel college in Cambridge, where he was choſen fellow in 1593, and took his degree of bachelor in divinity in 1599 [B]. He left the univerſity upon being preſented to the living at St. Edmondſbury in Suffolk, where he continued till 1604, when he was appointed chaplain to ſir Henry Wotton, ambaſſador to the republic of Venice. He was eight years at Venice, during which time he contracted an intimate acquaintance with the famous father Paul Sarpi, of whom he learnt italian; and of this language he became ſo much a maſter, that he tranſlated into it the engliſh common prayer book [c]. Nor was he leſs ſerviceable to father Paul, for whoſe uſe he drew up an

[x] Britain, in Brigant. p. 576.
[y] Remains of a larger work concerning Britain, Lond. 1605, 4to. p. 183.
[z] Script. illuſt. major Brit. centaur. 2. p. 94. Relat. Hiſt. de Rebus Ang. p. 130.
[A] Analect. Anglo. Brit. lib. ii. cap. 2.
[B] Bp. Burnet's Life of Bp. Bedell, Lond. 1685. 8vo. p. 1. Life of ſir Henry Wotton, by Iſrael Walton, p. 23.
[c] Life of Bedell, p. 8.

engliſh

engliſh grammar, and in many reſpects greatly aſſiſted him in his ſtudies; inſomuch that Paul declared he had learnt more from him in all parts of divinity, than from any perſon he had ever converſed with [D]. Whilſt Bedell reſided at Venice, he greatly improved himſelf alſo in the hebrew language, by the aſſiſtance of the famous rabbi Leo, who taught him the jewiſh pronunciation, and other parts of rabbinical learning. Here alſo he became acquainted with the celebrated Antonio de Dominis, archbiſhop of Spalata, whom he aſſiſted conſiderably in correcting and finiſhing his famous book De Republica Eccleſiaſtica. Father Paul was much concerned when Bedell left Venice; at his departure he made him a preſent of his picture, together with a hebrew bible without points, and a ſmall pſalter. He gave him alſo the manuſcript of his Hiſtory of the Council of Trent, with the hiſtories of the interdict and inquiſition, and a large collection of letters he had received from Rome, during the diſpute between the jeſuits and dominicans, concerning the efficacy of grace.

Mr. Bedell, upon his return to England, retired to his charge at St. Edmondſbury; and here he tranſlated into latin the hiſtories of the interdict and inquiſition, which he dedicated to the king. He alſo tranſlated into the ſame language the two laſt books of the Hiſtory of the Council of Trent," the two firſt having been done by ſir Adam Newton. In 1615 he was preſented to the living of Horingſheath, in the dioceſe of Norwich, by ſir Thomas Jermyn [E]. In 1627 he was unanimouſly elected provoſt of Trinity college, in Dublin; he at firſt declined this office, but at laſt accepted of it, in conſequence of the poſitive commands of his majeſty. He diſcharged his duty in this employment with great fidelity; and when he had continued two years in it, by the intereſt of ſir Thomas Jermyn, and Laud biſhop of London, he was promoted to the ſees of Kilmore and Ardagh. He found theſe two dioceſes in great diſorder, and applied himſelf with vigour to reform the abuſes there. He began with that of plurality of benefices. To this end he convened his clergy: and, in a ſermon, laid before them the inſtitution, nature, and duties of the miniſterial employment, and after ſermon diſcourſed to them upon the ſame ſubject in latin, and exhorted them to reform that abuſe. To prevail on them the better, he told them he reſolved to ſhew them an example by parting with one of his biſhoprics; and accordingly reſigned Ardagh. He made ſeveral regulations with reſpect to reſidence, was extremely watchful of the conduct of the clergy, and no leſs circumſpect in his own behaviour. His ordinations were public and ſolemn, he preached and gave the ſacrament on ſuch occaſions himſelf. He

[D] Life of Bedell, p. 31, 32. Ib. p. 17, 18.

[E] Sir James Ware's works, vol. i. p. 233.

never gave any perſon prieſt's orders till a year after his deacon's, that he might know how he had behaved during that time. He wrote certificates of ordination and other inſtruments with his own hand; and ſuffered none who received them to pay any fees. When he had brought things to ſuch a length that his clergy were willing to aſſiſt him in the great work of reformation, he convened a ſynod in September 1638, in which he made many excellent canons that are ſtill extant [F]. There were ſome who looked upon this ſynod as an illegal aſſembly, and that his preſuming to make canons was againſt law, ſo that there was talk of bringing him before the ſtar-chamber, or high-commiſſion court; but his archdeacon, afterwards archbiſhop of Caſhell, gave ſuch an account of the matter as ſatisfied the ſtate. Archbiſhop Uſher ſaid on this occaſion to thoſe who were very earneſt for bringing him to anſwer for his conduct, "You had better let him alone; leſt, when provoked, he ſhould ſay much more for himſelf, than any of his accuſers can ſay againſt him [G]." Bedell, having obſerved that the court in his dioceſe was a great abuſe, it being governed by a lay chancellor who had bought the place from his predeceſſor, and for that reaſon thought he had a right to all the profits he could raiſe, removed the chancellor; and, reſuming the juriſdiction of a biſhop, ſat in his own courts, and heard cauſes with a ſelect number of his clergy, by whoſe advice he gave ſentence. The chancellor upon this brought a ſuit againſt the biſhop into chancery, for invading his office. Bolton, the lord chancellor of Ireland, confirmed the chancellor's right, and gave him a hundred pounds coſts againſt the biſhop; and, when Bedell aſked him how he could give ſuch an unjuſt decree? he anſwered, That all his father had left him was a regiſter's place; and therefore he thought he was bound to ſupport thoſe courts, which muſt be ruined if ſome check was not given to the biſhop's proceedings [H]. The chancellor however gave him no further diſturbance; nor did he ever call for his coſts, but named a ſurrogate with orders to obey the biſhop.

This prelate was no perſecutor of papiſts, nor did he approve of thoſe who made uſe of harſh and paſſionate expreſſions againſt popery [I]. He laboured to convert the better ſort of the popiſh clergy, and in this had great ſucceſs. He procured a tranſlation

[F] Life of Bedell, p. 237.

[G] Sir James Ware's works, vol. i. 239.

[H] Life of Bedell, p. 112.

[I] In an extract of one of Bedell's ſermons given us by biſhop Burnet, we meet with the following paſſage: "It is not the ſtorm of words, but the ſtrength of reaſons, that ſhall ſtay a wavering judgement from errors, &c. Beſides, our calling is to deal with errors, not to diſgrace the man with ſcolding words. It is ſaid of Alexander, I think, when he overheard one of his ſoldiers railing luſtily on Darius his enemy, that he reproved him, and added, Friend, I entertain thee to fight againſt Darius, not to revile him.—And this is my poor opinion concerning our dealing with the papiſts themſelves," &c. Bedell's life, p. 149, 153.

of the common-prayer into iriſh, and cauſed it to be read in his cathedral every Sunday. The new Teſtament had alſo been tranſlated by William Daniel, archbiſhop of Tuam; and at the biſhop's deſire, the old Teſtament was firſt tranſlated into the ſame language by one King; but as he was ignorant of the original tongue, and did it from the engliſh, Bedell reviſed and compared it with the hebrew, and the beſt tranſlations [K]. He took care likewiſe to have ſome of Chryſoſtom's and Leo's homilies, in commendation of the ſcriptures, to be rendered both into engliſh and iriſh; to ſhew the common people, that, in the opinion of the ancient fathers, they had not only a right to read the ſcriptures as well as the clergy, but that it was their duty ſo to do [L]. When he found the work was finiſhed, he reſolved to be at the expence of printing it; but his deſign was interrupted by a cruel and unjuſt proſecution carried on againſt the tranſlator, who not only loſt his living, but was alſo attacked in his character. The biſhop ſupported Mr. King as much as he could; and the tranſlation being finiſhed, he would have printed it in his houſe, at his own expence, if the troubles of Ireland had not prevented it: it happened luckily however that the tranſlation eſcaped the hands of the rebels, and was afterwards printed at the expence of Mr. Robert Boyle [M]. The biſhop was very moderate in his ſentiments; he was indeed a ſincere friend to the church of England, but he loved to make proſelytes by perſuaſion, and not compulſion; and it was his opinion, that proteſtants would agree well enough, if they could be brought to underſtand each other. There were ſome lutherans at Dublin, who, for not coming to church and taking the ſacrament, were cited into the archbiſhop's conſiſtory; upon which they deſired time to write to their divines in Germany, which was granted: and when their anſwers came, they contained ſome exceptions to the doctrines of the church, as not explaining the preſence of Chriſt in the euchariſt, ſuitable to their ſentiments: to which biſhop Bedell gave ſuch a ſolid anſwer, that the german divines, who ſaw it, adviſed their countrymen to join in communion with the church; which they accordingly did.

When the rebellion broke out in Ireland, in October 1641, the biſhop at firſt did not feel the violence of its effects; for the very rebels had conceived a great veneration for him, and declared he ſhould be the laſt Engliſhman they would drive out of Ireland [N]. His was the only houſe in the county of Cavan that was unviolated, and it was filled with the people who fled to him for ſhelter [O]. About the middle of December, how-

[K] Sir James Ware's works, vol. i. p. 237.

[L] Hiſt. of tranſlations of the Bible into vulgar tongues, p. 195.

[M] Boyle's works, vol. v. p. 618.

[N] Life of bp. Bedell, p. 138.

[O] Hiſt. of the Iriſh rebellion, p. 235.

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ever, the rebels, purſuant to orders received from their council of ſtate at Kilkenny, required him to diſmiſs the people that were with him; which he refuſed to do, declaring he would ſhare the ſame fate with the reſt. Upon this they ſeized him, his two ſons, and Mr. Clogy, who had married his daughter-in-law, and carried them priſoners to the caſtle of Cloughboughter, ſurrounded by a deep water, where they put them all, except the biſhop, in irons. After being confined for about three weeks, the biſhop and his two ſons, and Mr. Clogy, were exchanged for two of the O'Rourkes; but though it was agreed that they ſhould be ſafely conducted to Dublin, yet the rebels would never ſuffer them to be carried out of the country, but ſent them to the houſe of Denis Sheridan, an iriſh miniſter, and convert to the proteſtant religion. The biſhop died ſoon after he came here, on the 7th of February 1641, his death being chiefly occaſioned by his late impriſonment, and the weight of ſorrows which lay upon his mind. The Iriſh did him unuſual honours at his burial: for the chief of the rebels gathered their forces together, and with them accompanied his body from Mr. Sheridan's houſe to the church-yard of Kilmore [P]. Thus lived and died this great prelate; whoſe behaviour in his public character did honour to his high office in the church, and whoſe private life was perfectly conſiſtent with the doctrine he taught.

BEDERIC (HENRY), a celebrated preacher in the xivth century, was a monk of the order of St. Auguſtin at Clare, and ſurnamed de Bury, becauſe he was born at St. Edmund's Bury in Suffolk. Having from his youth ſhewn a quick wit, and a great inclination to learning, his ſuperiors took care to improve theſe excellent faculties, by ſending him not only to our engliſh, but alſo to foreign univerſities; where cloſely applying himſelf to his ſtudies, and being a conſtant diſputant, he arrived to ſuch fame, that at Paris he became a doctor of the Sorbonne. Not long after he returned to England, where he was much followed, and extremely admired for his eloquent way of preaching. This eminent qualification, joined to his remarkable integrity, uprightneſs, and dexterity in the management of affairs, ſo recommended him to the eſteem of the world, that he was choſen provincial of his order throughout England, in which ſtation he behaved in a very commendable manner. He wrote ſeveral things [Q]. He flouriſhed about the year 1380, in the reign of Richard II.

BEDFORD (HILKIAH), of Sibſey in Lincolnſhire, a quaker,

[P] Sir James Ware's works, vol. i. p. 240.

[Q] Namely, 1. Lectures upon the maſter of the ſentences, i. e. Peter Lombard, in four books. 2. Theological Queſtions, in one book. 3. Sermons upon the bleſſed Virgin. 4. A courſe of ſermons for the whole year. Beſides ſeveral other things of which no account is given.

came to London, and ſettled there as a ſtationer, between the years 1600 and 1625 [R]. He married a daughter of Mr. William Plat of Highgate, by whom he had a ſon Hilkiah, a mathematical inſtrument-maker in Hoſier-lane, near Weſt-Smithfield. In this houſe (which was afterwards burnt in the great fire of London 1666) was born the famous Hilkiah, July 23, 1663; who in 1679 was admitted of St. John's college, Cambridge, the firſt ſcholar on the foundation of his maternal grandfather William Plat. Hilkiah was afterwards elected fellow of his college, and patronized by Heneage Finch earl of Winchelſea, but deprived of his preferment (which was in Lincolnſhire) for refuſing to take the oaths at the revolution, and afterwards kept a boarding-houſe for the Weſtminſter ſcholars. In 1714, being tried in the court of King's-bench, he was fined 1000 marks, and impriſoned three years, for writing, printing, and publiſhing "The Hereditary Right of the Crown of England aſſerted, 1713," folio; the real author of which was George Harbin, a nonjuring clergyman, whom his friendſhip thus ſcreened; and on account of his ſufferings he received 100 l. from the late lord Weymouth, who knew not the real author. His other publications were, a tranſlation of An Anſwer to Fontenelle's Hiſtory of Oracles, and a latin Life of Dr. Barwick, which he afterwards tranſlated into engliſh. He died Nov. 26, 1724.

BEDFORD (Thomas), ſecond ſon of Hilkiah, was educated at Weſtminſter-ſchool; and was afterwards admitted of St. John's college, Cambridge; became maſter's ſizar to Dr. Robert Jenkin, the maſter; and was matriculated Dec. 9, 1730 [S]. Being a nonjuror, he never took a degree; but going into orders in that party, officiated amongſt the people of that mode of thinking in Derbyſhire, fixing his reſidence at Compton near Aſhbourne, where he became much acquainted with Ellis Farneworth; and was indeed a good ſcholar. Having ſome original fortune, and withal being a very frugal man, and making alſo the moſt of his money for a length of years, Mr. Bedford died rich at Compton, in Feb. 1773, where he was well reſpected. As ſoon as he took orders, he went chaplain into the family of ſir John Cotton, bart. then at Angiers in France. From thence, having a ſiſter married to George Smith, eſq. near Durham (who publiſhed his father Dr. John Smith's fine edition of Bede), Mr. Bedford went into the North, and there prepared his edition of "Symeonis monachi Dunhelmenſis libellus de exordio atque procurſu Dunhelmenſis eccleſiæ;" with a continuation to 1154, and an account of the hard uſage biſhop William received from Rufus; which was printed by ſubſcription in 1732, 8vo. from a very valuable and beautiful MS. in the cathedral library, which

[R] Anecdotes of Bowyer, by Nichols, p. 629.

[S] Ibid. p. 340.

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he ſuppoſes to be either the original, or copied in the author's life-time. He was living at Aſhbourne 1742, and about that time publiſhed an Hiſtorical Catechiſm, the ſecond edition corrected and enlarged. The firſt edition was taken from abbé Fleury; but as this ſecond varied ſo much from that author, Mr. Bedford left out his name.

BEDLOE (Capt. WILLIAM), better known on account of his actions than his writings, having been a principal and uſeful evidence in the diſcovery of the popiſh plot, in the reign of Charles II. See the Eng. Hiſt. for that period; and the Life of Capt. Bedloe, which contains nothing extraordinary but the aforeſaid diſcovery, written by an unknown hand, and publiſhed 1681, 8vo. He was an infamous adventurer of low birth, who had travelled over a great part of Europe, under different names as well as diſguiſes. Encouraged by the ſucceſs of Oats, he turned evidence, gave an account of Godfrey's murder, to which he added many circumſtances of villany. A reward of 500l. was voted to him by the commons. He is ſaid to have aſſerted the reality of the plot on his death-bed; but it abounds with abſurdity, contradiction, and perjury; and ſtill remains one of the greateſt problems in the britiſh annals. He died Aug. 20, 1680. Jacob informs us, he wrote a play called the "Excommunicated Prince," printed 1679. But Wood will not allow Bedloe the merit of this play, but ſays it was written by one Thomas Walter, M. A. of Jeſus college, Oxford.

BEDREDDIN (BAALBEKI) [T], a phyſician, born at Balbec in Syria, is author of a book, intituled, Moſarreh al neſs, in which he treats of thoſe medicines, which excite pleaſure, according to different conſtitutions of mind and body. He finds fault with Avicenna for claſſing the coriander among thoſe ſimples which enliven the heart. He lived in the viith century of the hegira.

BEGER (LAURENCE), was born in 1653, ſon of a tanner of Heidelberg, and was librarian to Frederic William elector of Brandebourg. He acquired the eſteem of the learned his contemporaries by ſeveral works. The principal are: 1. Theſaurus ex Theſauro Palatino ſelectus, ſeu Gemmæ, folio, 1685. 2. Spicilegium antiquitatis, folio, 1692. 3. Theſaurus, ſive Gemmæ, Numiſmata, &c. 3 vols. folio, 1696 and 1701. 4. Regum & Imperatorum Romanorum Numiſmata, à Rubenio edita, 1700, folio. 5. De nummis Cretenſium ſerpentiferis, 1702, folio. 6. Lucernæ ſepulchrales J. P. Bellorii, 1702, folio. 7. Numiſmata Pontificum Romanorum, 1703, folio. 8. Excidium Trojanum, Berlin, 1699, 4to, &c. He died at Berlin in 1705, member of the academy of that capital. Beger compoſed a

[T] D'Herbelot Bibliothèque Orientale, vol. i.

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work to authoriſe polygamy, at the requeſt of Charles Louis, elector palatine, who was deſirous of marrying his miſtreſs in the lifetime of his firſt wife: but he refuted it after the death of that prince. The refutation however never appeared. The book that gave occaſion to it was intituled, Conſiderations on Marriage, by Daphnæus Arcuarius, in german, 4to.

BEGON (Michael), born at Blois in 1638, of a family of diſtinction, in the former part of his life filled ſome of the firſt poſts in the law, and ſoon diſtinguiſhed himſelf by the acuteneſs of his penetration, and his attention to method. The marquis de Seignelei, his kinſman, having induced him to enter the marine, he ſucceſſively filled the intendances of the french weſt India iſlands, the gallies of Havre, and Canada; and thoſe of Rochefort and la Rochelle, till 1710. It was in that year he died, the 14th of March, much regretted. The people loved him, as a moſt diſintereſted intendant, and the citizens as their friend and benefactor. The learned came not behind them in their praiſes: he protected and encouraged them, took a lively intereſt in their proſperity, and kept his library open for their uſe. He had an excellent taſte in the choice of his books. He poſſeſſed a rich cabinet of medals, antiques, prints, ſhells, and other curioſities, collected from the four quarters of the world. His books were generally marked in front with the words: Michaelis Begon & amicorum. His librarian having once repreſented to him, that, by letting every body have acceſs to them, he would loſe ſeveral of them: I had much rather (anſwered he) loſe my books, than ſeem to diſtruſt an honeſt man. He cauſed to be engraved the portraits of ſeveral celebrated perſons of the xviith century. He collected memoirs of their lives; and it was from theſe materials that Perrault compoſed the Hiſtory of the illuſtrious men of France.

BEHAIM (Martin), born of a noble family of Nuremberg, having applied himſelf to coſmography and navigation, conceived, according to the german authors, the firſt idea of the diſcovery of America. He ſet out from Flanders about the year 1460, in a ſhip belonging to the ducheſs Iſabella; diſcovered, as it is ſaid, the iſle of Fayal, the Brazils, and puſhed as far as the ſtraits of Magellan. John II. king of Portugal, created him chevalier in 1485. On his return to his native country in 1492, he conſtructed a globe of twenty inches diameter, on which he traced his diſcoveries. This globe is ſtill to be ſeen at Nuremberg. It is rather curious, that, while the city of Genoa is aſcribing to itſelf the glory of having produced a Chriſtopher Columbus, Florence its Americus Veſputio, Portugal its Vaſco de Gama, as the firſt explorers of America, the firſt idea of that diſcovery ſhould be conceived by a German.

BEHN (Aphra), a celebrated engliſh poeteſs, deſcended from a good

a good family in the city of Canterbury. She was born in the reign of Charles I. but in what year is not certain: her father's name was Johnſon; who being related to the lord Willoughby, and by his intereſt having been appointed lieutenant general of Surinam, and ſix-and-thirty iſlands, embarked with his family for the Weſt Indies; at which time Aphra was very young [u]. Mr. Johnſon died in his paſſage, but his family arrived at Surinam, where our poeteſs became acquainted with the american prince Oroonoko, whoſe ſtory ſhe has given us in her celebrated novel of that name. She tells us, "ſhe had often ſeen and converſed with that great man, and been a witneſs to many of his mighty actions; and that at one time, he and Climene (or Imoinda his wife) were ſcarce an hour in a day from her lodgings." The intimacy betwixt Oroonoko and our poeteſs occaſioned ſome reflections on her conduct, from which the authoreſs of her life juſtifies her in the following manner: "Here," ſays ſhe, "I can add nothing to what ſhe has given the world already, but a vindication of her from ſome unjuſt aſperſions I find are inſinuated about this town, in relation to that prince. I knew her intimately well, and I believe ſhe would not have concealed any love affairs from me, being one of her own ſex, whoſe friendſhip and ſecrecy ſhe had experienced, which makes me aſſure the world, there was no affair betwixt that prince and Aſtræa, but what the whole plantation were witneſſes of; a generous value for his uncommon virtues, which every one that but hears them, finds in himſelf, and his preſence gave her no more. Beſides, his heart was too violently ſet on the everlaſting charms of his Imoinda, to be ſhook with thoſe more faint (in his eye) of a white beauty; and Aſtræa's relations, there preſent, had too watchful an eye over her, to permit the frailty of her youth, if that had been powerful enough."

The diſappointments ſhe met with at Surinam, by loſing her parents and relations, obliged her to return to England; where, ſoon after her arrival, ſhe was married to Mr. Behn, an eminent merchant of London, and of dutch extraction [x]. King Charles II. whom ſhe highly pleaſed by the entertaining and accurate account ſhe gave him of the colony of Surinam, thought her a proper perſon to be intruſted with the management of ſome affairs during the dutch war, which was the occaſion of her going over to Antwerp. Here ſhe diſcovered the deſign formed by the Dutch, of ſailing up the river Thames, in order to burn the engliſh ſhips; ſhe made this diſcovery by means of one Vander Albert, a Dutchman. This man, who, before the war, had been in love with her in England, no ſooner heard of her arrival at Antwerp, than he paid her a viſit; and, after a repe-

[u] Memoirs prefixed to her novels, by a lady, p. 2, 3, &c. Oroonoko, 85.

[x] Ibid. p. 5.

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tition of all his former profeſſions of love, preſſed her extremely to allow him by ſome ſignal means to give undeniable proofs of his paſſion. This propoſal was ſo ſuitable to her preſent aim in the ſervice of her country, that ſhe accepted of it, and employed her lover in ſuch a manner as made her very ſerviceable to the king. The latter end of the year 1666, Albert ſent her word by a ſpecial meſſenger, that he would be with her at a day appointed, at which time he revealed to her, that Cornelius de Witt, and De Ruyter, had propoſed the abovementioned expedition to the States. Albert having mentioned this affair with all the marks of ſincerity, Mrs. Behn could not doubt the credibility thereof; and when the interview was ended, ſhe ſent expreſs to the court of England; but her intelligence (though well grounded, as appeared by the event) being diſregarded and ridiculed, ſhe renounced all ſtate affairs, and amuſed herſelf during her ſtay at Antwerp with the gallantries of the city. After ſome time ſhe embarked at Dunkirk for England, and in her paſſage was near being loſt; for the ſhip was driven on the coaſt four days within ſight of land; but, by the aſſiſtance of boats from that ſhore, the crew were all ſaved; and Mrs. Behn arrived ſafely in London, where ſhe dedicated the reſt of her life to pleaſure and poetry [y]. She publiſhed three volumes of miſcellany poems; the firſt in 1684, the ſecond in 1685, and the third in 1688. They conſiſt of ſongs and other little pieces, by the earl of Rocheſter, ſir George Etherege, Mr. Henry Criſp, and others, with ſome pieces of her own. To the ſecond miſcellany, is annexed a tranſlation of the duke de Rochefoucault's moral reflections, under the title of "Seneca unmaſked." She wrote alſo ſeventeen plays, ſome hiſtories and novels [z]. She tranſlated Fontenelle's Hiſtory of oracles, and Plurality of worlds, to which laſt ſhe annexed an eſſay on tranſlation and tranſlated proſe. The Paraphraſe of Œnone's epiſtle to Paris, in the engliſh tranſlation of Ovid's Epiſtles, is Mrs. Behn's; and Mr. Dryden, in the preface to that work, pays her the following compliment: "I was deſired to ſay, that the author, who is of the fair ſex, underſtood not latin; but if ſhe does not, I am afraid ſhe has given us occaſion to be aſhamed who do." She was alſo the authoreſs of the celebrated Letters between a nobleman and his ſiſter, printed in 1684; and we have extant of hers, eight love letters, to a gentleman whom ſhe paſſionately loved, and with whom ſhe correſponded under the name of Lycidas. They are printed in the Life and Memoirs of Mrs. Behn, prefixed to

[y] Memoirs, p. 38, 40.

[z] They are exant in two volumes 12mo. 1735, 8th edition, publiſhed by Mr. Charles Gildon, and dedicated to Simon Scroop, eſq. to which is prefixed the hiſtory of the life and memoirs of Mrs. Behn, written by one of the fair ſex.

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her hiſtories and novels [A]. She died, after a long indiſpoſition, April 16, 1689, and was buried in the cloiſters of Weſtminſter-Abbey.

BEIDHAVI [B], born in the village of Beidhah, was cadi or judge of the city of Schiraz in Perſia, from whence he went to that of Zauris, where he died in the year of the hegira 685 or 692. He has written a literal commentary in 2 vols. on the Alcoran, which has been explained and commented on by ſeveral other authors.

BEITHAR [C], better known under the name of Ben Beithar, was likewiſe called Aſchab, which ſignifies, botaniſt or herbaliſt. He was an African by birth, and died in the 646th year of the hegira. We have of him the Giamé al adviat al mofredat, in 4 vols. which is a general hiſtory of ſimples or of plants ranged in alphabetical order. He has likewiſe written Mogni ſi adviat al Mofredat, in which he treats of the uſe of ſimples in the cure of every particular part of the body.

Ben Beithar alſo anſwered in a book which he called Taalik, to a work of Ben Giazlah, who taxed his works with many imperfections.

BEK (DAVID), a famous painter, born at Delft in the Netherlands, was trained under Van Dyk, and other celebrated maſters. Skill in his profeſſion, joined to politeneſs of manners, acquired him eſteem in almoſt all the courts of Europe. He was in great favour with Charles I. king of England, and taught the principles of drawing to his ſons, Charles and James. He was afterwards in the ſervice of the kings of France and Denmark: he went next into the ſervice of Chriſtina queen of Sweden, who eſteemed him at a high rate, gave him many rich preſents, and made him firſt gentleman of her bed-chamber. She ſent him alſo to Italy, Spain, France, England, Denmark, and to all the courts of Germany, to take the portraits of the different kings

[A] They are full of the ſtrongeſt expreſſions of love for her beloved Lycidas, who, at the time of her writing theſe letters, ſeems to have returned her love with great coldneſs and indifference. "I may chance," ſays ſhe in her laſt letter, "from the natural inconſtancy of my ſex, to be as falſe as you would wiſh, and leave you in quiet. For as I am ſatisfied I love in vain, and without return, I am ſatisfied that nothing, but the thing that hates me, would treat me as Lycidas does; and it is only the vanity of being beloved by me can make you countenance a ſoftneſs ſo diſpleaſing to you. How could any thing but the man that hates me, entertain me ſo unkindly? Witneſs your paſſing by the end of the ſtreet where I live, and ſquandering away your time at any Coffee-houſe, rather than allow me, what you know in your ſoul is the greateſt bleſſing of my life, your dear, dull, melancholy company; I call it dull, becauſe you never can be gay or merry where Aſtræa is. How could this indifference poſſeſs you, when your malicious ſoul knew I was languiſhing for you? I died, I fainted, I panted for an hour of what you laviſhed out, regardleſs of me, and without ſo much as thinking on me!" Memoirs of Mrs. Behn, prefixed to her novels, p. 69, 70.

[B] D'Herbelot Bibliotheque Orientale, vol. i.

[C] Ibid. vol. i.

and

and princes; and then presented each of them with their pictures, which rendered the painter very famous, who, we are told, received nine golden chains with medals from so many princes. His manner of painting was extremely free and quick, so that king Charles I. told him one day, "he believed he could paint while he was riding post." It is said, that in travelling through Germany, he fell sick at an inn, and was laid out for dead. His servants drinking for consolation by his bedside, one of them in a drunken freak, said, "Our master was fond of a glass while he was alive, and out of gratitude let us give him a glass now he is dead." The proposal proving agreeable, he raised up his master's head, and endeavouring to pour some wine into his mouth, Bek opened his eyes, and being compelled nevertheless to drink the glass full, gradually revived. He lived some years after, though he died at the age of thirty-five, in 1656, at the Hague.

BEKKER (Balthasar), a famous dutch divine, born in 1634, at Warthuisen, a village in the province of Groningen. He learned the latin tongue at home under his father, and at sixteen years of age was entered at the university of Groningen, where he applied himself to the study of the greek and hebrew languages, and made also a considerable proficiency in history and philosophy. He went afterwards to Franeker, where he studied divinity: he continued here four years and a half, when he was chosen minister at Oosterlingen, a village about six miles from Franeker. He discharged his duty with great diligence, and found time to read and examine the writings of the most eminent philosophers and divines. He kept a constant correspondence with James Alting, under whom he had studied the hebrew tongue, and with the famous Cocceius. Yet he was not blindly attached to their opinions, but, when he thought they were mistaken, freely proposed his difficulties and objections. In 1665 he took his degree of doctor of divinity, at Franeker, and the next year was chosen one of the ministers of that city [D]. When he was minister at Oosterlingen, he composed a short catechism for children, and in 1670 he published another for persons of a more advanced age. This last being loudly exclaimed against by several divines, the author was prosecuted before the ecclesiastical assemblies; and notwithstanding many learned divines gave their testimonies in favour of this catechism, yet in the synod held in 1671, at Bolswart in Friezland, it was voted there, to contain several strange expressions, unscriptural positions, and dangerous opinions, which ought not to be printed, or, being printed, not to be published. However, that, being revised and corrected, it might be printed." Bekker appealed to

[D] Hoogstan Dutch Hist. Diction.

the next ſynod, which met at Franeker, in July 1672, who choſe a committee of twelve deputies, to enquire into this affair, and to finiſh it in ſix weeks. They examined Bekker's catechiſm very carefully, and at laſt ſubſcribed an act in which were the following words: "That they had altered all ſuch expreſſions as ſeemed to be offenſive, ſtrange, or uncommon: that they had examined, *ſecundum fidei analogiam*, what had been obſerved by the ſeveral claſſes as unſcriptural; and that they judged Dr. Bekker's book, with their corrections, might, for the edification of God's church, be printed and publiſhed, as it contained ſeveral wholſome and uſeful inſtructions." This judgement was approved of by the ſynod held at Harlingen next year; but ſuch is the conſtitution of the ſynods in the ſeven provinces, that one can annul what another has eſtabliſhed, and Bekker ſuffered for two years longer much trouble and vexation.

In 1674 he was choſen miniſter at Loenen, a village near Utrecht; but he did not continue here long, being about two years after called to Weſop, and in 1679 choſen miniſter at Amſterdam. The comet which appeared in 1680 and 1681, gave him an opportunity of publiſhing a ſmall book in low dutch, intituled, Onderſock over de Kometei, i. e. An inquiry concerning Comets, wherein he endeavoured to ſhew, that comets are not the preſages or forerunners of any evil. This piece gained him great reputation, as did likewiſe his Expoſition on the prophet Daniel, wherein he gave many proofs of his learning and ſound judgement; but the work which rendered him moſt famous, is his "De betover Wereld, or the World bewitched." He makes an inquiry into the common opinion concerning ſpirits, their nature and power, authority and actions; as alſo what men can do by their power and aſſiſtance. He tells us in his preface, that it grieved him to ſee the great honours, powers, and miracles, which are aſcribed to the devil. "It is come to that paſs," ſays he, "that men think it piety and godlineſs, to aſcribe a great many wonders to the devil; and impiety and hereſy, if a man will not believe that the devil can do what a thouſand perſons ſay he does. It is now reckoned godlineſs, if a man, who fears God, fear alſo the devil. If he be not afraid of the devil, he paſſes for an atheiſt, who does not believe in God, becauſe he cannot think that there are two Gods, the one good, the other bad. But theſe, I think, with much more reaſon may be called ditheiſts. For my part, if on account of my opinion they will give me a new name, let them call me Monotheiſt, a believer of but one God." This work raiſed a great clamour againſt Bekker. The conſiſtory at Amſterdam, the claſſes and ſynods proceeded againſt him; and, after having ſuſpended him from the holy communion, depoſed him at laſt from the office of a miniſter. The magiſtrates of Amſterdam were ſo

generous,

generous, however, as to pay him his ſalary as long as he lived. A very odd medal was ſtruck in Holland, on his depoſition. It repreſented a devil clothed like a miniſter, riding upon an aſs, and holding a banner in his hand, as a proof of the victory which he gained in the ſynods. With the medal was publiſhed a ſmall piece in dutch, to explain it, in which was an account of what had been done in the conſiſtory, claſſes and ſynods. Bekker died of a pleuriſy, June 11, 1698.

BEL (John James), counſellor of the parliament of Bourdeaux, where he was born, and member of the academy of that city, died at Paris in 1738, from exceſſive labour, at the age of 45. He had a remarkable fine library, which he wiſhed to render public, with a fund for the maintenance of two librarians. He compiled the Dictionnaire Néologique, ſince conſiderably augmented by the abbé des Fontaines. In this work a juſt cenſure is paſſed on many novel expreſſions, intricate phraſes, and affected turns; but, in condemning unuſual terms, it is not reaſonable to proſcribe others that have the ſanction of judicious writers. This piece of humour on the frivolous ſtyle uſed by ſome moderns, did not correct the old writers; though the young ones were ſomewhat kept in awe by it. Bel is likewiſe the author of Critical Letters on the Mariamne of Voltaire. His Apology for Houdar de la Motte, in 4 letters, is a ſatire under the maſk of irony. His tragedies and his other works are criticiſed with much delicacy; and the character of the author and that of Fontenelle are very well drawn.

BELCAMP (John van) [E], a Dutchman, was employed under Van der Dort, in copying pictures in the royal collection. The whole lengths of Edward III. and the Black Prince, over the doors in one of the anti-chambers at St. James's, are ſaid to have been copied by him. Theſe more nearly reſemble each other, than any other prints of them. The whole length of Edward IV. over the chimney, in another anti-chamber, was alſo painted by him; the face is ſuppoſed to have been done from ſome ancient original. His copies are thought to be well executed. He died in 1653.

BELCHIER (John), was born in the year 1706, at Kingſton in Surry. He received his education at Eton; and diſcovering an inclination for ſurgery, was bound apprentice to Mr. Cheſelden, by far the moſt eminent man of his profeſſion. Under this great maſter, who uſed to ſay, that of all the apprentices he ever had Mr. Belchier was the moſt induſtrious and aſſiduous, he ſoon became an accurate anatomiſt. His preparations were eſteemed next to Dr. Nicholls's, and allowed to exceed all others of that time. Thus qualified, his practice ſoon became

[E] Granger.

extenſive; and in the year 1736 he ſucceeded his fellow-apprentice Mr. Craddock, as ſurgeon to Guy's hoſpital. In this ſituation, which afforded ſuch ample opportunity of diſplaying his abilities, he, by his remarkably tender and kind attention to his pauper patients, became as eminent for his humanity as his ſuperior ſkill in his profeſſion. Like his maſter Cheſelden, he was very reluctant before an operation, yet quite as ſucceſsful as that great operator. He was particularly expert in the reduction of the humerus; which, though a very ſimple operation, is frequently productive of great trouble to the ſurgeon, as well as excruciating pain to the patient. Being elected fellow of the Royal Society, he communicated to that learned body ſeveral curious caſes that fell within his cognizance; particularly a remarkable caſe of an hydrops ovarii, publiſhed in the Philoſophical Tranſactions, No. 423; an account of the miller whoſe arm was torn off by a mill, Auguſt 15, 1737, No. 449; and a remarkable inſtance of the bones of animals being turned red by aliment only, No. 442. The greateſt diſcoveries frequently are owing to trifling and accidental cauſes. Such was the caſe in the laſt-mentioned circumſtance, Mr. Belchier being led to make his inquiries on that ſubject, by the bone of a boiled leg of pork being diſcovered to be perfectly red, though the meat was well flavoured and of the uſual colour. On his reſignation as ſurgeon of Guy's, he was made governor both of that and St. Thomas's hoſpital, to which he was particularly ſerviceable, having recommended not leſs than 140 governors. Mr. Belchier in private life was a man of ſtrict integrity, warm and zealous in his attachments, ſparing neither labour nor time to ſerve thoſe for whom he profeſſed a friendſhip. Of this he gave a ſtrong proof, in becoming himſelf a governor of the London hoſpital, purpoſely to ſerve a gentleman who had been his pupil. Indeed, he on every occaſion was particularly deſirous of ſerving thoſe who had been under his care. A man of ſuch a diſpoſition could not fail of being careſſed and beloved by all that really knew him. In converſation he was entertaining, and remarkable for bons mots, which he uttered with a dry laconic bluntneſs peculiar to himſelf; yet under this rough exterior he was poſſeſſed of a feeling and compaſſionate heart. Of the latter, his conſtantly ſending a plate of victuals every day, during his confinement, to a man, who, having gained admittance to him, preſented a piſtol with an intent to rob him, and whom he ſeized and ſecured, is an unqueſtionable proof, as well as of his perſonal courage. Such were his gratitude and friendſhip too, for thoſe of his acquaintance, that on ſeveral ſheets he has mentioned their names with ſome legacy as a token of remembrance, as medals, pictures, books, &c. trinkets and preparations, and on another paper ſays he could not do more, having a family of children.

children. Whenever he ſpoke of Mr. Guy, the founder of the hoſpital, it was in a ſtrain of enthuſiaſm, which he even carried ſo far as to ſaint him. A gentleman having on one of thoſe occaſions begged leave to remark, that he had never before heard of St. Guy, Mr. Belchier, in his ſentimental way, replied, "No, ſir;—perhaps—you may not find his name in the calendar; but give me leave to tell you, that he has a better title to canonization than nine-tenths of thoſe whoſe names are there: ſome of them may, perhaps, have given ſight to the blind, or enabled the lame to walk, but can you quote me an inſtance of one of them beſtowing one hundred and fifty thouſand pounds ſterling for the purpoſe of relieving his fellow-creatures?" Mr. Belchier was a great admirer of the fine arts, and lived in habits of intimacy with the principal artiſts of his time. He enjoyed a great ſhare of health, though far advanced in years. A friend of his being ſome time ſince attacked with epileptic fits, he exclaimed, "I am extremely ſorry for him, but when I fall, I hope it will be to riſe no more;" and he ſucceeded in a great meaſure in his wiſh; for being taken with a ſhivering fit at Batſon's coffee-houſe, he returned home and went to bed. The next day he thought himſelf better, got up, and attempted to come down ſtairs, but complained to thoſe who were aſſiſting him, that they hurried him; and, immediately after exclaiming, "It is all over!"—fell back and expired. His body was interred in the chapel at Guy's hoſpital. He died in 1785.

BELIDOR (BERNARD FOREST DE), a famous french engineer, known by his Dictionnaire Portatif de L'Ingenieur, 12mo. 1755, 8vo. 1768, born in Catalonia; died September 8, 1761. His Hydraulic Architecture, Courſe of Mathematics, and Tables for throwing bombs, are in eſteem upon the continent. He was many years profeſſor of the academies of Paris and Berlin, brigadier of infantry, and inſpector general of the arſenal of Paris.

BELING (RICHARD), was born in the year 1613 at Belingstown, in the barony of Balrothery in the county of Dublin, and was the ſon of ſir Henry Beling, knight, and was educated in his younger years at a grammar-ſchool in the city of Dublin, but afterwards put under the tuition of ſome prieſts of his own religion, which was popiſh, who ſo well cultivated his good genius, that they taught him to write in a fluent and elegant latin ſtyle. Thus grounded in the polite parts of literature, his father removed him to Lincoln's Inn, to ſtudy the municipal laws of his country, where he abode ſome years, and returned home a very accompliſhed gentleman. But it does not appear that he ever made the law a profeſſion. His natural inclination turning him to arms, he early engaged in the rebellion of 1641, and though but about twenty-eight years old, was then an

officer of conſiderable rank. He afterwards became a leading member in the ſupreme council of the confederated roman catholics at Kilkenny, to which he was principal ſecretary, by whom he was ſent ambaſſador to the pope and other italian princes in 1645, to crave aid for the ſupport of their cauſe. He brought back with him a fatal preſent in the perſon of the nuncio, John Baptiſt Rinuccini, archbiſhop and prince of Fermo; who was the occaſion of reviving the diſtinctions between the old Iriſh of blood, and the old Engliſh of iriſh birth, which ſplit that party into factions, prevented all peace with the marquis of Ormond, and ruined the country he was ſent to ſave. When Mr. Beling had fathomed the miſchievous ſchemes of the nuncio and his party, nobody was more zealous than he in oppoſing and clogging their meaſures, or in promoting the peace then in agitation, and ſubmitting to the king's authority, which he did with ſuch heartineſs, that he became very acceptable to the marquis of Ormond, who intruſted him with many negotiations. When the parliament army had ſubdued the royal army, Mr. Beling retired to France, where he continued ſeveral years. His account of the tranſactions of Ireland during the period of the rebellion, is eſteemed by judicious men, as being more worthy of credit than any written by the romiſh party, yet he is not free from a partiality to the cauſe he was at firſt embarked in. He returned home upon the reſtoration, and was repoſſeſſed of his eſtate by the favour and intereſt of the duke of Ormond. He died in Dublin in September 1677, and was buried in the church-yard of Malahider, about five miles from that city. During his retirement in France, he wrote in latin in two books, Vindiciarum Catholicorum Hiberniæ, under the name of Philopater Irenæus. He wrote alſo a vindication of himſelf againſt Nicholas French, titular biſhop of Ferns, dedicated to the clergy of Ireland.

BELIUS (Matthias), born at Otſova in Hungary, in 1684, ſtudied with great diligence at Halle, where he made uncommon proficiency in the learned languages. Being returned to his native country, he excited a love for the belles-lettres among the ſtudents of ſeveral proteſtant colleges, and applied himſelf with ſucceſs to the hiſtory of Hungary. Nicholas Palfi, viceroy of that country, was of great aſſiſtance to him in his inquiries, by granting him acceſs to a variety of archives. He ſpent the major part of his life in this ſtudy, and died in the year 1749. His principal works are, 1. De vetere Literatura Hunno-ſcythica exercitatio. Leipſic, 1718, 4to. a learned work. 2. Hungariæ antiquæ & novæ prodromus. Nuremberg, 1723, folio. In this he gives the plan of a great work he was meditating, but which he had not leiſure to publiſh. 3. De peregrinatione linguæ Hungaricæ in Europam. 4. Adparatus ad hiſtoriam Hungariæ; ſive,

ſive, Collectio miſcellà monumentorum ineditorum partim, partim editorum, ſed fugientium. Preſburg, ſeveral volumes in folio, 1735—1746. This collection of hiſtorians of Hungary is adorned with learned and well written prefaces. 5. Ampliſſimæ hiſtorico-criticæ Præfationes in ſcriptores rerum Hungaricarum veteres ac genuinos, 3 vols. in folio. 6. Notitia Hungariæ novæ hiſtorico-geographica. Vienna, 1735, & ann. ſeq. 4 vols. folio, with maps. A work of much learning, and executed with accuracy.

BELL (Beaupre), ſon of Beaupré Bell, eſq. of Beaupré-hall in Upwell and Outwell in Clackcloſe hundred, Norfolk, where the Beaupré family had ſettled early in the xivth century, and enjoyed the eſtate by the name of Beaupré (or de Bello prato) till ſir Robert Bell intermarried with them about the middle of the xvith [F]. Sir Robert was ſpeaker of the houſe of commons 14 Eliz. and chief baron of the exchequer; and caught his death at the black aſſize at Oxford, 1577. Beaupré Bell, his fourth lineal deſcendant, married Margaret daughter of ſir Anthony Oldfield of Spalding, bart. who died 1720, and by whom he had iſſue his nameſake the ſubject of this article, and two daughters, of whom the youngeſt married William Graves, eſq. of Fulborn in Cambridgeſhire, who thereby inherited the family eſtate near Spalding, with the ſite of the abbey, and has a ſtriking likeneſs of his brother-in-law. Mr. Bell, junior, was educated at Weſtminſter ſchool, admitted of Trinity college, Cambridge, 1723, and ſoon commenced a genuine and able antiquary [G]. He made conſiderable collections of church notes in his own and the neighbouring counties [H], all which he bequeathed

[F] Hiſt. of the Gentlemen's Society at Spalding; and Anecdotes of Bowyer, by Nichols.

[G] He publiſhed propoſals, elegantly printed, for the following work *, at 5s. the firſt ſubſcription, "Tabulæ Auguſtæ, ſive Imperatorum Romanorum, Auguſtorum, Cæſarum, Tyrannorum, et illuſtrium virorum à Cn. Pompeio Magno ad Heraclium Aug. ſeries chronologica. Ex hiſtoricis, nummis, & marmoribus collegit Beaupreius Bell, A. M. Cantabrigiæ, typis academicis 1734:" which was in great forwardneſs in 1733, and on which Mr. Johnſon communicated his obſervations.

[H] Mr. Cole of the Fen-office, editor of the new edition of ſir William Dugdale's "Hiſtory of Embanking," 1772, tells us that this edition was printed from two copies of the old one, one corrected by ſir William himſelf, the other by Beaupré Bell, Eſq. "a diligent and learned antiquary, who had alſo made ſome corrections in his own copy now in Trinity college library." See his letters dated Beaupré Hall, May 11, and July 30, 1731, to T. Hearne about the pedlar in Swaffham church, a rebus on the name of Chapman, prefixed to Hemingford, p. 180, and preface, p. 113. See alſo on the ſame ſubject, Preface to Caius, p. xlvii. and lxxxiv. and the "Speech of Dr. Spencer,

* "My late friend Mr. Beaupré Bell, a young gentleman of the moſt excellent knowledge in medals, whoſe immature death is a real loſs to this part of learning, was buſy in putting out a book like that of Patarol, and left his MSS. plates, and coins, to Trinity College, Cambridge." Stukeley, Carauſius, I. 67.

bequeathed to the college where he received his education. Mr. Blomfield acknowledges his obligations to him for collecting many evidences, ſeals, and drawings, of great uſe to him in his Hiſtory of Norfolk. The old gentleman led a miſerable life, hardly allowed his ſon neceſſaries, and dilapidated his houſe. He had 500 horſes of his own breeding, many above 30 years old unbroke [1]. He took his ſon home from college, where his library was left to mould. On his death, his ſon ſucceeded to his eſtate of about 1500l. a year, which he enjoyed not long, and dying of a conſumption unmarried, on the road to Bath, left the reverſion after the death of his ſiſter (who was then unmarried and not likely to have iſſue) with his books and medals to Trinity college, under the direction of the late vice-maſter Dr. Walker. But his ſiſter marrying, (as above) it is ſaid the entail was cut off. He was buried in the family burying place in St. Mary's chapel in Outwell-church, for the paving of which and for a monument he left 150l. The regiſters of the ſociety abound with proofs of Mr. Bell's taſte and knowledge in antient coins, both greek and roman, beſides many other intereſting diſcoveries. Mr. Bell conceived that coins might be diſtinguiſhed by the hydroſtatical balance, and ſuppoſed the flower on the rhodian coins to be the lotus, but Mr. Johnſon the balauſtrum, or pomegranate flower. He ſent the late unhappy Dr. Dodd notes concerning the life and writings of Callimachus, with a drawing of his head to be engraved by Vertue, and prefixed to his tranſlation of that poet. He made a caſt of the profile of Dr. Stukeley prefixed to his Itinerarium, and an elegant buſt of Alexander Gordon, after the original given by him to ſir Andrew Fountain's niece. He communicated to the ſociety an account of Outwell church, and the Haultoft family arms in a border engrailed S. a lozenge Erm. quartering Fincham, in a

vice-chancellor of Cambridge, to the duke of Monmouth when he was inſtalled chancellor, 1674." Ib. lxxxvi. In p. lii. Hearne ſtyles him "amicus eruditus, cui et aliis nominibus me devinctum eſſe gratus agnoſco." He alſo furniſhed him with a tranſcript, in his own hand writing, of biſhop Godwin's catalogue of the biſhops of Bath and Wells, from the original in Trinity college library. App. to Ann. de Dunſtable, 835. 857. A charter relating to St. Edmund's Bury abbey. Bened. Ab. p. 865. The epitaph of E. Buckingham in Bottiſham church in Cambridgeſhire. Preface to Otterbourne's Chron. p. lxxxii. App. to Trokelow, p. 378. Papers, &c. of his are mentioned in the Reliquiæ Galeanæ, p. 57, 58, 62. Walſingham church notes, p. 59. entered in the minutes; a Paper on the Clepſydra, p. 60; and five of his letters to Mr. Blomfield are printed pages 290, 465, 472; one of Dr. Z. Grey, p. 147; one to M. N. Salmon, p. 150; others to Mr. Gale, pages 169, 181, 302—305; to Dr. Stukeley, pages 176, 178. See alſo pages 176, 178, 181, 365, 469, 470, 471. In Archæolog. vol. VI. pages 133, 139, 141, 143, are ſome letters between him and Mr. Gale, on a roman horologium mentioned in an inſcription found at Taloire, a poor ſmall village in the diſtrict and on the lake of Annecey, &c. communicated to him by Mr. Cramer, profeſſor of philoſophy and mathematics.

[1] The late earl of Uxbridge had as many, and the preſent duke of Ancaſter's brother 1500.

chapel

chapel at the eaſt end of the north aile. He collected a ſeries of *notæ literarum*, or abbreviations. He had a portrait of ſir Thomas Greſham by Hilliard, when young, in a cloſe green ſilk doublet, hat, and plaited ruff, 1540 or 1545, formerly belonging to ſir Marmaduke Greſham, bart. then to Mr. Philip Filazer, by whoſe widow, a niece to ſir Marmaduke, it came to ſir Anthony Oldfield, and ſo to Maurice Johnſon. He addreſſed verſes on "color eſt cognata lucis proprietas" to ſir Iſaac Newton, who returned him a preſent of his Philoſophy, ſumptuouſly bound by Brindley.

BELLAI (WILLIAM DU), lord of Langey, a french general, who ſignalized himſelf in the ſervice of Francis I. He was alſo an able negotiator, ſo that the emperor Charles V. uſed to ſay, "that Langey's pen had fought more againſt him than all the lances of France [K]." He was ſent to Piedmont in quality of viceroy, where he took ſeveral towns from the imperialiſts. His addreſs in penetrating into an enemy's deſigns was ſurpriſing. In this he ſpared no expence, and thereby had intelligence of the moſt ſecret councils of the emperor and his generals. He was extremely active in influencing ſome of the univerſities of France, to give their judgement agreeably to the deſires of Henry VIII. king of England, when this prince wanted to divorce his queen, in order to marry Anne Boleyn [L]. It was then the intereſt of France to favour the king of England in this particular, it being an affront to the emperor, and a gratification to Henry, which might ſerve for the baſis of an alliance between him and Francis I. He was ſent ſeveral times into Germany to the princes of the proteſtant league, and was made a knight of the order of St. Michael.

He was alſo a man of learning, having given proofs of his abilities and genius as a writer. He compoſed ſeveral works [M], the moſt remarkable of which was the "Hiſtory of his own times," in latin. Moſt of this work however has been loſt, nothing of it remaining except a few fragments, and three or four books, which Martin du Bellai, William's brother, has inſerted in his memoirs [N].

When Langey was in Piedmont in 1542, he had ſome remarkable intelligence, which he was deſirous himſelf to com-

[K] Billon, Fortinexpugnable de l'honneur du Sexe-feminin, fol. 236, Paris, edit. 1555, 4to. Brantom's memoirs.

[L] Le Grand hiſtoire du divorce de Henry VIII. tom. i. p. 179.

[M] A liſt of them is given in the French "Bibliotheques of La Croix du Main, and Du Verdier;" Mr. Bayle thinks that none of them were ever printed, excepting the epitome of the antient Gauls, with ſome other ſmall pieces in 1556. A book upon military diſcipline was, according to Mr. Bayle, falſely aſcribed to Bellai; the real author being Raimond de Pavia, Sieur de Forquevals, a gaſcon gentleman.

[N] Of the ten books of which this work conſiſts, the 5th, 6th, 7th, and 8th (according to Mr. Bayle), belong to William du Bellai.

municate

municate to the king; and, being extremely infirm, he ordered a litter for his conveyance; but, after having paſſed the mountain of Tarara, betwixt Lyons and Roan, he found himſelf ſo extremely bad at St. Saphorin, that he was obliged to ſtop: and there he died the 9th of Jan. 1543. He was buried in the church of Mans, and a noble monument was erected to his memory. His friends gave him the following epitaph:

Cy git Langey, qui de plume et d'epée
A ſurmonté Ciceron et Pompée.

His couſin Joachim Bellai made alſo the two following lines in his praiſe:

Hic ſitus eſt Langeius, nil ultra quære, viator;
Nil melius dici, nil potuit brevius.

Here lies Langey; aſk nothing further, traveller; nothing better can be ſaid, nor nothing ſhorter.

BELLARMIN (Robert), an italian jeſuit, and one of the moſt celebrated controverſial writers of his time, was born in Tuſcany, 1542, and admitted amongſt the jeſuits in 1560. In 1569 he was ordained prieſt, at Ghent, by Cornelius Janſenius; and the year following, taught divinity at Louvain. After having lived ſeven years in the Low Countries, he returned to Italy, and in 1576 began to read lectures at Rome on points of controverſy. This he did with ſo much applauſe, that Sixtus V. appointed him to accompany his legate into France, in 1590, as a perſon who might be of great ſervice, in caſe any diſpute in religion ſhould ariſe. He returned to Rome about ten months after, where he had ſeveral offices conferred on him by his own ſociety as well as the pope, and in 1599 was created cardinal. Three years after he had the archbiſhopric of Capua given him; which he reſigned in 1605, when pope Paul V. deſired to have him near himſelf. He was employed in the affairs of the court of Rome, till 1621; when, finding himſelf declining in health, he left the Vatican, and retired to the houſe belonging to the jeſuits, where he died the 17th of Sept. 1621. It appeared on the day of his funeral, that he was regarded as a ſaint [o]. The ſwiſs guards belonging to the pope were placed round his coffin, in order to keep off the crowd, which preſſed to touch and kiſs the body; and every thing he made uſe of was carried away as venerable relics.

It is generally allowed that Bellarmin did great honour to his order, and that no man ever defended the church of Rome and

[o] Allegambe, Biblioth. ſcript. Soc. Jeſ. p. 409.

the

the pope with more ſucceſs. The proteſtants have ſo far acknowledged his abilities, that during the ſpace of 40 or 50 years, there was ſcarce any conſiderable divine amongſt them, who did not write againſt Bellarmin. Some of his antagoniſts accuſed him wrongfully in their publications; a circumſtance of which his party made great advantage. Bellarmin, though a ſtrenuous advocate for the romiſh religion, yet did not agree with the doctrine of the jeſuits in ſome points, particularly that of predeſtination, nor did he approve of many expreſſions in the romiſh litanies; and notwithſtanding he allowed many paſſages in his writings to be altered by his ſuperiors, yet in ſeveral particulars he followed the opinions of St. Auguſtin. He wrote moſt of his works in latin, the principal of which is his body of controverſy, conſiſting of four volumes in folio. He there handles the queſtions in divinity with great method and preciſion, ſtating the objections to the doctrines of the romiſh church with ſtrength and perſpicuity, and anſwering them in the moſt conciſe manner. Some of the roman catholics have been of opinion, that their religion has been hurt by his controverſial writings, the arguments of the heretics not being, as they think, confuted with that ſuperiority and triumph, which the goodneſs of the cauſe merited. Father Theophilus Raynaud acknowledges ſome perſons to have been of opinion, that Bellarmin's writings ought to be ſuppreſſed; as well becauſe the heretics might make an ill uſe of them, by taking what they found in them for their purpoſe, and the catholics might be deluded by not underſtanding the anſwers to the objections. Hence it was that ſir Edwyn Sandys, not being able to meet with Bellarmin's works in any bookſeller's ſhop in Italy, concluded that they were prohibited, leſt they ſhould ſpread the opinions which the author confutes. Beſides his body of controverſy, he wrote alſo ſeveral other books. He has left us a Commentary on the Pſalms; A treatiſe on eccleſiaſtical writers; A diſcourſe on indulgences, and the worſhip of images; Two treatiſes in anſwer to a work of James I. of England; A diſſertation on the power of the pope, in temporal matters, againſt William Barclay; and ſeveral treatiſes on devotion, the moſt excellent of which is that on the duties of Biſhops, addreſſed to the biſhops of France.

Notwithſtanding the zeal which Bellarmin had ſhewed in maintaining the power of the pope over the temporalities of kings, yet his book "De Romano Pontifice" was condemned by Sixtus V. who thought he had done great prejudice to the dignity of the pope, by not inſiſting that the power, which Jeſus Chriſt gave to his vicegerent, was direct, but only indirect. What he wrote againſt William Barclay upon the ſame ſubject, was treated with great indignity in France, as being con-

trary to the ancient doctrine, and the rights of the gallican church [p].

Bellarmin is ſaid to have been a man of great chaſtity and temperance: and remarkable for his patience. His ſtature was low, and his mien very indifferent; but the excellence of his genius might be diſcovered from the traces of his countenance [q]. He expreſſed himſelf with great perſpicuity, and the words he firſt made uſe of to explain his thoughts were generally ſo proper, that there appeared no raſure in his writings. He has been attacked and defended by ſo many writers, that a catalogue has been drawn up of both parties. A liſt of his defenders has been compoſed by Beraldus, an italian. His life has been written by James Fuligati, and many particulars relating to him may likewiſe be found in Alegambus, Poſſevinus, Sponde, &c.

BELLAY (Jean du), born in 1492, was at firſt biſhop of Bayonne, and afterwards of Paris in 1532. The year following, Henry VIII. of England having raiſed juſt apprehenſions of a ſchiſm on account of a quarrel with his wife; du Bellay, who had been ſent to him in the year 1527, in quality of ambaſſador, was diſpatched to him a ſecond time. He obtained of that prince that he would not yet break with Rome, provided time was granted him to make his defence by proxy. Du Bellay ſet out immediately to aſk a reſpite of pope Clement VII. This he obtained, and ſent a courier to the king of England for his procuration. But the courier not returning, Clement VII. fulminated the bull of excommunication againſt Henry VIII. and laid an interdict on his dominions. It was this bull that furniſhed Henry with an opportunity of withdrawing England from the church of Rome, and a great ſource of revenue from the coffers of the pope. Du Bellay continued to be entruſted with the affairs of France under the pontificate of Paul III. who made him cardinal in 1535. The year afterwards, Charles V. having entered Provence with a numerous army, Francis I. willing to oppoſe ſo formidable an enemy, quitted Paris, whither du Bellay was juſt returned. The king appointed him his lieutenant-general, that he might have a watchful eye over Picardy and Champagne. The cardinal, no leſs intelligent in matters of war than in the intrigues of the cabinet, undertook to defend Paris, which was then in confuſion. He fortified it with a rampart and boule-

[p] A decree of parliament was drawn up againſt this performance in theſe terms: "The court prohibits all perſons of what condition or quality ſoever, upon pain of high treaſon, to receive, retain, communicate, print, or cauſe to be printed, or expoſe to ſale the ſaid book: and enjoins thoſe, who ſhall have any copies of the ſaid book, or know of any perſon who is poſſeſſed of them, to declare it immediately to the uſual judges, that an enquiry may be made after them, at the requeſt of the ſubſtitutes of the attorney general, and to proceed againſt the guilty, as is reaſonable." Mercure Franc. vol. ii. p. 33, &c.

[q] Nicius Erythræus Pinacoth. p. 37.

yards,

wards, which are ſtill to be ſeen. He provided with equal promptitude for the ſecurity of the other towns. So many ſervices procured him new benefices, and the friendſhip and confidence of Francis I. After the death of that prince, the cardinal de Lorraine became the channel of favour at the court of Henry II. Du Bellay, too little of a philoſopher, and too much affected by the loſs of his influence, could no longer endure to remain at Paris. He choſe rather to retire to Rome; where the quality of biſhop of Oſtia procured him, under Paul IV. the title of dean of the ſacred college, and where his riches enabled him to build a ſumptuous palace. However, he took care to keep the biſhopric of Paris in his family. He obtained that ſee for Euſtache du Bellay, his couſin, already provided with ſeveral benefices, and preſident of the parliament. The cardinal lived nine years after his demiſſion; and, whether from patriotiſm or from the habit of buſineſs, he continued to make himſelf neceſſary to the king. He died at Rome, the 16th of Feb. 1560, at the age of 68, with the reputation of a dexterous courtier, an able negotiator, and a great wit. Literature owed much to him. He concurred with his friend Budæus in engaging Francis I. to inſtitute the college royal. Rabelais had been his phyſician. Of his writing are, Several harangues, An apology for Francis I. Elegies, epigrams and odes, collected in 8vo. and printed by Robert Stephens in 1549.

BELLAY (Martin du), brother of the foregoing, was, like him and his other brother William, a great general, a good negotiator, and a patron of letters. Francis I. employed him. His hiſtorical memoirs, from 1513 to 1543, are ſtill remaining; and are to be found with thoſe of his brother William. Whatever pleaſure the curious find in peruſing theſe memoirs, the generality of readers complain of the length of his deſcriptions of the battles and ſieges in which he was preſent. We cannot however deny him the praiſe of a wiſe and able man. He died at Perche in 1559. He was prince of Yvetot, by his marriage with Elizabeth Chénu, proprietor of that principality.

BELLAY (Joachim du), was born about the year 1524 at Liré, a town about eight leagues from Angers. Being left an orphan at a very early age, he was committed to the guardianſhip of his elder brother, who neglected to cultivate the talents he evidently poſſeſſed. He ſoon diſcovered an equal turn for literature and for arms; but he was kept in a ſort of captivity, which prevented him from puſhing forwards. The death of his brother freed him from this reſtraint; but it threw him into other embarraſſments. No ſooner was he out of the care of a guardian himſelf, than he was charged with the tuition of one of his nephews. The misfortunes of that family which had brought it to the brink of ruin, and law-ſuits in which he was forced

forced to engage, cauſed him ſollicitudes and vexations but little ſuited to a votary of Apollo. His health was affected by them, and a ſickneſs no leſs dangerous than painful confined him two years to his bed. Nevertheleſs he courted the muſes: he ſtudied the works of the poets, latin, greek and french, and the fire of their genius enkindled his own. He produced ſeveral pieces that procured him acceſs to the court. Francis I. Henry II. and Margaret of Navarre, admired the ſweetneſs, the eaſe and the fertility of his vein. He was unanimouſly called the Ovid of France. The cardinal John du Bellay, his near relation, being retired to Rome in the year 1547 after the death of Francis I. our poet followed him thither within two years afterwards, where he found both the charms of ſociety and thoſe of ſtudy. The cardinal was a man of letters; and the hours they paſſed together were real parties of pleaſure. His ſtay in Italy laſted but three years, as his illuſtrious kinſman wanted him in France, where he gave him the management of his affairs. His zeal, his fidelity, his attachment to his intereſts were but badly repaid: ſome ſecret enemies prejudiced him with his patron. His moſt innocent actions were turned to his reproach; ſiniſter meanings were given to his verſes; in ſhort, he was accuſed of irreligion. Theſe ſpiteful artifices brought on him again his old complaints. Euſtache du Bellay, biſhop of Paris, moved at his misfortunes, and ſenſible of his merit, procured him in 1555 a canonry of his church; which however he enjoyed not long: a ſtroke of apoplexy carried him off in the night of the 1ſt of January 1560, at the age of 37. Several epitaphs were made on him, in which he is ſtyled Pater elegantiarum, Pater omnium lepôrum. His french poems, printed at Paris in 1561, 4to, and 1597, 12mo. eſtabliſhed his reputation. They are ingenious and natural. It would have been as well if the author had paid more regard to decorum and the proprieties of his ſtation; and if he had imitated the antients in their good and ſenſible particulars, and not in the liberties they ſometimes choſe to take. His latin poems publiſhed at Paris 1569, in two parts, 4to. though far inferior to his french verſes, are not deſtitute of merit. This neat couplet on a dog is by him:

Latratu fures excepi, mutus amantes;
Sic placui domino, ſic placui dominæ.

BELLE (Etienne de la), an artiſt in drawing and engraving, was born at Florence in 1610. The prints of Callot, which he made his model, ſoon evinced his talent. His graving is leſs fine, his drawing leſs accurate; but his point is light and delicate. He died at Florence in 1664, in poſſeſſion of many honours conferred on him by the grand duke.

BELLE (Alexis Simon), a pariſian painter, died in 1734, aged

aged 60, was a pupil of François de Troy. In his portraits he combined the truths of nature with the refinements of art. His happy intelligence in the art commonly prompted him to make the dull and vigorous ſtyle of ſtuffs and acceſſories concur with the brilliancy of the colouring: an artifice that rarely failed of throwing ſingular and ſtriking effects into the picture. The portrait of the king, thoſe of the lords of the court, and of various ſovereigns whom Belle was employed to paint, ſufficiently atteſt the ſuperiority he had acquired in that particular.

BELLEAU (Remi), born in 1528, at Nogent le Rotrou. He lived in the family of Renatus of Lorraine, marquis of Elbeuf, general of the french gallies, and attended him in his expedition to Italy in 1557. This prince highly eſteemed Belleau for his courage; and having alſo a high opinion of his genius and abilities, entruſted him with the education of his ſon Charles of Lorraine. Belleau was one of the ſeven poets of his time, who were denominated the French Pleiades. He wrote ſeveral pieces, and tranſlated the odes of Anacreon into the french language; but in this he is thought not to have preſerved all the natural beauties of the original. His paſtoral pieces are in greateſt eſteem. He ſucceeded ſo in this way of writing, that Ronſard ſtyled him the painter of nature [R]. He wrote alſo an excellent poem on the nature and difference of precious ſtones, which by ſome has been reputed his beſt performance; and hence it was ſaid of him, that he had erected for himſelf a monument of precious ſtones. Belleau died at Paris 1577.

BELLEFORET (Francis de), born 1530, at Sarzan, near Samatan, a little village of Comminges in Guienne. He was but ſeven years of age when he loſt his father; and his mother was left in poor circumſtances, but ſhe contributed all in her power to his education. He was ſupported ſome years by the queen of Navarre, ſiſter to Francis I. Some time after he went to ſtudy at Bourdeaux; thence removed to Toulouſe, where, inſtead of applying to the ſtudy of the law as he intended, he amuſed himſelf with poetry. He went next to Paris, where he got acquainted with ſeveral men of learning, and was honoured with the friendſhip of many perſons of quality [S]. He wrote a great number of works in the french language, the moſt conſiderable of which are, his Hiſtory of the nine Charles's of France; Annotations on the books of St. Auguſtin; his Univerſal Hiſtory of the World; the Chronicles of Nicholas Gillet, augmented; A Univerſal Coſmography; but the moſt capital of all is, his Annals, or General Hiſtory of France. He died at Paris 1583.

[R] Recherches, lib. vii. cap. 7. [S] Du Verdier, Bibl. Franc. p. 366, &c.

BELLEGARDE (Jean Baptiste Morvan de), born in 1648 at Pthyriac in the dioceſe of Nantes, became a jeſuit, and continued of that ſociety for 16 or 17 years. It is pretended that his attachment to carteſianiſm, at a time when it was no longer in faſhion, obliged him to quit it. Thenceforward he was inceſſantly bringing forth volumes after volumes. He employed the produce from his works in his maintenance and in alms. He died in the community of the prieſts of St. Francis de Sales, the 26th of April 1734, at the age of 86. There are of him, french tranſlations of ſeveral works of the fathers, of St. John Chryſoſtome, of St. Baſil, of St. Gregory Nazianzen, of St. Ambroſe, &c. of the works of Thomas à Kempis; of the Apparatus Biblicus, in 8vo. For the moſt part they are very unfaithful. His verſions of the claſſics, of Ovid's epiſtles, and others, are not in greater eſtimation. There is alſo by him a verſion of the virtuous las Caſas, on the deſtruction of the Indies, 1697, and ſeveral moral productions: 1. Reflections on what may pleaſe and diſpleaſe in the world. 2. Reflections on ridicule. 3. Models of converſations, and other moral writings, forming together 14 ſmall volumes. They bear ſtrong marks of the precipitation in which the author compoſed them. The abbé de Bellegarde had an eaſy and ſometimes an elegant ſtyle; but his reflections are nothing more than trivial moralities, without depth or ingenuity.

BELLENDEN (William), more generally known by his latin name of Gulielmus Belendenus, a native of Scotland, was born in the xvith century. We find him mentioned by [r] Dempſter as humanity profeſſor at Paris in the year 1702. He is reported by the Scots to have poſſeſſed an eminent degree of favour with James the VIth, to whom he was maſter of requeſts. By the munificence of that monarch, Bellenden was enabled to enjoy at Paris all the conveniences of retirement. While he continued thus free from other cares, he ſuffered not his abilities to languiſh; but employed his time in the cultivation of uſeful literature. His firſt work, intituled "Ciceronis princeps," was printed at Paris in 1608. To this firſt edition was prefixed "Tractatus de proceſſu & ſcriptoribus rei politicæ." Ciceronis Conſul was the next publication of Bellenden. It appeared alſo at Paris in 1612. Both theſe books were inſcribed to Henry prince of Wales. In the year 1616 was publiſhed a ſecond edition, to which was added Liber de ſtatu priſci orbis, with a dedication to prince Charles, the ſurviving brother of Henry. While Bellenden was occupied in the compoſition of theſe three

[r] Præfationis ad tres Gul. Belendeni Saxii Onom. Vitæ Scot. Scriptorum, libros de ſtatu ed. ſecunda. Lond. 1788. p. 481.

treatiſes, he was ſo much attracted by the admiration of Cicero, that he projected a larger work, "De Tribus Luminibus Romanorum." What he had already written concerning Cicero he diſpoſed in a new order. Death however interrupted his purſuit. The accompliſhment of his deſign was thus prevented before he could collect and arrange the materials which related to Seneca and Pliny. The treatiſes of Bellenden which remain, have been eſteemed as highly valuable and worthy the attention of the learned. They were extremely ſcarce, but had been much admired by all who could gain acceſs to them. At length they were reſcued from their obſcure confinement in the cabinets of the curious. The new edition appeared at London in 1787, in a form of typography and an accuracy of printing which ſo excellent an author may juſtly be ſaid to merit. It was accompanied with an eloquent preface, and republiſhed in 1788. The learned and ingenious editor, to whom literature is indebted for the reſtoration of ſuch a treaſure, has charged Middleton with having meanly withheld his acknowledgements, after having embelliſhed the life of Cicero by extracting many uſeful and valuable materials from the works of Bellenden.

BELLENGER (Francis), doctor of the Sorbonne, was born in the dioceſe of Liſieux, and died at Paris the 12th of April 1749, aged 61. He was maſter of the greek and latin, and of ſeveral of the living languages. He publiſhed, 1. A french tranſlation of Dionyſius Halicarnenſis, 1723, 2 vol. 4to. 2. A tranſlation of the continuation of Plutarch's Lives by Rowe. 3. A critical eſſay on the works of Rollin, on the tranſlators of Herodotus, and of the dictionary of la Martiniére, in 8vo. with a continuation. This work, though heavily written, is eſteemed. The reſult of the firſt part is, that Rollin had but a ſlight knowledge of greek, and that he often appropriated the ſentiments and obſervations of french authors, without citing them. The two other parts are neither leſs juſt nor leſs learned. He left in MS. a french verſion of Herodotus, with notes replete with erudition. His tranſlations are faithful; but he had neither the eaſe nor the elegance of ſtyle of that fame Rollin, whom he ſurpaſſed in the knowledge of greek.

BELLET (Charles), member of the academy of Montauban, and beneficier of the cathedral there, was born at Querci, and died at Paris in 1771. Several prizes gained at Marſeilles, at Bourdeaux, at Pau, at Rouen, his literary and eccleſiaſtical learning, and the purity of his manners, cauſed him to be reſpected at Montauban. By him are, 1. L'Adoration chrétienne, dans la dévotion du roſaire, 1754, 12mo. 2. Several pieces of eloquence. 3. Les droits de la religion ſur le cœur de l'homme, 1764, 2 vol. 12mo.

BELLIN (GENTIL), born at Venice 1421. He was employed by that republic, and to him and his brother the Venetians are indebted for the noble works to be ſeen in the council-hall. We are told that Mahomet II. emperor of the Turks, having ſeen ſome of his performances, was ſo ſtruck with them, that he wrote to the republic, entreating them to ſend him. The painter accordingly went to Conſtantinople, where he did many excellent pieces. Amongſt the reſt he painted the decollation of St. John the Baptiſt, whom the Turks revere as a great prophet. Mahomet admired the proportion and ſhadowing of the work, but he remarked one defect in regard to the ſkin of the neck, from which the head was ſeparated; and in order to prove the truth of this obſervation, he ſent for a ſlave, and ordered his head to be ſtruck off [U]. This ſight ſo ſhocked the painter, that he could not be eaſy till he had obtained his diſmiſſion, which the grand ſignior granted, and made him a preſent of a gold chain. The republic ſettled a penſion upon him at his return, and made him a knight of St. Mark. He died, 1501, in the 80th year of his age.

BELLIN (JOHN), a painter of Venice. In company with his brother Gentil Bellin he executed thoſe magnificent pictures that are in the council chamber at Venice. John was one of the firſt who painted in oil. He publiſhed this ſecret, after having ſtole it from Antoine de Meſſine, to whom he had introduced himſelf in the diſguiſe of a noble venetian. He died in 1512, at the age of 90.

BELLIN (NICHOLAS), geographical engineer of the marine, member of the royal ſociety of London, born at Paris in 1703, died the 21ſt of March 1772. He had a ſingular knowledge in his art, which he employed with great induſtry. He publiſhed, under the title of Hydrographie Françoiſe, a ſeries of marine charts, to the number of fourſcore. 2. Eſſais géographiques ſur les iſles Britanniques, in 4to. 3. Eſſais ſur le Guyane, 4to. 4. Le petit Atlas Maritime, 4 vol. 4to. He was a very laborious author.

BELLINI (LAURENCE), an eminent phyſician, born at Florence, 1643. After having finiſhed his ſtudies in polite literature, he went to Piſa, where he was aſſiſted by the generoſity of the grand duke Ferdinand II. and ſtudied under two of the moſt learned men of that age, Oliva and Borelli. Oliva inſtructed him in natural philoſophy, and Borelli taught him mathematics. At 20 years of age, he was choſen profeſſor of philoſophy at Piſa, but did not continue long in this office; for he had acquired ſuch a reputation for his ſkill in anatomy, that the grand duke procured him a profeſſorſhip in that ſcience.

[U] Dictionnaire Portatif de beaux arts.

This

This prince was often present at his lectures, and was highly satisfied with his abilities and performances. Bellini, after having held his professorship almost 30 years, accepted of an invitation to Florence, when he was about 50 years of age [x]. Here he practised physic with great success; and was advanced to be first physician to the grand duke Cosmo III. He died January 8, 1703, being 60 years of age. His works were read and explained publicly during his life, by the famous scottish physician, Dr. Pitcairn, professor of physic in Leyden [y].

BELLOCQ (Peter), born at Paris, valet de chambre to Louis XIV. was entertaining to the court by his genius, his sallies of wit, and his physiognomy. He was the friend of Moliere and of Racine. He wrote against the satire on women by Despréaux; but was afterwards reconciled with him. His satires on petit-maîtres and novellists, written with great spirit, were attended with proportionable success; as also was his poem on the Hôtel des Invalides. He died the 4th of October 1704, aged 59.

BELLOI (Peter), avocat-général in the parliament of Toulouse, was born at Montauban of a roman catholic family. His attachment to the royalists during the time of the Ligue, brought upon him the charge of heretic and incendiary. Henry III. whose cause he asserted in his Apologie Catholique contre les libelles publiés par les Ligués, had him put in prison in the year 1587. Henry IV. more equitable to his merits, took him from the prelidial, where he was no more than counsellor, to give him the post of avocat-général of the parliament. He left behind him several works, but little known at present.

BELLOI (Peter Lawrence Buyrette du), of the Academie Françoise, was born at St. Flour in Auvergne in 1727. He was educated at Paris under one of his uncles, a distinguished avocat au parlement. After having finished his studies with applause at the college-Mazarin, he took to the bar; or rather, in entering on this profession, he followed his uncle's inclinations in opposition to his own. Captivated by an ardent passion for literature, and despairing of ever being able to move his benefactor, a man severe and absolute in all his determinations, he expatriated himself and went to Russia, there to exercise the profession of a comedian, that he might be dispensed from exer-

[x] Niceron, Memoires pour servir à l'hist. des hommes illust. tom. v.

[y] He wrote the following works: 1. Exercitatio Anatomica de structura & usu renum. Amst. 1665, in 12mo. 2. Gustus Organum nonissimè deprehensum; præmissis ad facilliorem intelligentiam quibusdam de saporibus. Bologna, 1665, in 12mo. 3. Gratiarum actio, ad Ser. Heturiæ ducem. Quædam Anatomica in epistola ad Ser. Ferdinandum II, & propositio mechanica. Pisa, 1670, in 12mo. 4. De urinis & pulsibus, de missione sanguinis, de febribus, de morbis capitis & pectoris. Bologna, 1683, in 4to. Francfort & Leipsic, 1685, in 4to. 5. Opuscula aliquot de urinis, de motu cordis, de motu bilis, de missione sanguinis. L. Bat. 1696, 4to. This is dedicated to Dr. Pitcairn.

ciſing that of a lawyer at Paris. Being returned to that capital in 1758, he brought upon the ſtage his tragedy of Titus, imitated from the Clemenza di Tito of Metaſtaſio. This copy of a piece barely tolerable, is only a very faint ſketch of the nervous ſtrokes of Corneille, whoſe ſtyle the author ſtrove to reſemble. Du Belloi afterwards gave Zelmire, wherein he accumulated the moſt forced ſituations and the moſt affecting ſtrokes of the dramatic art. It was attended with ſucceſs, though nothing better than an abſurd romance, and badly written, which owed the applauſe of the ſpectators to the illuſion of the repreſentation. The ſiege of Calais, a tragedy he brought out in 1765, was a ſhining epocha of his life. This piece, which preſents one of the moſt ſtriking events in the hiſtory of France, procured the author the recompenſe it deſerved. The king ſent him a gold medal, weighing 25 louis d'ors, and a conſiderable gratification beſides. The magiſtrates of Calais preſented him with the freedom of their city in a gold box; and his portrait was placed in the hôtel-de-ville among thoſe of their benefactors. Theſe teſtimonies of gratitude were due to a poet who ſet his brethren the example of chooſing their ſubjects from the national hiſtory; and he would have been the more deſerving of them if he had taken better care of his verſification, too frequently incorrect, harſh, and bombaſtic. In ſtyle, a particular ſo eſſential, du Belloi was abſolutely deficient; but this defect ſhould not prevent the critic from doing juſtice to the grand ſtrokes, to the generous and noble ſentiments, to the pathetic ſituations which made the fortune of the Siége de Calais. Voltaire, who wrote the moſt flattering letters to the author, ought not to have retracted his encomiums after his death; and if this tragedy was too much extolled at firſt, it was too much degraded afterwards. Gaſton and Baïard, in the plan of which are ſeveral faults againſt probability, did not excite ſo lively emotions as the mayor of Calais. However, the public admired the honeſt and ſteady character, and the ſublime virtues of the chévalier ſans peur & ſans reproche. His two pieces, Peter the cruel and Gabrielle de Vergi, the former dead as ſoon as born, and the latter applauded without reaſon, becauſe it is an unnatural piece, are ſtill inferior to Bayard. The author was well enough acquainted with the proper ſituations for producing a grand effect; but he wanted the art to prepare them, and to bring them on in a natural manner. He ſubſtituted extraordinary theatrical efforts for the ſimple and true pathetic, and the little tricks of oratory for the eloquence of the heart; and by this means he contributed not a little to degrade and debaſe the french drama. The fall of Peter the cruel was a fatal ſtroke to his extreme ſenſibility, and haſtened the term of his life. He was attacked by a lingering diſtemper, which laſted for ſeveral months, and exhauſted

hauſted his very moderate ſhare of bodily ſtrength. A beneficent monarch (Louis XVI.) before whom the Siége de Calais was performed the firſt time, being informed of the lamentable condition of the author, ſent him a preſent of 50 louis d'ors. The players, from motives of a laudable generoſity, gave a repreſentation of the ſame tragedy for the benefit of the dying poet. He expired ſhortly after, on the 5th of March 1775, juſtly regretted by his friends, who experienced in him great goodneſs of diſpoſition and warmth of friendſhip. M. Gaillard, of the Academie Françoiſe, publiſhed his works in 1779, in 6 vols. 8vo. In this edition are contained his theatrical pieces, three of which are followed by hiſtorical memoirs full of erudition, with intereſting obſervations by the editor; divers fugitive pieces in hard and vulgar poetry, for the moſt part produced in Ruſſia, and which had better have been left there; and the life of the author by M. Gaillard. This piece is at the head of the collection, to which it is no diſparagement.

BELLORI (John Peter), born at Rome, and died in 1696, at the age of 80, directed his ſtudies to antiquities and painting. His principal works are, 1. Explication des Médaillons les plus rares du cabinet du cardinal Campégne, to whom Bellori was attached; publiſhed at Rome 1607, 4to. in italian. 2. Les vies des peintres, architectes & ſculpteurs modernes, at Rome, 1672, 4to, in italian. This work, which the author never finiſhed, is eſteemed, though it is not always exact, and it is now became ſcarce. 3. Deſcription des Tableaux peints par Raphael au Vatican; Rome, 1695, folio, in italian: a very curious book, and much ſought after by painters. 4. L'Antiche Lucerne ſepolcrali, with plates, in italian, 1694, folio. 5. Gli Antichi Sepolcri; 1699, folio, or Leyden, 1728, folio. Ducker tranſlated theſe two works into latin, Leyden, 1702, fol. 6. Veteres Arcus Auguſtorum; Leyden, 1690, folio. 7. Admiranda Romæ antiquæ veſtigia; Rome, 1693, folio. 8. Second edition of the Hiſtoria Auguſta of Angeloni; Rome, 1685, fol. tranſlated into latin; Rome, 1738, folio. 9. Fragmenta veſtig. veteris Romæ, 1673, in folio. 10. La Colonna Antoniana; in folio. 11. Pitture del Sepolcro di Naſoni; 1680, in folio. 12. Imagines veterum philoſophorum; Rome, 1685, in folio. All theſe works are in great requeſt among the antiquaries. Queen Chriſtina made him keeper of her library and cabinet.

BELON (Peter), M. D. of the faculty of Paris, was born about 1518 in the Maine. He travelled into Judea, Greece and Arabia; and publiſhed in 1555, in 4to. a relation of whatever he had remarked moſt worthy of notice in thoſe countries. He compoſed ſeveral other works, now rare, which were much eſteemed at the time, for their exactitude and the erudition with which they abound. The chief of them are, 1. De Arboribus

coniferis; Paris, 1553, 4to. with plates. 2. History of Birds; 1555, folio. 3. Portraits d'Oiseaux; 1557, 4to. 4. History of Fish; 1551, 4to. with plates. 5. Of the nature and diversity of Fish; 1555, 8vo. The same in latin. He was preparing other works for the press, when he was assassinated from private resentment near Paris, in 1564. Henry II. and Charles IX. vouchsafed him their esteem, and the cardinal de Tournon his friendship.

BELOT (JOHN), de Blois, advocate to the privy council of Louis XIV. composed an Apologie de la Langue Latine; Paris, 1637, in 8vo. in which he attempts to prove that the french tongue ought not to be made use of in learned works. One of his reasons is, that by communicating to the people at large the secret of certain sciences, great evils have been produced. This performance, of 80 pages, is dedicated to M. Seguier, chancellor of France. Menage, in his Requête des Dictionnaires, says, that the charity of Belot towards the latin was the more commendable, as he had not the honour of being acquainted with it; and that he was like those knights who fought for unknown damsels.

BELSUNCE (M. DE), bishop of Marseilles. This illustrious prelate was of a noble family in Guienne, had been of the order of jesuits, and was made bishop of Marseilles in 1709. The assistance he gave his flock during the plague of 1720, that desolated the city of Marseilles, is well known. As some french writer says of him, "Il courut de rue en rue pour porter les secours temporels & spirituelles à ses ouailles. He was seen everywhere during that terrible calamity, as the magistrate, the physician, the almoner, the spiritual director of his flock. In the town-house of Marseilles there is a picture representing him giving his benediction to some poor wretches who are dying at his feet. He is distinguished from the rest of his attendants by a golden cross on his breast. Louis the XVth, in 1723, in consideration of his exemplary behaviour during the plague, made him an offer of the bishopric of Laon, in Picardy, a see of greater value and of higher rank than his own. Of this however he would not accept, saying, that he refused this very honourable translation "pour ne pas abandonner une eglise que la sacrifice de sa vie & de ses biens lui avoit rendu chere." The pope honoured him with the pallium (a mark of distinction in dress worn only by archbishops), and Louis XV. insisted upon his acceptance of a patent, by which, even in the first instance, any law-suit he might be so unfortunate as to have, either for temporal or spiritual matters, was permitted to be brought before the grande chambre du parlement de Paris. He died in 1755, closing a life of the most active benevolence with the utmost devotion and resignation. He founded at Marseilles a col-

lege, which ſtill bears his name. He wrote L'hiſtoire des Evêques de Marſeille; Des Inſtructions Paſtorales; and in 1707, when he was very young, he publiſhed La vie de Mademoiſelle de Foix Candale, a relation of his, who had been eminent for her piety. A particular account of the exertions of this benevolent prelate during the terrible calamity that afflicted Marſeilles is to be found in the Relation de la Peſte de Marſeilles, par J. Bertrand, 12mo. and in Oratio funebris illuſt. domini de Belſunce Maſſilienſium epiſcopi, with the tranſlation by the abbé Lanfant, 1756, 8vo.

The Relation de la Peſte de Marſeilles, by M. Bertrand, is a very well written and a very authentic account of it. He was a phyſician, and ſtaid in the town during the whole time of its ravages.

The following letter from this excellent biſhop to the biſhop of Soiſſons ſpeaks ſo much in his favour, that we ſhall make no apology for inſerting it.

Sept. 20, 1720, N. S.

"I wiſh, my lord, I were as eloquent as you are full of zeal and charity, to teſtify my grateful acknowledgement of your liberality, and the charities you have procured us; but in our preſent conſternation, we are not in a condition to expreſs any other ſentiment than that of grief. Your alms came at a very ſeaſonable time, for I was reduced almoſt to the laſt penny. I am labouring to get money for two bills for 1000 livres, which the biſhop of Frejus was pleaſed to ſend us, and ſix more of Mr. Fontanteu, though juſt upon the decay of the bills of 1000 livres, they are not very current, yet I hope I ſhall ſucceed. You, my lord, have prevented theſe difficulties, and we are doubly obliged to you for it. Might I preſume to beg the favour of you to thank, in my name, cardinal de Rohan, M. and Madame Dangeau, and the curate of St. Sulpice, for their charities.

"It is but juſt that I give you ſome account of a deſolate town you was pleaſed to ſuccour. Never was deſolation greater, nor ever was any like this. There have been many cruel plagues, but none was ever more cruel: to be ſick and dead was almoſt the ſame thing. As ſoon as the diſtemper gets into a houſe, it never leaves it till it has ſwept all the inhabitants one after another. The fright and conſternation are ſo extremely great, that the ſick are abandoned by their own relations, and caſt out of their houſes into the ſtreets, upon quilts or ſtraw beds, amongſt the dead bodies, which lie there for want of people to inter them. What a melancholy ſpectacle have we here on all ſides! We go into the ſtreets full of dead bodies half rotten, through which we paſs to come to a dying body, to excite him to an act of contrition, and give

him abſolution. For above 14 days together, the bleſſed Sacrament was carried every where to all the ſick, and the extreme unction was given them with a zeal of which we have few examples. But the churches being infected with the ſtench of the dead bodies flung at the doors, we were obliged to leave off, and be content with confeſſing the poor people. At preſent I have no more confeſſors; the pretended corruptors of the morality of Jeſus Chriſt (the jeſuits), without any obligation, have ſacrificed themſelves, and given their lives for their brethren; whilſt the gentlemen of the ſevere morality (the janſeniſts) are all flown, and have ſecured themſelves, notwithſtanding the obligations their benefices impoſed on them; and nothing can recal them, nor ferret them out of their houſes. The two communities of the jeſuits are quite diſabled, to the reſerve of one old man of 74 years, who ſtill goes about night and day, and viſits the hoſpitals. One more is juſt come from Lyons, purpoſely to hear the confeſſions of the infected, whoſe zeal does not ſavour much of the pretended laxity. I have had twenty-four capuchins dead, and fourteen ſick, but I am in expectation of more. Seven recollects, as many cordeliers, five or ſix carms, and ſeveral minims, are dead, and all the beſt of the clergy, both ſecular and regular; which grievouſly afflicts me.

"I ſtand in need of prayers, to enable me to ſupport all the croſſes that almoſt oppreſs me. At laſt the plague got into my palace, and within ſeven days I loſt my ſteward, who accompanied me in the ſtreets, two ſervants, two chairmen, and my confeſſor: my ſecretary and another lie ſick, ſo that they have obliged me to quit my palace, and retire to the firſt preſident, who was ſo kind as to lend me his houſe. We are deſtitute of all ſuccour; we have no meat; and whatſoever I could do, going all about the town, I could not meet with any that would undertake to diſtribute broth to the poor that were in want. The doctors of Montpelier, who came hither three or four days ago, are frightened at the horrid ſtench of the ſtreets, and refuſe to viſit the ſick till the dead bodies are removed, and the ſtreets cleanſed. They had been much more ſurpriſed had they come a fortnight ſooner; then nothing but frightful dead bodies were ſeen on all ſides, and there was no ſtirring without vinegar at our noſes, though that could not hinder our perceiving the filthy ſtench of them. I had 200 dead bodies that lay rotting under my windows for the ſpace of eight days, and but for the authority of the firſt preſident they had remained there much longer. At preſent things are much changed; I made my round about the town, and found but few; but a prodigious number of quilts and blankets, and of all ſorts of the richeſt clothes, which people would touch no more, and are going to burn.

"There are actually in the ſtreets to the value of above 200,000 livres. The diſorder and confuſion have hitherto been extremely great; but all our hopes are in the great care of the chevalier de Langeron, governor of the town. He has already cauſed ſome ſhops to be opened. The change of the governor, and of the ſeaſon, by the grace of God, will be advantageous. Had we not affected to deceive the public, by aſſuring that the evil which reigned was not the plague; and had we buried the dead bodies which lay a whole fortnight in the ſtreets, I believe the mortality had ceaſed, and we ſhould have nothing to do but provide againſt the extreme miſery which neceſſarily muſt be the ſequel of this calamity.

"You cannot imagine the horror which we have ſeen, nor can any believe it that has not ſeen it; my little courage has often almoſt failed me. May it pleaſe Almighty God to let us ſoon ſee an end of it. There is a great diminution of the mortality; and thoſe who hold that the moon contributes to all this, are of opinion, that we owe this diminution to the decline to the moon, and that we ſhall have reaſon to fear when it comes of the full. For my part, I am convinced, we owe all to the mercies of God, from whom alone we muſt hope for relief in the deplorable condition we have been in ſo long a while.

"I am, &c.

"HENRY, biſhop of Marſeilles."

When the plague had ceaſed, M. de Lauzun aſked an abbey in commendam for the humane and benevolent prelate who had attended his flock with ſuch aſſiduity during the time of that dreadful viſitation. The regent, to whom the requeſt was made, had forgotten M. de Lauzun's requeſt, and appeared much embarraſſed at having neglected to prefer a man of ſuch tranſcendant virtue as M. de Belſunze was. When M. de Lauzun iterated his requeſt to him, Lanyon, looking archly at him, ſaid merely, "Monſeigneur, il ſera mieux un *autre fois*." The regent, however, ſoon afterwards gave him a benefice to hold with the biſhopric of Marſeilles, which he could never be prevailed upon to quit for a more lucrative one. Father Vanier, no leſs than our Mr. Pope, has, in his poem of the "Prædium Ruſticum," paid that tribute to his memory, to which he is entitled, as the friend and benefactor of mankind.

BEMBO (PETER), a Venetian of an ancient and noble family, born 1470. His father Bernard was governor of Ravenna, and employed in many important negotiations. When he went ambaſſador to Florence, he took his ſon with him; and here Peter acquired that delicacy and purity of ſtyle in the tuſcan language, for which he is ſo much admired in his works. He applied himſelf likewiſe to the greek language, which he ſtudied

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at Sicily under Auguſtine Laſcaris; and when his father went to Ferrara, he accompanied him thither, where he went through a courſe of philoſophy under Nicholas Leoniceno. His works were much admired in Italy; but, notwithſtanding the elegance of his ſtyle, he has been thought ſometimes to run into affectation by an improper uſe of latin phraſes [z]. He lived a retired life till 1513, when pope Leo X. made choice of him for his ſecretary; but his great application to buſineſs and ſtudy brought upon him a bad ſtate of health, which obliged him, for a change of air, to remove to Padua, where he reſided in 1521, when he received the news of the pope's death. He then retired to Venice, where he ſpent his time very agreeably amongſt books and men of letters till 1538, when pope Paul III. created him a cardinal, and ſoon after gave him the biſhopric of Bergamo. He diſcharged the duties of his function with great fidelity, till 1547, when he died aged 77, by a hurt which he received on his ſide, by his horſe's running him againſt a wall. He was buried in the choir of the church of Minerva, where there is an epitaph to his memory, compoſed by his ſon Torquato Bembo; and ſome time after his death a very fine marble ſtatue was erected for him at Padua, in the famous church of St. Anthony, by his friend Jerome Quirini. John de la Caſa has written the life of this cardinal, and has given us an exact liſt of his italian and latin works. Amongſt the latter, there are ſixteen books of letters, which he wrote for Leo X. when he was his ſecretary; ſix books of familiar epiſtles; a dialogue containing the life of Gui Ubaldo de Montefeltro, the duke of Urbino; ſeveral ſpeeches; and the hiſtory of Venice in twelve books. He was named by the council of ten, to write this hiſtory in 1530; he was deſired to take it up where Sabellicus had left it off, and to continue it to his own time; which interval comprehended forty-four years; but he did not accompliſh it, concluding his work at the death of Julius II. Amongſt his italian pieces, the poem he had made on the death of his brother Charles is reckoned one of the beſt. He was eſteemed an elegant latin as well as italian poet; but he has been cenſured for having publiſhed poems that were too looſe and immodeſt [A].

[z] How many abſurdities (ſays the author of the Art of Thinking, p. 366. Amſt. edit. 1685.) have ſome italian authors run into, by a fantaſtical affectation of the ciceronian ſtyle, or what they call pure latin! Who can forbear laughing when Bembo ſays that a pope was elected by the favour and concurrence of the immortal Gods, "Deorum immortalium beneficiis."

Juſtus Lipſius had likewiſe before this author criticiſed the latin ſtyle of Bembo; and among other things he blames him for ſaying, that the ſenate of Venice wrote to the pope, and bade him "put his truſt in the immortal Gods, whoſe vicegerent he was on earth; uti fidat diis immortalibus." Ep. 57. Centur. 2. Miſcell. p. 177.

[A] Petrus Bembus elegiaco (carmine) eam partem corporis humani celebravit, ſine qua nulla obſcœnitas foret. Legatur ejus elegia, cujus initium:

Ante alias omnes, meus hic quas educat hortus,
Una puellares allicit herba manus.

Quod

BENAVIDIO, or BENAVIDIUS (MARCUS MANTUA), profeſſor of juriſprudence at Padua, his native country. He was three times created chevalier, in 1545 by the emperor Charles V. in 1561 by Ferdinand I. and in 1564 by Pius IV. He died the 28th of March 1582, at the age of 93. He wrote, 1. Collectanea ſuper Jus Cæſareum, Venice, 1584, folio. 2. Vitæ virorum illuſtrium, Paris, 1565, 4to. ; and other works, which evince great erudition.

BENBOW (JOHN), vice admiral of the blue, and one of the moſt eminent engliſh ſeamen mentioned in our hiſtories, was born about the year 1650. His father dying when he was very young, left this ſon John no other proviſion than that of the profeſſion to which he was bred, viz. the ſea, a profeſſion in which he ſucceeded ſo happily, that before he was 30 he became maſter, and, in a good meaſure, owner of a ſhip called the Benbow frigate, employed in the mediterranean trade, in which ſhip he was ſo fortunate as to defend himſelf with great bravery againſt a Sallee rover, infinitely ſuperior in force to him, and to kill thirteen of their men: after which putting into Cadiz, his action came to the ears of Charles II. then king of Spain, who was ſo much pleaſed with it, that he would needs ſee the engliſh captain, who made a journey to court, where he was received with great teſtimonies of reſpect, and not only diſmiſſed with a handſome preſent, but his catholic majeſty was alſo pleaſed to write a letter in his behalf to king James, who, upon the captain's return, gave him a ſhip, which was his introduction to the royal navy. After the revolution he was conſtantly employed either in protecting our trade or bombarding the french ports; in both of which ſervices he was very ſucceſsful. He was early promoted to the flag, and intruſted with the care of blocking up Dunkirk. In 1695 we find him thus employed with a few engliſh and dutch ſhips, when the famous du Bart had the good luck to eſcape him with nine ſail of clean ſhips, with which he did a great deal of miſchief both to our trade and that of the Dutch. In 1697 he convoyed the Virginia and Weſt-India fleets, and ſaw them ſafe into port. On the 30th of June he again went in ſearch of du Bart, who was once more ſo lucky as to eſcape him. After concluding the peace of Ryſwic, king William formed a deſign of doing ſomething very conſiderable in the Weſt-Indies, in caſe his pacific views ſhould be diſappointed, or Charles II. of Spain ſhould die ſuddenly. Admiral Benbow was pitched upon by the king to go on this expedition, which, though it did not ſucceed in every reſpect, yet Benbow relieved the colonies, which were in a very diſtreſ-

Quod poëma merito vocare poſſis obſcœniſſimam elegantiam, aut elegantiſſimam obſcœnitatem. Unius et quadraginta diſtichorum eſt. Scaliger. confutat. tabular. Burdorum, p. 313.

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ſed condition; and in ſome diſputes with the ſpaniſh governor aſſerted the glory of the britiſh name, in a manner that redounded much to his honour. On his return to Jamaica he received a ſupply of proviſions, and ſoon after, orders to return home, where he arrived ſafe, bringing with him from the plantations ſufficient teſtimony of his having diſcharged his duty, which ſecured him from all danger of cenſure, though the houſe of commons expreſſed very high reſentment at ſome circumſtances that attended the ſending the fleet. But in regard to the admiral the greateſt compliments were made to his courage, capacity, and integrity by all parties. He was once more diſpatched to the Weſt-Indies, on the probability of the king of Spain's death, where he was no ſooner arrived than he received advice that M. du Caſſe was in the neighbourhood of Hiſpaniola with a ſquadron of french ſhips, with an intent to ſettle the aſſiento in favour of the French, and to deſtroy the engliſh and dutch trade for negroes. Upon this he detached rear admiral Whetſtone in purſuit of him, when having received advice that Du Caſſe was ſailed for Carthagena, and from thence was to ſail for Porto Bello, he reſolved to follow him; and accordingly ſailed that day for the ſpaniſh coaſt of St. Martha; when having come up to them near that place the engagement began; the fight laſted till dark; and though the firing ceaſed, Benbow kept them company all night, and continued purſuing and ſkirmiſhing with the enemy's fleet for four days more, but was never duly ſeconded by ſeveral ſhips of his ſquadron. On the 23d of Auguſt, about eight at noon, the whole ſquadron was up with the vice admiral, and the enemy not two miles off. There was now a proſpect of doing ſomething, and the vice admiral made the beſt of his way after them; but his whole ſquadron, except the Falmouth, fell aſtern again. The next morning the vice admiral came up with the enemy's ſternmoſt ſhip and fired his broadſide, which was returned by the french ſhip very briſkly, and about three the vice admiral's right leg was broken to pieces by a chain ſhot. In this condition he was carried down to be dreſſed; but as ſoon as it was practicable, he cauſed himſelf to be carried up and placed in his cradle upon the quarter deck, and continued the fight till day, when they diſcovered the enemy in very bad condition; and had it not been for the cowardice of ſome of the captains in not minding the ſignals, they might have taken ſeveral of their diſabled ſhips. About 10 o'clock on the 25th the admiral ordered the captain to purſue the enemy, then about three miles to the leeward, his line of battle ſignal out all the while; and captain Fogg, by the admiral's orders, ſent to the other captains, to order them to keep to the line and behave like men. Upon this Capt. Kirkby came on board the admiral, and told him "He had better deſiſt, that the French were very

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ſtrong, and that, from what had paſſed, he might gueſs he could make nothing of it.' Admiral Benbow, more ſurpriſed at this language than at all that had hitherto happened, ſaid very calmly, that this was but one man's opinion, and therefore made a ſignal for the reſt of the captains to come on board, who, when they came, fell too eaſily into Capt. Kirkby's ſentiments, and in conjunction with him ſigned a paper, importing, in the captain's own words to the admiral, that there was nothing more to be done: though at this very time they had the faireſt opportunity imaginable of taking or deſtroying the enemy's whole ſquadron, as we had ſix ſhips in very good condition, and they only four very much diſabled. But Benbow ſeeing himſelf abſolutely without ſupport (his own captain having ſigned the paper abovementioned) determined to give over the fight, and to return to Jamaica. The French, glad of their eſcape, continued their courſe towards the ſpaniſh coaſts, and the engliſh ſquadron arrived ſafe in Port-royal harbour, where, as ſoon as the vice admiral came on ſhore, he ordered the officers who had ſo ſcandalouſly miſbehaved to be brought out of their ſhips and confined, and immediately after directed a commiſſion to rear admiral Whetſtone, to hold a court martial for their trial, which was accordingly done, and upon the fulleſt and cleareſt evidence ſome of the moſt guilty were condemned, and ſuffered according to their deſerts. As for admiral Benbow, though he ſo far recovered from the fever induced by his broken leg, as to be able to attend the trials of the captains who deſerted him, yet he ſtill continued in a declining way, occaſioned partly by the heat of the climate, but chiefly from the grief which this miſcarriage occaſioned. During all the time of his illneſs he behaved with great calmneſs and preſence of mind, having never flattered himſelf from the time his leg was cut off with any hopes of recovery; but ſhewed an earneſt deſire to be as uſeful as he could while he was yet living, giving the neceſſary directions for ſtationing the ſhips of his ſquadron, for protecting the commerce and incommoding the enemy. He continued thus diſcharging his duty to the laſt moment; for dying of a ſort of conſumption, his ſpirits did not fail him till very near his end, and his ſenſes were very ſound to the day he expired, which was the 4th of Nov. 1702 [B].

BENBOW (JOHN), ſon to the vice admiral above mentioned. He was intended by his father for the ſea, and educated accordingly. His misfortunes began very early, viz. in the ſame year his father died in the Weſt Indies; he was ſhipwrecked on the coaſt of Madagaſcar, where, after many diſmal and dangerous ad-

[B] Abridged from the Biograph. Brit.

ventures,

ventures, he was reduced to live with, and in manner of the natives, for many years; and at laſt, when he leaſt expected it, he was taken on board by a dutch captain, out of reſpect to the memory of his father, and brought ſafe to England, when his relations thought him long ſince dead. He was a young gentleman naturally of a very briſk and lively temper, but by a long ſeries of untoward events, he altered his diſpoſition ſo as to appear very ſerious or melancholy, and did not much affect ſpeaking except amongſt a few intimate friends. But the noiſe of his remaining ſo long, and in ſuch a condition upon the iſland of Madagaſcar, induced many to viſit him; for though naturally taciturn, he was very communicative on that ſubject. But notwithſtanding his freedom in communicating this part of his hiſtory, very few particulars relating to it can now be recovered. It is very probable that the world might receive full ſatisfaction in this as well as in many other reſpects if a large work he compoſed on the ſubject, intituled A complete Deſcription of the South part of the iſland of Madagaſcar, in reference to the ſoil, climate, produce, animals, and inhabitants, with remarks on the coaſts, harbours, and commerce of that iſland, and the improvements of which they are capable, could be met with. This was a large and very comprehenſive work, containing a multitude of very curious circumſtances, which occaſioned its being often borrowed by ſome or other of his acquaintance, in whoſe cuſtody (if it is yet remaining) it is to be found: for notwithſtanding the ſtricteſt ſearch made immediately after his deceaſe by the family, they have been able to obtain no account of it *. Even at this time, in caſe it ſhould be found, we have no doubt but the publication of it would be highly acceptable to the world. Our author lived ſeveral years after his return to England, but paſſed his days in privacy, and died without iſſue [c].

BENDLOWES (EDWARD), was born in the year 1613, was carefully educated in grammar learning, and at ſixteen years of age admitted a fellow-commoner of St. John's college, Cambridge; from whence he went with a tutor to travel; and having gone through ſeveral countries, he returned home a moſt accompliſhed gentleman, but a little tinctured with the principles

* In the thirty-ninth volume of the Gentleman's Magazine there is a narration of various circumſtances relative to the life of William Benbow, the younger ſon of the admiral. Had not this account unfortunately eſcaped our attention, we ſhould have been able to correct our miſtake above concerning the importance of Mr. John Benbow's book, it being nothing elſe than a journal of the ſame nature with thoſe that are kept by every ſea officer. This journal was accidentally burnt in 1714 in a fire which happened at Mr. William Benbow's lodgings near Aldgate. The loſs of it is believed to be well ſupplied by Drury's deſcription of Madagaſcar.

[c] Biograph. Brit.

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of popery. Being very imprudent in the management of his worldly concerns, he made a ſhift to ſquander away an eſtate of 1000l. or 700l. a year on poets, buffoons, muſicians, and flatterers, and in buying curioſities; and having engaged himſelf for the payment of other men's debts, he was put into priſon at Oxford, but ſoon after releaſed: he ſpent the remainder of his life, which was eight years, in that city. He was eſteemed in his younger days a great patron of the poets, eſpecially Quarles, Davenant, Payne, Fiſher, &c. who either dedicated books to him, or wrote epigrams or poems on him. Towards the latter end of his life he was drawn off from his inclination to popery, and would often take occaſion to diſpute againſt the papiſts and their opinions. This gentleman, reduced by his own indiſcretion to great want, died at Oxford the 18th of Dec. 1686, aged 73 years. He was author of ſome poetical pieces mentioned below [D].

BENEDETTO (Le), or Benedict Castiglione, a famous painter, was born at Genoa in 1616, and died at Mantua in 1670. He ſtudied ſucceſſively in the ſchools of Pagi, of Ferrari, and of Vandyck. The diſciple was equal to his maſters. Rome, Naples, Florence, Parma, and Venice alternately had poſſeſſion of this artiſt. The duke of Mantua ſettled him at his court by giving him a liberal penſion and keeping him a coach. Benedetto ſucceeded equally well in hiſtory-pieces, portraits, and landſcapes; but his particular talent and taſte lay in paſtoral ſcenes, markets, and animals. His touch is delicate, his drawing elegant, his colouring lively. Few painters have better underſtood the clear-obſcure. Genoa is in poſſeſſion of his principal performances. Benedetto alſo engraved: ſeveral of his works in aqua-fortis are ſtill extant, full of fire and taſte.

BENEDICT (St.), the founder of the order of the benedictin monks, born in Italy about 480. He was ſent to Rome when he was very young, and there received the firſt part of his education. At fourteen years of age he was removed from thence to Sublaco, about forty miles diſtant. Here he lived a moſt aſcetic life, and ſhut himſelf up in a cavern, where nobody knew any thing of him except St. Romanus, who, we are told, uſed to deſcend to him by a rope, and ſupply him with proviſions: but being afterwards diſcovered by the monks of a neighbouring monaſtery, they choſe him for their abbot. Their manners however not agreeing with thoſe of Benedict, he returned to his ſolitude, whither many perſons followed him, and put themſelves under his direction, ſo that in a ſhort time

[D] 1. Sphinx Theologica, ſeu muſica Templi, ubi diſcordia concors, Camp. 1626, 8vo. 2. Honorifica armorum ceſſatio, 1643, 8vo. 3. Theophila, 1652, fol. and ſeveral others long ſince ſunk into oblivion, though they in theſe days gained Mr. Bendlowes the appellation of the divine author.

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he built twelve monaſteries. About 528, he retired to Mount Caſſino, where idolatry was ſtill prevalent; a temple of Apollo being erected there. He inſtructed the people in the adjacent country, and having converted them, broke the image of Apollo, and built two chapels on the mountain. Here he founded alſo a monaſtery, and inſtituted the order of his name, which in time became ſo famous and extended over all Europe. It was here too that he compoſed his Regula Monachorum [z], which Gregory the Great ſpeaks of, as the moſt ſenſible and beſt written piece of that kind ever publiſhed. Authors are not agreed as to the place where Benedict died: ſome ſay at Mount Caſſino, others affirm it to have been at Rome, when he was ſent thither by pope Boniface. Nor is the year aſcertained, ſome aſſerting it to have been in 542, or 543, and others in 547. St. Gregory the Great has written his life in the ſecond book of his Dialogues, where he has given a long detail of his pretended miracles.

BENEDICT, a famous abbot in the viith century, deſcended of a noble family among the Saxons, and flouriſhed under Oſwi and Egfrid, kings of Northumberland. In his 25th year he abandoned all temporal views, in order to devote himſelf to religion; and by his frequent voyages did not a little contribute to introduce the polite arts into this iſland. Architecture, painting, muſic, and other arts, received great improvements from thoſe artiſts he brought over with him from Rome and France; and what added no ſmall commendation to him was, that all his embelliſhments were appropriated to the ſervice of the church. Chanting in choirs was introduced by him in 678. He founded two very conſiderable monaſteries, lived an exemplary life, and enjoyed one quality ſeldom to be met with in a ſaint, a refined taſte joined to a remarkable auſterity. After his death he was canonized; a cuſtom ſtill practiſed in the roman church, where poor ſaints and rich ſinners are equally entitled to a place in the kalendar.

BENEDICTUS (Alexander), an italian anatomical author, flouriſhed about 1495. He cultivated anatomy, and wrote a book intituled Alexandri Benedicti phyſici, anatomiæ, ſive de hiſtoria corporis humani, Baſil, 1527, 8vo. His Epiſt. Nuncupat. was printed Venet. 1497, and his Opera Medica Venet. 1535, fol. Baſil, 1539, 4to. and fol. ibid. 1549. His Hiſtoria corporis humani, together with ſome of his aphoriſms, was printed in 1527, 12mo. but at what place is not mentioned.

BENEFIELD (Sebastian), a learned engliſh divine, born at

[z] Du Pin ſays, that this is the only genuine work of St. Benedict. There have been ſeveral editions of theſe rules. Several other tracts are however aſcribed to him, as particularly, a letter to St. Maurus; a ſermon upon the deceaſe of St. Maurus; a ſermon upon the paſſion of St. Placidus and his companions; and a diſcourſe De ordine monaſterii. Bibl. des aut. eccleſ.

Preſtbury

Preſtbury in Glouceſterſhire 1559. He was admitted a ſcholar of Corpus Chriſti college in Oxford 1586, and choſen probationer-fellow 1590 [r]. After he had taken his degree of maſter of arts, he entered into orders. In 1608 he became D. D. and five years after was appointed Margaret profeſſor of divinity in that univerſity. He diſcharged this office with great ſucceſs for fourteen years, when he reſigned it, and retired to his rectory of Meyſey Hampton in Glouceſterſhire, to which he had been inducted ſeveral years before. He ſpent here the remainder of his life; and was eminent for piety, integrity, and extenſive learning. He was well ſkilled in all parts of knowledge, and extremely converſant in the writings of the fathers and ſchoolmen. Some perſons have accuſed him as a ſchiſmatic; but Dr. Ravis, biſhop of London, approved of him as free from ſchiſm, and much abounding in ſcience. He was a ſedentary man, and fond of retirement, which rendered him leſs eaſy and affable in converſation: he was particularly attached to the opinions of Calvin, eſpecially that of predeſtination; ſo that he has been ſtyled a downright and doctrinal calviniſt. He died at Meyſey Hampton in 1630. He was the author of ſeveral learned works upon theological ſubjects.

BENEZET (Anthony), in early life was put apprentice to a merchant; but finding commerce opened temptations to a worldly ſpirit, he left his maſter, and bound himſelf apprentice to a cooper. Finding this buſineſs too laborious for his conſtitution, he declined it, and devoted himſelf to ſchool-keeping; in which uſeful employment he continued during the greateſt part of his life. He was author of "A Caution to Great Britain and her Colonies, in a ſhort repreſentation of the calamitous ſtate of the enſlaved negroes in the Britiſh dominions, 8vo. 1767;" —"Some hiſtorical Account of Guinea; with an enquiry into the riſe and progreſs of the Slave Trade, its nature, and lamentable effects, 8vo. 1772;" and ſome other tracts on the ſame ſubject. He poſſeſſed uncommon activity and induſtry in every think he undertook. He did every thing as if the words of his Saviour were perpetually ſounding in his ears, "Wiſt ye not that I muſt be about my Father's buſineſs?" He uſed to ſay, "the higheſt act of charity in the world was to bear with the unreaſonableneſs of mankind." He generally wore pluſh clothes; and gave as a reaſon for it, that after he had worn them for two or three years, they made comfortable and decent garments for the poor. He once informed a young friend, that his memory began to fail him; "but this," ſaid he, "gives me one great advantage over you; for you can find entertainment in reading a good book only once—but I enjoy that pleaſure

[r] Wood's Athen. Oxon. vol. i.

as often as I read it; for it is always new to me." Few men ſince the days of the apoſtles ever lived a more diſintereſted life; and yet upon his death-bed he ſaid, he wiſhed to live a little longer, that "he might bring down SELF." The laſt time he ever walked acroſs his room, was to take from his deſk ſix dollars, which he gave to a poor widow whom he had long aſſiſted to maintain. His funeral was attended by perſons of all religious denominations, and by many hundred negroes. An officer, who had ſerved in the american army during the late war, in returning from the funeral, pronounced an eulogium upon him. It conſiſted only of the following words: "I would rather," ſaid he, "be Anthony Benezet in that coffin, than George Waſhington with all his fame."

BENI (PAUL), profeſſor of eloquence in the univerſity of Padua [G]. He was a Greek by nation, according to Bayle; though other authors affirm, that he was born at Eugubio in the duchy of Urbino. He was in the ſociety of jeſuits for ſome time, but quitted them upon their refuſing him permiſſion to publiſh a commentary on the banquet of Plato. He was a great critic, and maintained a diſpute with the academy della Cruſca of Florence. He publiſhed a treatiſe againſt their italian dictionary, under the title of Anti-Cruſca. He had likewiſe another conteſt with the ſame academy in regard to Taſſo, whoſe defence he undertook, and publiſhed two pieces on this ſubject. In one of theſe he compares Taſſo to Virgil, and Arioſto to Homer, in ſome particulars giving Taſſo the preference to theſe two ancients: in the other he anſwers the critical cenſures which had been made againſt this author. He publiſhed alſo ſome diſcourſes upon the Paſtor Fido of Guarini. Theſe pieces which we have mentioned, were in italian; but he has left a greater number of works in latin [H]. He died the 12th of February 1625.

BENJAMIN OF TUDELA, was born at Tudela in Navarre, and died in 1173. He viſited all the ſynagogues in the world, in order to ſee the cuſtoms and ceremonies of each. He gave a very curious relation of his travels, printed at Conſtantinople in 1543, 8vo. Renaudot thinks this edition the leaſt faulty, and pretends that the relations of this rabbi are true; aſſuring us that the cenſures paſſed upon him ſhould properly fall alone on the incorrect verſions of Arias Montanus, at Antwerp, 1575, and of Conſtantine l'Empereur, Leyden, 1633, in 24to. John

[G] Hiſtoire des ouvrages des Savans, Dec. 1690, p. 166.

[H] Moreri mentions the following: 1. Commentarii in 6 lib. priores Virgilii. 2. Commentarii in Ariſtotelis poeticam et lib. Rhetor. 3. Commentarii in Salluſtium. 4. Platonis Poetica ex dialogis collecta. 5. Diſpenſatio de Baronii annalibus. 6. Diſputatio de hiſtoria. 7. Diſputatio de auxiliis. 8. Orationes 75. 9. Decades tres in Platonis Timæum.

Philip Baratier publiſhed in 1734 a french tranſlation of the Travels of Benjamin, in 2 vols. 8vo.

BENIVIENI (Jerome), gentleman and poet of Florence, died in 1542, aged 89, was one of the firſt who quitted that low and trivial taſte that had taken poſſeſſion of the italian poetry in the xvth century, and which characteriſes, among others, the Morgante of Lewis Pulci and the Ciriffo Calvaneo of Luke Pulci his brother, to approach nearer to the ſtyle of Dante and Petrarch. The greater part of his poems turn upon divine love. His Canzone dell' Amor celeſte e divino is in great eſteem, as containing the moſt ſublime ideas of the philoſophy of Plato, on love. This work was printed at Florence in 1519, in 8vo. with other poetical pieces of the ſame author. There had already been an edition of his works, at Florence, in folio, 1500, which is extremely ſcarce. Another performance of his is intituled, Commento di Hieronimo Benivieni, cittadino Fiorentino, ſopra a più ſue Canzone e Sonnetti dello amore e della belleza divina, &c. printed at Florence in 1500, in folio: an edition much prized by the curious. Benivieni, not leſs eſtimable for the purity of his manners than for the extent of his talents, was intimately connected with the celebrated John Pico de Mirandola, and made it his requeſt to be interred in the ſame grave with him.

BENNET (Henry), earl of Arlington, was deſcended of an ancient family ſeated at Arlington in Middleſex, and ſecond ſon of ſir John Bennet, knight, by Dorothy, daughter of ſir John Crofts, of Saxam in Norfolk, knight [1]. He was born 1618, and after being inſtructed in grammar learning in his father's houſe, was ſent to Chriſt Church in Oxford, where he took the degree of maſter of arts, and diſtinguiſhed himſelf by his turn for engliſh poetry. Upon the king's coming to Oxford, after the breaking out of the civil war, he entered himſelf a volunteer; and was afterwards made choice of by George lord Digby, ſecretary of ſtate, to be his under ſecretary. He was preſent in the rencounter at Andover, in which he received ſeveral wounds. When he could no longer remain in England with ſafety, he went to France, and from thence to Italy. On his return to France, in 1649, he became ſecretary to the duke of York. In 1658, Charles II. who placed great confidence in him, knighted him at Bruges, and ſent him in quality of his miniſter to the court of Madrid. After the king's reſtoration, he recalled him from Madrid, and appointed him privy purſe. October 2, 1662, he was nominated ſecretary of ſtate, in the room of ſir Edward Nicholas. September 28, 1663, the univerſity of Oxford conferred upon him the degree of doctor of laws. March following

[1] Wood's Faſt. Oxon. vol. ii. col. 156.

he was created baron of Arlington in Middleſex. At this time he had, as ſecretary, almoſt the ſole management of foreign affairs [K], and his capacity was equal to his poſts [L]. He had a great hand in the firſt dutch war, but he likewiſe appears to have had no ſmall ſhare in the negotiations for peace. A new ſet of miniſters having, under pretence of their influence over the parliament, raiſed themſelves to power, lord Arlington declined in his credit with the king; but as he had been long in buſineſs, loved a court, and was deſirous of power, he continued to act as ſecretary of ſtate under the new adminiſtration, and became one of the cabinet council diſtinguiſhed by the name of the Cabal [M]. A deſign was ſet on foot to change the conſtitution into an abſolute monarchy, but no writer charges him with having a ſhare in it; nor did he act farther than his office as ſecretary of ſtate obliged him to act, in the breach which the other violent members of the cabal puſhed the king to make with Holland [N].

April 22, 1672, he was raiſed to the dignity of earl of Arlington in Middleſex, and viſcount Thetford in Norfolk; and on the 15th of June following was made a knight of the garter. Soon after he was ſent to Utrecht with the duke of Buckingham and the earl of Halifax, to treat of a peace between the allies and the ſtates-general; but this negotiation had no effect [O]. The houſe of commons, diſliking the war againſt Holland, determined to call the adviſers and promoters of it to an account. They firſt attacked the duke of Lauderdale, and next the duke of Buckingham, who, being admitted to be heard, endeavoured to throw all the odium upon the earl of Arlington; and this lord's anſwer not ſatisfying the commons, articles of impeachment were drawn up, charging him with having been a conſtant and vehement promoter of popery and popiſh councils; with having been guilty of many undue practices to promote his own greatneſs; with having embezzled the treaſure of the nation, and falſely and treacherouſly betrayed the important truſt repoſed in him as a counſellor and principal ſecretary of ſtate. He appeared before the houſe of commons, and ſpoke much better than was expected. He excuſed himſelf, but without blaming

[K] Sir William Temple's works, vol. ii. p. 749.

[L] On the recommendation of the duke of Ormond he brought Mr. Temple, afterwards ſir William Temple, into buſineſs, and employed him in the treaty with the biſhop of Munſter, for attacking the Dutch by land, while we did it by ſea. Temple's works, vol. ii. p. 1. 51. Burnet tells us (Hiſt. of his own times, vol. i. p. 378), that Arlington afterwards threw him off, when he went into the french intereſt, and made one of the cabal.

[M] This name was compoſed of the initial letters of their titles, viz. Clifford, Aſhley (afterwards Shafteſbury), Buckingham, Arlington, Lauderdale. They had all of them great preſents from France, beſides what was openly given them. The french ambaſſador gave each of them a picture of the king of France, ſet in diamonds, to the value of 3000l.

[N] Biograph. Brit.

[O] Rapin, vol. ii. p. 664.

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the king; and this had ſo good an effect, that though he, as ſecretary of ſtate, was more expoſed than any other man, by the many warrants and orders he had ſigned, yet he was acquitted, though by a ſmall majority [P]. In the mean time he continued to preſs the king to a ſeparate peace with the Dutch, in which he happily ſucceeded [Q].

Having reſigned his poſt of ſecretary, he was made lord chamberlain Sept. 1674, with this public reaſon given, that it was in conſideration of his long and faithful ſervice, particularly in the execution of his office of principal ſecretary of ſtate, for the ſpace of twelve years [R]. Soon after, he made a freſh trial for recovering the king's confidence [S], by offering to go over to Holland with the earl of Oſſory: he told the king that he did not doubt but he could bring the prince of Orange into an entire dependence on his uncle, and in particular diſpoſe him to a general peace; on which the king was much ſet, it being earneſtly deſired by France. It was likewiſe believed that he had orders to give the prince hopes of marrying the duke of York's daughter, lady Mary, whom he afterwards did marry. This journey proved altogether unſucceſsful [T]; and his credit was ſo much ſunk, that

[P] He was brought off by the perſonal friendſhip of a noble perſon nearly allied to him, viz. the earl of Oſſory, eldeſt ſon to the duke of Ormond, and married to Arlington's wife's ſiſter, and then the moſt popular man of his quality in England, who ſtood, for five days that the debate laſted, in the lobby of the houſe of commons, and ſollicited the members in his favour, as they entered the houſe: This brought over ſome of the moſt violent men on the other ſide, and induced others to attend who might probably have declined it. Carte's life of the duke of Ormond. Hiſtory of the reign of Charles II. Biograph. Brit.

[Q] Biſhop Burnet tells us, that, after ſigning the treaty at the lord Arlington's office, the king came up immediately into the drawing-room, where ſeeing Rouvigny, the french ambaſſador, he took him aſide, and told him he had been doing a thing that went more againſt his heart than loſing his right hand. He had ſigned a peace with the Dutch. He ſaw nothing could content the houſe of commons, or draw money from them: and lord Arlington had preſſed him ſo hard, that he had ſtood out till he was weary of his life. He ſaw it was impoſſible for him to carry on the war without ſupplies; of which it was plain he could have no hopes. The biſhop farther tells us, that Arlington, who had brought about the peace, "was ſo entirely loſt by it, that though he knew too much of the ſecret to be ill uſed, yet he could never recover the ground he had loſt."

[R] Dugdale's Baronage, vol. iii. p. 483.

[S] Danby having ſucceeded lord Clifford in the office of lord high-treaſurer, which had ever been the height of lord Arlington's ambition, the latter had conceived an implacable hatred againſt him, and uſed his utmoſt efforts to ſupplant him, but in vain. Arlington had likewiſe loſt the affection of the duke of York, by adviſing his being ſent from court. Burnet, Hiſt. of his own times, vol. i. p. 394, 5.

[T] Sir William Temple tells us, that the penſionary de Witt and count Waldeck perceived that Arlington's bent was to draw the prince into ſuch meaſures of a peace as France then ſo much deſired; into a diſcovery of thoſe perſons who had made advances to the prince or the ſtates of raiſing commotions in England during the late war; into ſecret meaſures with the king, of aſſiſting him againſt any rebels at home, as well as enemies abroad; and into hopes or deſigns of a match with the duke's eldeſt daughter. But the prince would not enter at all into the firſt, was obſtinate againſt the ſecond, treated the third as diſreſpect to the king, to think that he ſhould be ſo ill-beloved, or ſo imprudent to need it; and upon mention made by lord Oſſory of the laſt, he took no further

that ſeveral perſons at court took the liberty to act and mimic his perſon and behaviour, as had been formerly done againſt the lord chancellor Clarendon; and it became a common jeſt for ſome courtier to put a black patch upon his noſe, and ſtrut about with a white ſtaff in his hand, in order to make the king merry. The king's coldneſs, or perhaps diſpleaſure, is believed to have proceeded from Arlington's late turning towards the popular ſtream, and more eſpecially his outward proceedings againſt the papiſts, when the court believed him to be one inwardly himſelf. Nevertheleſs, he was continued in his office and the privy council in all the changes it underwent; and at his majeſty's deceaſe, king James confirmed him in his office of chamberlain, which he held to the day of his death, July 28, 1685. By his lady Iſabella, daughter to Lewis de Naſſau, lord Beverwaert, he had one daughter Iſabella, who married, Auguſt 1, 1672, Henry earl of Euſton, ſon to king Charles II. by the ducheſs of Cleveland, created afterwards duke of Grafton.

"He was, according to biſhop Burnet, a proud man: his parts were ſolid but not quick; he had the art of obſerving the king's temper, and managing it, beyond all the men of that time. He was believed a papiſt, he had once profeſſed it, and when he died, he again reconciled himſelf to that church: yet, in the whole courſe of his miniſtry, he ſeemed to have made it a maxim, that the king ought to ſhew no favour to popery, but that his whole affairs would be ſpoiled, if ever he turned that way; which made the papiſts become his mortal enemies, and accuſe him as an apoſtate, and the betrayer of their intereſts."

BENNET (Dr. THOMAS), an engliſh divine, was born at Saliſbury May 7, 1673 [u]. From the free ſchool in that city he was removed to St. John's college, Cambridge, where he took his degrees in arts, and afterwards became a fellow of the

ther hold of it, than ſaying, that his fortunes were not in a condition for him to think of a wife. Temple's works, vol. i. p. 397. We are informed by Burnet, that lord Arlington talked to the prince in the ſtrain of a governor, and ſeemed to preſume too much on his youth and want of experience; but, inſtead of prevailing on him, loſt him entirely, ſo that all his endeavours afterwards could not beget any confidence in him. The lord Arlington (ſays Temple), after his return, was received but coldly by the king, and ill by the duke, who was angry that any mention ſhould be made of his daughter the lady Mary, though it was only done by the lord Oſſory, and whether with order from the king or not was not known; ſo that never any ſtrain of court-ſkill and contrivance ſucceeded ſo unfortunately as this had done, and ſo contrary to all the ends which the author of it propoſed to himſelf. Inſtead of advancing the peace, he left it deſperate; inſtead of eſtabliſhing a friendſhip between the king and the prince, he left all colder than he found it; inſtead of entering into great perſonal confidence and friendſhip with the prince, he left an unkindneſs which laſted ever after; inſtead of retrieving his own credit at court, which he found waining by the increaſe of lord Danby's, he made an end of all that he had left with the king, who never afterwards uſed him with any confidence further than the forms of his place, and found alſo the lord treaſurer's credit with the king more advanced in ſix weeks which he had been away, than it had in many months before. Temple's works, vol. i. p. 398.

[u] Gen. Dict.

college. In 1699 he publiſhed "An anſwer to the diſſenters plea for ſeparation, or an abridgment of the London caſes." The following year, taking a journey to viſit his friend Mr. John Rayne, rector of St. James's in Colcheſter, and finding him dead, he preached his funeral ſermon, with which the inhabitants were ſo highly pleaſed, that they warmly recommended him to Compton biſhop of London, who thereupon preſented him to that living. The other livings in the town being very indifferently provided for, he was extremely followed, and his aſſiſtance deſired upon all occaſions; ſo that he was miniſter not only of one pariſh, but even in a manner of the whole town. The ſame year he publiſhed at Cambridge his "Confutation of popery [x]." In 1702 he publiſhed a tract relative to the Separation of the diſſenters, intituled, "A diſcourſe of Schiſm [y]." This book being animadverted upon by Mr. Shepherd, one of the diſſenting miniſters to whom it was addreſſed by way of letter, he publiſhed an anſwer to Mr. Shepherd, intituled, "Devotions [z]." In 1705 he printed at Cambridge his "Confutation of quakeriſm," and in 1708 "A brief hiſtory of the joint uſe of precompoſed ſet forms of prayer [A]." In this year likewiſe came abroad his diſcourſe of Joint Prayers [B]. In 1709 he publiſhed in 8vo his Paraphraſe with annotations upon the book of common prayer. In this treatiſe he obſerves, that the uſing of the morning prayer, the litany, and communion ſervice, at one and the ſame time in one continued or-

[x] It was divided into three parts. 1. The controverſy concerning the rule of faith is determined. 2. The particular doctrines of the church of Rome are confuted. 3. The popiſh objections againſt the church of England are anſwered. A paſſage in the firſt part of this diſcourſe ſhews, that Mr Bennet did not conſider the authority of the antient fathers as at all neceſſary or deciſive in controverſies of religion.

[y] Shewing, 1. What is meant by ſchiſm. 2. That ſchiſm is a damnable ſin. 3. That there is a ſchiſm between the eſtabliſhed church of England and the diſſenters. 4. That this ſchiſm is to be charged on the diſſenters ſide. 5. That the modern pretences of toleration, agreement in fundamentals, &c. will not excuſe the diſſenters from being guilty of ſchiſm.

[z] viz. Confeſſions, Petitions, Interceſſions, and Thankſgivings, for every day of the week, and alſo before, at, and after the ſacrament, with occaſional prayers for all perſons whatſoever.

[A] In which he endeavours to ſhew, 1. That the antient Jews, our Saviour, his apoſtles, and the primitive chriſtians, never joined in any prayers, but precompoſed ſet forms only. 2. That thoſe precompoſed ſet forms, in which they joined, were ſuch as the reſpective congregations were accuſtomed to, and thoroughly acquainted with. 3. That their practice warrants the impoſition of a national precompoſed liturgy. To this treatiſe he has annexed "A diſcourſe of the gift of prayer," the intent of which is to ſhew, that what the diſſenters mean by the gift of prayer, viz. a faculty of conceiving prayers extempore, is not compriſed in ſcripture.

[B] In this piece he ſhews, 1. What is meant by joint prayer. 2. That the joint uſe of prayers conceived extempore, hinders devotion, and conſequently diſpleaſes God; whereas the joint uſe of ſuch precompoſed ſet forms, as the congregation is accuſtomed to, and thoroughly acquainted with, does effectually promote devotion, and conſequently is commanded by God. 3. That the lay diſſenters are obliged, upon their own principles, to abhor the prayers offered in their ſeparate aſſemblies, and to join in communion with the eſtabliſhed church. This treatiſe was animadverted upon in ſeveral pieces.

der, is contrary to the firſt intention and practice of the church. The next piece he made public was a ſermon recommending charity-ſchools, preached at St. James's church in Colcheſter, March 10, 1710, and publiſhed at the requeſt of the truſtees. The ſame year he wrote a letter to Mr. B. Robinſon, occaſioned by his review of the caſe of liturgies and their impoſition: and ſoon after, a ſecond letter upon the ſame ſubject. The year following he ſent abroad his "Rights of the clergy in the chriſtian church," wherein he aſſerts, that church authority is not derived from the people, that the laity have no divine right to elect the clergy, nor to chooſe their own particular paſtors. About this time he took the degree of doctor in divinity. In 1711 he publiſhed at London his "Directions for ſtudying, 1. A general ſyſtem of divinity. 2. The thirty-nine articles; to which is added, St. Jerome's epiſtle to Nepotianus. The ſame year was publiſhed his "Eſſay on the thirty-nine articles of religion, agreed on in 1562, and reviſed in 1571 [C]. Before the publication of this book he found it neceſſary to leave Colcheſter. The other livings being filled up with men of merit and character, in which he was highly inſtrumental, his large congregation and his ſubſcriptions, which amounted to near 300l. a year, fell off ſo, that the income of his two livings of St. James and St. Nicholas did not amount to 60l. Wherefore he removed to London, and was appointed deputy-chaplain to Chelſea hoſpital under Dr. Cannon. Soon after happening to preach the funeral ſermon of his friend Mr. Erington, lecturer of St. Olave in Southwark, it was ſo highly approved of by that pariſh, that he was unanimouſly choſen lecturer without the leaſt ſollicitation. We find him in 1716 morning preacher at St. Lawrence Jewry; and ſoon after he was preſented by the dean and chapter of St. Paul's to the vicarage of St. Giles, Cripplegate, worth near 500l. a year. Whilſt in this ſtation, he was engaged in ſeveral expenſive law-ſuits in defence of the rights of that church, to which he recovered 150l. per annum. In 1716 he publiſhed a pamphlet intituled, "The nonjurors ſeparation from the public aſſemblies of the church of England examined, and proved to be ſchiſmatical upon their own principles;" and the "Caſe of the reformed epiſcopal churches in Great Poland and Poliſh Pruſſia, in a ſermon preached at St. Lawrence Jewry in the morning, and at St. Olave's, Southwark, in the afternoon [D];" two editions of which were publiſhed the

[C] The text being firſt exhibited in latin and engliſh, and the minuteſt variations of eighteen of the moſt antient and authentic copies carefully noted, an account is given of the proceedings of convocation in forming and ſettling the text of the articles; the controverted clauſe of the twentieth article is demonſtrated to be genuine; and the caſe of ſubſcription to the articles is conſidered in point of law, hiſtory and conſcience, with a prefatory epiſtle to Anthony Collins, eſq. wherein the egregious falſhoods of the author of "Prieſtcraft in perfection" are expoſed.

[D] This was occaſioned by a book intituled, "A collection of papers, written by

the ſame year. In 1717 he publiſhed a 'ſpital ſermon before the lord mayor, aldermen, &c. of London. And in 1718 came abroad his "Diſcourſe of the ever bleſſed trinity in unity, with an examination of Dr. Clarke's ſcripture doctrine of the trinity [E]"; in which he treats Dr. Clarke with great decency and civility. In 1726 he publiſhed a Hebrew Grammar [F]. He died of an apoplexy at London, October the 9th, 1728, aged 55.

BENNET (CHRISTOPHER), was born in Somerſetſhire about 1617, and educated at Lincoln college, Oxford, where he was entered a commoner in 1632 [G]. Having taken both his degrees in arts, he entered upon the phyſic line, and afterwards was elected a fellow of the college of phyſicians in London, where he practiſed with ſucceſs. He died in April 1655. His writings are, "Theatri tabidorum veſtibulum. Exercitationes diagnoſticæ cum hiſtoriis demonſtrativis, quibus alimentorum et ſanguinis vitia deteguntur in pleriſque morbis." He alſo corrected and enlarged Dr. Mouſet's treatiſe intituled, Health's improvement.

BENNET (ROBERT, B. D.). He had his education at Oxford, and was preſented by Lord Wharton to the rectory of Waddeſden in the county of Buckingham, where he continued till he was ejected for nonconformity in 1662. He afterwards ſettled at Ayleſbury, where he preached privately to a ſmall congregation, and from thence removed to Reading, where he died in 1687. He was author of an excellent work intituled "A theological concordance of the ſynonymous words in ſcripture.

by the late R. R. George Hickes, D. D. 1716," in which the church of England was charged with hereſy, ſchiſm, perjury, and treaſon. Dr. Bennet's tract proved, however, unſatisfactory to many perſons; and ſeveral replies were made to it, particularly in a pamphlet intituled, "The Layman's vindication of the church of England, as well againſt Mr. Howell's charge of ſchiſm, as againſt Dr. Bennet's pretended anſwer to it;" and another, dated Oct. the 22d, 1716, and intituled, "Dr. Bennet's conceſſions to the nonjurors, proved to be deſtructive to the cauſe which he endeavours to defend, as they make the nonjurors to be catholics, and his own communion to be ſchiſmatical; in a letter to a friend, Lond. 1717," in 8vo. Mr. James Pierce, an eminent diſſenting miniſter, wrote likewiſe "A letter to Dr. Bennet, occaſioned by his late treatiſe concerning the nonjurors ſeparation," &c. dated at Exeter, Nov. the 13th, 1716, and printed in 1717.

[E] This diſcourſe was afterwards animadverted upon by Thomas Emlyn, in a piece publiſhed in 1718, intituled, "Dr. Bennet's new theory of the trinity examined, or ſome conſiderations on his diſcourſe of the ever bleſſed trinity in unity, and his examination of Dr. Clarke's ſcripture doctrine of the trinity." It was alſo replied to in another tract, printed in 1719, under the title of "A modeſt plea for the baptiſmal and ſcriptural notions of the trinity; wherein the ſchemes of the reverend Drs. Bennet and Clarke are compared, by Mr. John Jackſon, rector of Roſſington in Yorkſhire."

[F] "The title is Thomæ Bennet, S. T. P. Grammatica Hebræa, cum uberrima Praxi, in uſum Tironum qui linguam Hebræam abſque præceptoris viva voce (idque in breviſſimo temporis compendio) ediſcere cupiunt. Accedit conſilium de ſtudio præcipuarum linguarum orientalium, Hebrææ, ſcil. Chaldææ, Syro-Samaritanæ, et Arabicæ, inſtituendo et perficiendo."

[G] Biogr. Brit.

BENOIT

BENOIT (ELIE), a learned minister of the reformed church, born at Paris in the year 1640, and fled to Holland on the revocation of the edict of Nantes. Here he was elected pastor of the church of Delft, and died in 1728. He left many writings highly esteemed: 1. Histoire et apologie de la retraite des pasteurs, à cause de la persecution de France, 1688, 12mo. 2. Histoire de l'édit de Nantes, in 5 vols. 4to, Delft, 1693. This is an excellent work, but very much decried by the papists. 3. Mélanges de remarques critiques, historiques, &c. on two dissertations of Toland, 1712, 8vo. Benoit, after being forced to fly his country, was not more happy in Holland. He had a wife, in comparison of whom that of Socrates was

Mild as light, and soft as evening gales.

Let us see the portrait he draws of her in one of his manuscript memorandums: Uxorem duxi . . . . . vitiis omnibus quæ conjugi pacem amanti gravia esse possunt, implicita: avara, procax, jurgiosa, inconstans et varia indefessâ contradicendi libidine, per annos quadraginta-septem miserum conjugem omnibus diris afecit. As to the temper of the husband; he was patient, timid, fond of quiet, close and diligent in his literary labours: though ready to contract friendship, he was not successful in the choice of his friends. He has been accused of avarice; but unjustly: the humour of his wife proceeding to the most sordid extreme of niggardliness, obliged him to repress his inclination to liberality.

BENSERADE (ISAAC DE), a french poet of the last century, born at Lyons, near Roan. He was born but not educated a protestant, his father having turned catholic when he was very young. When Benserade was about seven or eight years of age, he went to be confirmed; the bishop who performed the ceremony asked him "If he was not willing to change his name of Isaac, for one more christian." "With all my heart," replied he, "provided I get any thing by the exchange." The bishop, surprised at such a ready answer, would not change his name. "Let his name be Isaac still," said he, "for whatever it is, he will become famous [H]." Benserade lost his father when he was very young; and being left with little fortune, and this much involved in law, he chose rather to give it up than sue for it. We have been told by some authors, that he was related to cardinal Richelieu, and that the cardinal took care of his education; it is certain however that Benserade soon became famous at court for his wit and poetry, and that Richelieu granted him a pension, which was continued till the death of this cardinal; and it is probable that Benserade would have found the same

[H] Preface of M. Abbé Tallemant to Benserade's works, Paris 1697.

protection

protection in the ducheſs of Aiguillon, if the following four verſes, which he made on the death of the cardinal, had not given her great offence:

" Cy giſt, oui giſt, par la mort-bleu,
Le cardinal de Richelieu;
Et ce qui cauſe mon ennuy,
Ma penſion avec luy."

Here lies, alas! 'tis true,
Good cardinal de Richelieu;
But what in truth diſturbs me moſt,
Is, that with him my penſion's loſt.

After the death of Richelieu, he got into favour with the duke de Breze, whom he accompanied in moſt of his expeditions; and when this nobleman died, he returned to court, where his poetry became highly eſteemed [I]. We are told in one of Coſtar's letters to the marchioneſs de Lavardin, that Benſerade was named envoy to Chriſtina, queen of Sweden; it is certain, however, that he never went in this employment; hence the humorous Scarron thus dates an epiſtle of his to the counteſs de Fieſque:

L'an que le Sieur de Benſerade
N'alla point à ſon ambaſſade.

Benſerade had ſurpriſing ſucceſs in what he compoſed for the king's interludes. There was quite an original turn in theſe compoſitions, which characterized at once the poetical divinities, and the perſons who repreſented them. " With the deſcription of the gods and other perſonages," ſays the author of the Recueil de bons contes, ſuppoſed to be M. de Calliere, " who were repreſented in theſe interludes, he mixed lively pictures of the courtiers who repreſented them. He therein often diſcovered their inclinations, attachments, and even their moſt ſecret adventures; but in ſo agreeable, ſo delicate, and ſo concealed a manner, that thoſe who were rallied were the firſt who were pleaſed at it, and his jeſts left no reſentment or concern in their minds, which is a mark of their perfection." The ſonnet which Benſerade ſent to a young lady, with his paraphraſe on Job, rendered his name very famous. A parallel was drawn betwixt it and the Urania of Voiture; and a diſpute thence aroſe, which divided the wits, and the whole court. Thoſe who gave the preference to that of Benſerade were ſtyled the Jobiſts, and their antagoniſts the Uraniſts. The prince of Conti declared himſelf a Jobiſt. " The one ſonnet," ſaid he, meaning that of Voiture, " is more grand and finiſhed; but I would rather have been the author of the other [K]." Benſerade wrote Rondeaux upon Ovid, ſome of which are reckoned tolerable, but upon the whole

[I] Nicer. tom. xiv.

[K] Tartaron preſat. epiſt. to his tranſlation of Juvenal. Menagiana, p. 189. 2d Holl. edit. Hiſtoire de l'Acad.

they

they are not much eſteemed. He applied himſelf to works of piety ſome years before his death, and tranſlated almoſt all the Pſalms. M. L'Abbé Olivet ſays, that Benſerade towards the latter end of his life withdrew from court, and made Gentilly the place of his retirement. When he was a youth, he ſays, it was the cuſtom to viſit the remains of the ornaments, with which Benſerade had embelliſhed his houſe and gardens, where every thing ſavoured of his poetical genius. The barks of the trees were full of inſcriptions, and amongſt others he remembers the firſt which preſented itſelf was as follows:

Adieu fortune, honneurs, adieu vous et les votres,
Je viens ici vous oublier;
Adieu toi-même amour, bien plus que les autres
Difficile à congedier.

Fortune and honours all adieu,
And whatſoe'er belongs to you.
I to this retirement run,
All your vanities to ſhun;
Thou too adieu, o powerful love!
From thee 'tis hardeſt to remove.

Mr. Voltaire is of opinion that theſe inſcriptions were the beſt of his productions, and he regrets that they have not been collected.

Benſerade ſuffered at laſt ſo much from the ſtone, that, notwithſtanding his great age, he reſolved to ſubmit to the operation of cutting. But his conſtancy was not put to this laſt proof; for a ſurgeon letting him blood, by way of precaution, pricked an artery, and, inſtead of endeavouring to ſtop the effuſion of blood, ran away: there was but juſt time to call F. Commire, his friend and confeſſor, who came ſoon enough to ſee him die. This happened Oct. 19, 1690.

BENSON (George), a learned and eminent diſſenting teacher, was born at Great Salkeld in Cumberland, September 1699 [L]. He was early deſtined by his parents for the chriſtian miniſtry, on account of the ſeriouſneſs of his diſpoſition and his love of learning; which was ſo ſtrong and ſucceſsful, that at eleven years of age he was able to read the greek teſtament. After finiſhing his grammar learning, he went to an academy kept by Dr. Dixon at Whitehaven, from whence he removed to Glaſgow; where, with great application and ſucceſs, he purſued his ſtudies until May 1721, when he left the univerſity. Towards the cloſe of the year he came to London; and having been examined and approved by ſeveral of the moſt eminent preſbyterian miniſters, he began to preach; firſt at Chert-

[L] Amory's memoirs of the life, character, and writings of Dr. Benſon.

ſey,

ſey, and afterwards in London. The learned Dr. Calamy was his great friend, and kindly took him for a time into his family. By this gentleman's recommendation he went to Abingdon in Berkſhire; where, after preaching as a candidate, he was unanimouſly choſen their paſtor, by the congregation of proteſtant diſſenters in that town. During his ſtay here, which was about ſeven years, he preached and publiſhed three ſerious practical diſcourſes, addreſſed to young perſons; which were well received. But he afterwards ſuppreſſed them, as not teaching what he thought on further enquiry the exact truth, in relation to ſome doctrines of chriſtianity. In 1729 he received a call from a ſociety of proteſtant diſſenters in Southwark, among whom he laboured with great diligence and fidelity for eleven years, and was greatly beloved by them. In 1740 he was choſen by the congregation at Crutched Friars, colleague to the learned and judicious Dr. Lardner; and when infirmities obliged Dr. Lardner to quit the ſervice of the church, the whole care of it devolved on him.

From the time of his engaging in the miniſtry, he ſeems to have propoſed to himſelf the critical ſtudy of the ſcriptures, and particularly of the New Teſtament, as a principal part of his buſineſs; and to have purſued the diſcovery of the ſacred truths it contained, with uncommon diligence and fidelity. The firſt fruit of theſe ſtudies which he preſented to the public was, A defence of of the reaſonableneſs of Prayer, with A tranſlation of a diſcourſe of Maximus Tyrius, containing ſome popular objections againſt prayer, and an anſwer to theſe. Some time after this, he manifeſted his love to moderation and chriſtian liberty, and his averſion to perſecution, by whomſoever practiſed; by extracting from the Memoirs of Literature, and reprinting Mr. de la Roche's account of the perſecution and burning of Servetus by Calvin, with ſuch reflections as were proper to expoſe the injuſtice and inconſiſtence of this conduct in that reformer; and to prevent its being employed to countenance a like temper and conduct hereafter. To this he afterwards added, A defence of the account of Servetus; and A brief account of archbiſhop Laud's cruel treatment of Dr. Leighton. About the ſame time, to guard chriſtians againſt the corruptions of popery, and to prevent their being urged by the deiſts as plauſible objections againſt chriſtianity; he publiſhed A diſſertation on 2 Theſſ. ii. ver. 1—12. In illuſtrating the obſervations of the learned Joſeph Mede, he ſhewed theſe groſs corruptions of the beſt religion to have been expreſsly foretold, and chriſtians ſtrongly cautioned againſt them; and that, in this view, they were among the evidences of the divine authority of the ſcriptures; as they proved the ſacred writers to have been inſpired by a divine ſpirit, which could alone clearly foretel events ſo

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diſtant, contingent, and unlikely. The light which Mr. Locke had thrown on the obſcureſt parts of St. Paul's epiſtle, by making him his own expoſitor, encouraged and determined Mr. Benſon to attempt an illuſtration of the remaining epiſtles in the ſame manner. In 1731 he publiſhed A paraphraſe and notes on the epiſtle to Philemon, as a ſpecimen. This was well received, and the author encouraged to proceed in his deſign. With the epiſtle to Philemon, was publiſhed, A ſhort diſſertation, to prove from the ſpirit and ſentiments of the apoſtle, diſcovered in his epiſtles, that he was neither an enthuſiaſt nor impoſtor; and conſequently that the religion, which he aſſerted he received immediately from heaven, and confirmed by a variety of miracles, is indeed divine. This argument hath ſince been improved and illuſtrated, with great delicacy and ſtrength, in a review of the apoſtle's entire conduct and character, by lord Lyttelton. Mr. Benſon proceeded with great diligence and reputation to publiſh Paraphraſes and Notes on the two epiſtles to the Theſſalonians, the firſt and ſecond to Timothy, and the epiſtle to Titus; adding, Diſſertations on ſeveral important ſubjects, particularly on inſpiration.

In 1735 he publiſhed a Hiſtory of the firſt planting of chriſtianity, taken from the Acts of the apoſtles and their Epiſtles, in 2 vols. 4to. In this work, beſides illuſtrating throughout the hiſtory of the Acts, and moſt of the Epiſtles, by an hiſtorical view of the times; the occaſion of the ſeveral epiſtles, and the ſtate of the churches to whom they were addreſſed; he eſtabliſhed the truth of the chriſtian religion on a number of facts, the moſt public, important, and inconteſtable. Theſe works procured him great reputation. One of the univerſities in Scotland ſent him a diploma with a doctor's degree; and many of high rank in the eſtabliſhed church, as Herring, Hoadly, Butler, Benſon, Conybeare, &c. ſhewed him great marks of favour and regard. He purſued the ſame ſtudies with great application and ſucceſs till the time of his death, which happened 1763, in the 64th year of his age [M].

BENTHAM (Edward), canon of Chriſt-church, Oxford, and king's profeſſor of divinity in that univerſity, was born in the college at Ely, July 23, 1707 [N]. His father, Mr. Samuel Bentham, was a very worthy clergyman, and vicar of Witchford, a ſmall living near that city; who having a numerous fa-

[M] His works, beſides thoſe already mentioned, are, 1. A paraphraſe and notes on the ſeven catholic epiſtles; to which are annexed, ſeveral critical diſſertations, 4to. 2. The reaſonableneſs of the chriſtian religion, as delivered in the ſcriptures, in two vols. 8vo 3. A collection of tracts againſt perſecution. 4. A volume of ſermons on ſeveral important ſubjects. 5. The hiſtory of the life of Jeſus Chriſt, taken from the New Teſtament; with obſervations and reflections proper to illuſtrate the excellence of his character, and the divinity of his miſſion and religion.

[N] Abridged from Dr. Kippis, in Biog. Brit.

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mily, his ſon Edward, on the recommendation of Dr. Smalridge, dean of Chriſt-church, was ſent in 1717 to the ſchool of that college. Having there received the rudiments of claſſical education, he was in Lent term 1723, when nearly 16 years of age, admitted of the univerſity of Oxford, and placed at Corpus-Chriſti college under his relation Dr. John Burton. In this ſituation, his ſerious and regular deportment, and his great proficiency in all kinds of academical learning, recommended him to the notice of ſeveral eminent men; and, among others, to the favour of Dr. Tanner, canon of Chriſt-church, by whoſe death he was diſappointed of a nomination to a ſtudentſhip in that ſociety. At Corpus-Chriſti college he formed a ſtrict friendſhip with Robert Hoblyn, eſq. of Nanſwydden in Cornwall, afterwards repreſentative for the city of Briſtol, whoſe character, as a ſcholar and a member of parliament, rendered him deſervedly eſteemed by the lovers of literature and of their country. In company with this gentleman and another intimate friend, Dr. Ratcliff, afterwards maſter of Pembroke college, Mr. Bentham made, at different times, the tour of part of France, and other places. Having taken the degree of B. A. he was invited by Dr. Cotes, principal of Magdalen-hall, to be his vice-principal; and was accordingly admitted to that ſociety, March 6, 1730. Here he continued only a ſhort time; for, on the 23d of April in the year following, he was elected fellow of Oriel college. In act term, 1732, he proceeded to the degree of M. A. and, about the ſame time, was appointed tutor in the college; in which capacity he diſcharged his duty, in the moſt laborious and conſcientious manner, for more than twenty years. March 26, 1743, Mr. Bentham took the degree of B. D.; and April 22, in the ſame year, was collated to the prebend of Hundreton, in the cathedral church of Hereford. July 8, 1749, he proceeded to the degree of D. D.; and in April 1754 was promoted to the fifth ſtall in that cathedral. Here he continued the ſame active and uſeful courſe of life for which he had always been diſtinguiſhed. He ſerved the offices of ſub-dean and treaſurer, for himſelf and others, above twelve years. The affairs of the treaſury, which Dr. Bentham found in great confuſion, he entirely new modelled, and put into a train of buſineſs in which they have continued ever ſince, to the great eaſe of his ſucceſſors, and benefit of the ſociety. So intent was he upon the regulation and management of the concerns of the college, that he refuſed ſeveral preferments which were offered him, from a conſcientious perſuaſion that the avocations they would produce were incompatible with the proper diſcharge of the offices he had voluntarily undertaken. Being appointed by the king to fill the divinity chair, vacant by the death of Dr. Fanſhawe, Dr. Bentham was, with much reluctance, and after having repeatedly

peatedly declined it, perſuaded, by archbiſhop Secker and his other learned friends, to accept of it; and, on the 9th of May, 1763, he was removed to the 8th ſtall in the cathedral. His unwillingneſs to appear in this ſtation was increaſed by the buſineſs he had to tranſact in his former ſituation, and which he was afraid would be impeded by the acceſſion of new duties: not to ſay that a life ſpent in his laborious and ſedentary manner had produced ſome unfavourable effects on his conſtitution, and rendered a greater attention than he had hitherto ſhewn to private eaſe and health, abſolutely neceſſary. Beſides, as the duties, when properly diſcharged, were great and intereſting, ſo the ſtation itſelf was of that elevated and public nature to which his ambition never inclined him: latere maluit atque prodeſſe. The diffidence he had of his abilities had ever taught him to ſuſpect his own ſufficiency; and his inauguratory lecture breathed the ſame ſpirit, the text of which was, "Who is ſufficient for theſe things?" But whatever objections Dr. Bentham might have to the profeſſorſhip before he entered upon it, when once he had accepted of it, he never ſuffered them to diſcourage him in the leaſt from exerting his moſt ſincere endeavours to render it both uſeful and honourable to the univerſity. He ſet himſelf immediately to draw out a courſe of lectures for the benefit of young ſtudents in divinity, which he conſtantly read at his houſe at Chriſt-church, *gratis*, three times a week during term-time, till his deceaſe. The courſe took up a year; and he not only exhibited in it a complete ſyſtem of divinity, but recommended proper books, ſome of which he generouſly diſtributed to his auditors. His intenſe application to the purſuit of the plan he had laid down, together with thoſe concerns in which his affection for his friends, and his zeal for the public good in every ſhape, involved him, proved more than a counterbalance for all the advantages of health and vigour that a ſtrict and uniform temperance could procure. It is certain that he ſunk under the rigorous exerciſe of that conduct he had propoſed to himſelf: for though 68 years are a conſiderable proportion in the ſtrongeſt men's lives, yet his remarkable abſtemiouſneſs and ſelf-denial, added to a diſpoſition of body naturally ſtrong, promiſed, in the ordinary courſe of things, a longer period. Dr. Bentham was a very early riſer, and had tranſacted half a day's buſineſs before many others begin their day. His countenance was uncommonly mild and engaging, being ſtrongly characteriſtic of the piety and benevolence of his mind; and at the ſame time it by no means wanted expreſſion, but, upon proper occaſions, could aſſume a very becoming and affecting authority. In his attendance upon the public duties of religion, he was exceedingly ſtrict and conſtant; not ſuffering himſelf ever to be diverted from it by any motives, either of intereſt or

pleaſure. Whilſt he was thus diligent in the diſcharge of his own duty, he was not ſevere upon thoſe who were not equally ſo in theirs. He could ſcarcely ever be prevailed upon to deliver his opinion upon ſubjects that were to the diſadvantage of other men; and when he could not avoid doing it, his ſentiments were expreſſed with the utmoſt delicacy and candour. No one was more ready to diſcover, commend, and reward every meritorious endeavour. Of himſelf he never was heard to ſpeak; and if his own merits were touched upon in the ſlighteſt manner, he felt a real uneaſineſs. Though he was not fond of the formalities of viſiting, he entered into the ſpirit of friendly ſociety and intercourſe with great pleaſure. His conſtant engagements, indeed, of one kind or other, left him not much time to be devoted to company; and the greater part of his leiſure hours he ſpent in the enjoyment of domeſtic pleaſures, for which his amiable and peaceable diſpoſition ſeemed moſt calculated.

Till within the laſt half-year of his life, in which he declined very faſt, Dr. Bentham was ſcarcely ever out of order; and he was never prevented from diſcharging his duty, excepting by weakneſs that occaſionally attacked his eyes, and which had been brought on by too free an uſe of them when he was young. That part of his laſt illneſs which confined him, was only from the 23d of July to the firſt of Auguſt. Even death itſelf found him engaged in the ſame laborious application which he had always directed to the glory of the ſupreme being, and the benefit of mankind; and it was not till he was abſolutely forbidden by his phyſicians, that he gave over a particular courſe of reading, that had been undertaken by him with a view of making remarks on Mr. Gibbon's Roman Hiſtory. Thus he died in the faithful diſcharge of the duties of religion. That ſerenity of mind and meekneſs of diſpoſition, which he had manifeſted on every former occaſion, ſhone forth in a more eſpecial manner in his latter moments; and, together with the conſciouſneſs of a whole life ſpent in the divine ſervice, exhibited a ſcene of true chriſtian triumph. After a few days illneſs, in which he ſuffered a conſiderable degree of pain without repining, a quiet ſigh put a period to his temporal exiſtence, on the firſt of Auguſt 1776, when he had entered into the 69th year of his age. His remains were depoſited in the weſt end of the great aile in the cathedral of Chriſt-church, Oxford. Dr. Bentham reſided, the principal part of the year, ſo regularly at Oxford, that he never miſſed a term from his matriculation to his death. In the ſummer he generally made a tour of ſome part of the kingdom with his family; and, for the laſt thirty years of his life, ſeldom failed in carrying them to meet all his brothers and ſiſters at Ely, amongſt whom the greateſt harmony and affection ever

prevailed. A list of his works may be seen in the Biographia Britannica.

BENTHAM (James), M. A. and F. A. S. prebendary of Ely, rector of Bow-brick-hill in the county of Bucks, and domestic chaplain to the right. hon. lord Cadogan, was the brother of the above-mentioned Edward. Having received the rudiments of classical learning in the grammar school of Ely, he was admitted of Trinity-college, Cambridge, March 26, 1727, where he proceeded B. A. 1730, and M. A. 1738, and was elected F. A. S. 1767. In the year 1733 he was presented to the vicarage of Stapleford in Cambridgeshire, which he resigned in 1736, on being made minor canon in the church of Ely. In 1767 he was presented by bishop Mawson to the vicarage of Wymondham in Norfolk, which he resigned in the year following for the rectory of Feltwell St. Nicholas, in the same county. This he resigned in 1774 for the rectory of Northwold, which in 1779 he was induced to change for a prebendal stall in the church of Ely, though he was far from improving his income by the change. But his attachment to his native place, with which church the family had been connected without any intermission for more than 100 years, surmounted every other consideration. In 1783 he was presented to the rectory of Bow-brick-hill, by the rev. Edward Guellaume. From his first appointment to an office in the church of Ely, he seems to have directed his attention to the study of church architecture. It is probable that he was determined to the pursuit of ecclesiastical antiquities by the eminent example of bishop Tanner (a prebendary of the same stall which Mr. Bentham afterwards held), who had honoured the family with many marks of his kindness and friendship. For researches of this kind Mr. Bentham seems to have been excellently qualified. To a sound judgment and a considerable degree of penetration, accompanied by a minuteness and accuracy of enquiry altogether uncommon, Mr. Bentham added the most patient assiduity and unwearied industry. The history of the church with which he was connected afforded him full scope for the exercise of his talents. It abounds with almost all the various specimens of church architecture used in England to the time of the reformation. Having previously examined with great attention every historical monument and authority which could throw any light upon his subject, after he had circulated, in 1756, a catalogue of the principal members of this church (Ely), viz. abbesses, abbots, bishops, priors, deans, prebendaries, and archdeacons, in order to collect further information concerning them, he published "The history and antiquities of the conventual and cathedral church of Ely, from the foundation of the monastery, A. D. 675, to the year 1771, illustrated with copper-plates, Cambridge, 1771," 4to. In the introduction

troduction the author thought it might be uſeful to give ſome account of ſaxon, norman, and what is uſually called gothic architecture. The many novel and ingenious remarks, which occurred in this part of the work, ſoon attracted the attention of thoſe who had turned their thoughts to the ſubject. This ſhort eſſay was favourably received by the public, and has been frequently cited and referred to by moſt writers on gothic architecture. By a ſtrange miſtake theſe obſervations were haſtily attributed to the celebrated Mr. Gray, merely becauſe Mr. Bentham has mentioned his name among that of others to whom he conceived himſelf indebted for communications and hints. Mr. Bentham was never informed of this extraordinary circumſtance till the year 1783, when he accidentally met with it in the Gentleman's magazine for the month of February in that year; upon which he immediately thought it neceſſary to rectify the miſtake, and to vindicate his own character and reputation as an author from the charge of having been obliged to Mr. Gray for that treatiſe, when he had publiſhed it as his own; and this he was enabled to do ſatisfactorily, having fortunately preſerved the only letter which he had received from Mr. Gray on the ſubject. The truth was, that Mr. Bentham had written the treatiſe long before he had the honour of any acquaintance with Mr. Gray, and it was that which firſt introduced him to Mr. Gray. What his obligations were will appear by reference to a copy of that letter [o] which he received from Mr. Gray when he returned the ſix ſheets which Mr. Bentham had ſubmitted to him at his own requeſt. It happened that the two laſt ſheets, though compoſed, were not worked off, which gave Mr. Bentham an opportunity of inſerting ſome additions alluded to in Mr. Gray's letter. In the magazine for July 1784, may be ſeen the full and handſome apology which this explanation produced from a correſpondent, who, under the ſignature of S. E. had inadvertently aſcribed theſe remarks to Mr. Gray. When the dean and chapter of Ely had determined upon the general repair of the fabric of their church, and the judicious removal of the choir from the dome to the preſbytery at the eaſt end, Mr. Bentham was requeſted to ſuperintend that concern as clerk of the works. With what indefatigable induſtry and attention he acquitted himſelf in that ſtation, and how much he contributed to the improvement and ſucceſs of the public works then carrying on, appears as well by the minutes of thoſe tranſactions, as by the ſatisfaction with which the body recognized his ſervices. This employment gave him a thorough inſight into the principles and peculiarities of theſe antient buildings, and ſuggeſted to him the idea of a general

[o] Inſerted in the Gent. Mag. vol. liv, April 1784.

hiſtory of antient architecture in this kingdom, which he juſtly conſidered a deſideratum of the learned and inquiſitive antiquary. He was ſtill intent upon this ſubject, and during the amuſement of his leiſure hours continued almoſt to the laſt to make collections with a view to ſome further illuſtration of this curious point, though his avocations of one kind or another prevented him from reducing them to any regular form or ſeries. But he did not ſuffer theſe purſuits to call him off from the profeſſional duties of his ſtation, or from contributing his endeavours towards promoting works of general utility to the neighbourhood. To a laudable ſpirit of this latter kind, animated by a zeal for his native place, truly patriotic, is to be referred his ſteady perſeverance in recommending to his countrymen, under all the diſcouragements of obloquy and prejudice, the plans ſuggeſted for the improvement of their fens by draining, and the practicability of increaſing their intercourſe with the neighbouring counties by means of turnpike roads; a meaſure till then unattempted, and for a long time treated with a contempt and ridicule due only to the moſt wild and viſionary projects, the merit of which he was at laſt forced to reſt upon the reſult of an experiment made by himſelf. With this view, in 1757, he publiſhed his ſentiments under the title of Queries offered to the conſideration of the principal inhabitants of the city of Ely, and towns adjacent, &c. and had at length the ſatisfaction to ſee the attention of the public directed to the favourite object of thoſe with whom he was aſſociated. Several gentlemen of property and conſideration in the county generouſly engaged in contributing donations towards ſetting on foot a ſcheme to eſtabliſh turnpike roads. By the liberal example of lord chancellor Hardwicke, lord Royſton, and biſhop Mawſon, and the ſeaſonable bequeſt of 200l. by Geo. Riſte, eſq. of Cambridge, others were incited to additional ſubſcriptions. In a ſhort time theſe amounted to upwards of 1000l. and nearly to double that ſum on intereſt. The ſcheme being thus invigorated by theſe helps, and by the increaſing loans of thoſe whoſe prejudices began now to wear away, an act was obtained in 1763 for improving the road from Cambridge to Ely. Similar powers and proviſions were in a few years obtained by ſubſequent acts, and the benefit extended to other parts of the iſle in all directions, the ſucceſs of which hath anſwered the moſt ſanguine expectations of its advocates. With the ſame beneficent diſpoſition, Mr. Bentham in 1778 ſubmitted a plan for incloſing and draining a large tract of common in the vicinity of Ely, called Gruntiſen, containing near 1300 acres, under the title of Conſiderations and reflections upon the preſent ſtate of the fens near Ely, &c. Cambridge, 8vo. 1778. The incloſure, however, from whatever cauſe, did not then take place; but ſome of the hints therein

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ſuggeſted have formed the groundwork of many of the improvements which have ſince obtained in the culture and drainage of the fens. Exertions of this kind could not fail to procure him the eſteem and reſpect of all who knew him, eſpecially as they were wholly unaccompanied with that parade and oſtentation by which the beſt public ſervices are ſometimes diſgraced. Mr. Bentham was naturally of a delicate and tender conſtitution, to which his ſedentary life and habits of application were very unfavourable; but this was ſo far corrected by rigid temperance and regularity, that he was rarely prevented from giving due attention either to the calls of his profeſſion or to the purſuits of his leiſure hours. He retained his faculties in full vigour to the laſt, though his bodily infirmities debarred him latterly from attendance upon public worſhip, which he always exceedingly lamented, having been uniformly exemplary in that duty. He read, with full reliſh and ſpirit, moſt publications of note or merit as they appeared, and, till within a few days of his death, continued his cuſtomary intercourſe with his friends. He died Nov. 17, 1794, in the 86th year of his age.

BENTIVOGLIO (Guy), cardinal, born at Ferrara in 1579. He went to ſtudy at Padua, where he made a conſiderable proficiency in polite literature. He was at this place in 1597, when Alfonſo duke of Ferrara died. Cæſar the duke's couſin claimed the right of ſucceſſion, but the pope oppoſed him. The marquis Hippolyte Bentivoglio, brother to Guy, eſpouſed the cauſe of Cæſar, and put himſelf at the head of his troops, which extremely irritated cardinal Aldrobrandin, nephew to Clement VIII. who commanded the eccleſiaſtical troops. Guy left Padua in order to wait upon Aldrobrandin, and to endeavour to appeaſe his reſentment. He ſucceeded in his endeavours, being the chief inſtrument in bringing about that peace which was concluded the January following. Guy Bentivoglio was after this extremely well received by the pope, who made him his chamberlain, and gave him leave to go and finiſh his ſtudies at Padua. Upon his leaving the univerſity, he went to reſide at Rome, where he became univerſally eſteemed. He was ſent nuncio to Flanders, and then to France, in both which employments his behaviour was ſuch as gave great ſatisfaction to Paul V. who made him a cardinal, which was the laſt promotion he made, a little before his death in Jan. 1621. Bentivoglio was at this time in France, where Louis XIII. and all the french court congratulated him on his new dignity; and when he returned to Rome, his chriſtian majeſty entruſted him with the management of the french affairs at that court. Pope Urban VII. had a high eſteem for him, for he was of opinion he could not find a friend more faithful and diſintereſted than cardinal Bentivoglio, nor one who had a more conſummate knowledge

in buſineſs. He was beloved by the people, and eſteemed by the cardinals; and his qualities were ſuch, that in all probability he would have been raiſed to the pontificate on the death of Urban in 1644: but the cardinal having gone to the conclave during the time of the moſt intolerable heats at Rome, it affected his body to ſuch a degree, that he could not ſleep for eleven nights afterwards; and this want of reſt threw him into a fever, of which he died the 7th of Sept. 1644, being then 65 years of age. He has left ſeveral works, the moſt remarkable of which are: 1. His Hiſtory of the civil wars of Flanders; 2. An account of Flanders; 3. Letters and memoirs.

BENTLEY (Richard), an eminent critic and divine, was the ſon of a mechanic at Wakefield in Yorkſhire, where he was born in 1662, and probably received the firſt part of his education. Being removed to St. John's college in Cambridge, he followed his ſtudies with indefatigable induſtry; and his inclination leading him ſtrongly to critical learning, the acquirements he had made in that department of ſcience recommended him to Dr. Edward Stillingfleet, who was bred at the ſame college, and in 1685 appointed him private tutor to his ſon. In 1689 he attended his pupil to Wadham college in Oxford, where he was incorporated maſter of arts July 4th that year, having taken that degree ſome time before in his own univerſity. He was then alſo in orders, and his patron (to whom he had been very ſerviceable) being advanced to the ſee of Worceſter in 1692, collated him to a prebend in that church, into which he was inſtalled Oct. 2d of that year, and alſo made him his domeſtic chaplain, in which laſt ſtation he continued till his lordſhip's death [P]. That learned prelate, as well as Dr. William Lloyd, then biſhop of Lichfield, had ſeen proofs of our author's extraordinary merit [Q], when they concurred in recommending him as a fit perſon to open the lectures upon Mr. Boyle's foundation, in defence of natural and revealed religion.

This gave him a fine opportunity of eſtabliſhing his fame. He ſaw it well; and reſolved to puſh it to the utmoſt. Sir Iſaac Newton's Principia had been publiſhed but a few years, and the book was little known and leſs underſtood; Mr. Bentley therefore determined to ſpare no pains in diſplaying to the beſt advantage the profound demonſtrations which that excellent work furniſhed in proof of a Deity; and that nothing might be want-

[P] Willis's cathedrals, vol. iii. p. 672.

[Q] Beſides private communications, our author had wrote a latin addreſs to Dr. Mill, principal of St. Edmund's Hall in Oxford, containing ſome critical obſervations upon Jo. Antiochenſis, which was ſubjoined to the edition of that greek hiſtoriographer, printed at Oxford, in 1691, by Mr. Humphry Hody. This epiſtle, he tells us himſelf, was both written and publiſhed at the expreſs deſire of the biſhop of Lichfield. Bentley againſt Boyle. Preſ. p. 88. Mr. Hody was appointed college tutor to young Mr. Stillingfleet, and was afterwards his father's chaplain. See his article in Biog. Brit.

ing

ing which lay in his power to complete his deſign, he applied to the great author, and received from him the ſolution of ſome difficulties, which had not fallen within the plan of his work [R]. Our author alſo did not forget to heighten the novelty of his plan, by introducing and aſſerting Mr. Locke's lately advanced notion concerning the innate idea of a God, in his firſt ſermon. With the help of ſuch advantages, Mr. Bentley's ſermons at Boyle's lectures, became the wonder and admiration of the world, and raiſed the higheſt opinion of the preacher's abilities. Accordingly he ſoon reaped the fruits of his reputation, being appointed keeper of the royal library at St. James's the following year; for which the warrant was made out of the ſecretary's office, Dec. 23, 1693, and the patent in April 1694. But he was ſcarcely ſettled in this office, when he fell under the diſpleaſure of the hon. Mr. Charles Boyle, eldeſt ſon to the earl of Orrery; a young nobleman of the greateſt hopes, who was then in the courſe of his education at Chriſt-Church in Oxford. Mr. Boyle was about to put out a new edition of the "Epiſtles of Phalaris," and for that purpoſe had obtained the uſe of a MS. of the book out of St. James's library. But our librarian demanding it back ſooner than was expected, and before the collation of it was finiſhed, this was reſented by Mr. Boyle, and gave riſe to the well-known controverſy betwixt Boyle and Bentley. This was carried on with admirable ſpirit, wit, and learning, in ſeveral writings on both ſides until the year 1699, and gave our author another opportunity of ſurpriſing the world with his genius and knowledge in critical learning [S]: and Dr. Montague dying the next year, he was preſented by the crown to the maſterſhip of Trinity college in Cambridge, upon which promotion he reſigned his prebend of Worceſter. He was afterwards collated to the archdeaconry of Ely, June 12, 1707, and beſides this was preſented to a benefice in that iſland. He was alſo appointed chaplain, both to king William and queen Anne.

Having thus obtained eaſe, affluence, and honour, he took his doctor's degree in divinity, entered into matrimony, and indulged his inclination in critical purſuits; and as he gave the

[R] This was the hypotheſis of deriving the frame of the world, by mechanic principles, from matter evenly ſpread through the heavens, which is ſo clearly ſtated and computed by that incomparable mathematician and philoſopher, as his manner was, that the reader curious in theſe matters will be glad to peruſe it in four letters from ſir Iſaac Newton to Dr. Bentley, &c. Lond. 1756, 8vo. Mr. Bentley's diligence in conſulting ſir Iſaac on this occaſion was highly commendable; and if he had been equally diligent in conſulting the Principia, he would have eſcaped the error of proving the moon not to turn round her own axis, becauſe ſhe always ſhews the ſame face to the earth. A miſtake in theſe ſermons, which laid him open to the raillery of Dr. Keill, who, inſtigated by the wits of Chriſt-church, did not ſpare to bang him with his own flail. See Keill (John's) article in Biog. Brit.

[S] There is a liſt of the ſeveral pieces produced by this controverſy in Biograph. Brit.

fruits of his labours occaſionally to the public, theſe were obſerved ſeverally ſo to abound with erudition and ſagacity, that he grew by degrees up to the character of being the firſt critic of his age [r]. In the mean time he carried matters with ſo high a hand in the government of his college, that in 1709 a complaint was brought before the biſhop of Ely, as viſitor, againſt him, by ſeveral of the fellows; who, in order to have him removed from the maſterſhip, charged him with embezzling the college money, and other miſdemeanours. In anſwer to this, he preſented his defence to the biſhop, which was publiſhed in 1710, under the title of the Preſent State of Trinity College, 8vo.: and thus began a laſting quarrel, which, having the nature of a bellum inteſtinum, was carried on, like other civil wars, with the moſt virulent animoſity on each ſide, till, after above twenty years continuance, it ended at laſt in the doctor's favour [u].

Nor was this the only trial which exerciſed his ſpirit, and procured him triumph over his adverſaries. During the courſe of the former diſpute, he had been promoted to the regius profeſſorſhip of divinity; and George I. on a viſit to the univerſity in October 1717, having nominated by mandate, as uſual on ſuch occaſions, ſeveral perſons for a doctor's degree in that faculty; our profeſſor, to whom belonged the ceremony called creation, made a demand of four guineas from each perſon as a fee due to this office, beſides a broad piece of gold [x], which had cuſtomarily been received as a preſent, and abſolutely refuſed to create any doctor without the fee. Hence grew a long and warm diſpute, during which the doctor was firſt ſuſpended from his degrees by the univerſity, October 3, 1718, and then degraded on the 17th of that month; but on a petition to his majeſty for relief from that ſentence, the affair was referred by the council to the court of king's bench; where the proceedings againſt him being reverſed, a mandamus was iſſued on the 7th of February the ſame year, charging the univerſity to reſtore him.

He was happily endued with a natural hardineſs of temper, which enabled him to ride out both theſe ſtorms without any

[r] Beſides thoſe already mentioned, the pieces which he publiſhed within the period intimated in the text are, 1. A collection of the fragments of Callimachus, with notes, printed in 1697, by Grævius, in his edition of that poet's works. 2. Notes upon the firſt comedies of Ariſtophanes, publiſhed at Amſterdam, in 1710. 3. Emendationes, &c. on the fragments of Menander and Philemon, printed about the ſame time at Rheims. This he ſubſcribed by the feigned name of Phileleuthrus Lipſienſis. 4. Under that character he appeared again in 1713, in his Remarks upon Collins's diſcourſe of free thinking, for which, June 15, 1714, he received the public thanks of the univerſity. 5. His edition of Horace, which is reckoned his capital work, came out in 1711.

[u] There is a large account of this diſpute, and ſeveral books wrote in it, in the Biog. Brit.

[x] Commonly a Jacobus, worth 25s. Theſe, as well as the Carolus's of 23s. have been called in, and none coined ſince.

extraordinary diſturbance, ſo that he went on as before in the career of literature; where he never failed to make a conſpicuous figure. The 5th of November, 1715, he preached a ſermon before the univerſity, which was printed with the title of, A Sermon upon Popery; and ſome Remarks being publiſhed upon it, the doctor anſwered in a piece intituled, Reflections on the ſcandalous aſperſions caſt on the clergy by the author of the Remarks, &c. This came out in 1717, 8vo. He had the preceding year printed ſome account of an edition which he intended to give of the New Teſtament in greek; and having revolved the deſign in his mind for the ſpace of four years, in 1721 he iſſued propoſals for printing it by ſubſcription, together with the latin verſion of St. Jerom, to which a ſpecimen of the whole was annexed [y]. Theſe were attacked warmly by Dr. Conyers Middleton, who had been a fellow of his college, and was from the firſt, and all along continued to be, a principal leader among his antagoniſts there. Some pieces were written upon the occaſion: the reſult of which was, that the deſign was dropped. In 1726 came out, in 4to. his Terence with notes, and a ſchediaſma concerning the metre and accents of that writer. This was reprinted the following year at Amſterdam, with ſome corrections and additions by our author, who alſo annexed thereto a beautiful edition, with notes, of Phædrus's Fables in latin. The laſt piece which employed the doctor's critical talents was Milton's Paradiſe Loſt, a new edition of which he gave the public in 1732, 4to. with notes and emendations: but though ſome of thoſe exhibited ſtrong proofs of his maſterly genius, yet in the main here was a great falling off, ſuch as evidently diſcovered that he was now declining apace. Indeed he grew apparently ſenſible of his decay; and though he continued on this ſide the grave ten years longer, yet he languiſhed the remainder of his days a miles emeritus, feeble and inactive to his death, which happened July 14, 1742, at the age of fourſcore years. He died in his lodge at Trinity college, Cambridge, and was buried in that chapel, to which he had been a conſiderable benefactor [z]. His literary character is known in all parts of Europe, wherever learning is known. In his private character he was hearty, ſincere and warm in his friendſhip, an affectionately tender huſband, and a good father; he loved hoſpitality and reſpect, maintained the dignity and munificence of the ancient abbots in houſe-keeping at his lodge, which he beautified with ſtately ſaſh windows and marble chimney-pieces; and in converſation he tempered the ſeverity of the critic with a peculiar ſtrain of vivacity and pleaſantry.

[y] The propoſals are printed at length in the Biograph. Brit.

[z] He gave 200l. towards repairing it, &c. not long after his obtaining the maſterſhip.

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By his wife, who was an excellent woman, and died before him in 1740, he had three children; a ſon called after his own name, and two daughters, Elizabeth and Joanna. His ſon was bred under his own tuition at Trinity college, where he was choſen a fellow, and ſucceeded his father in the library-keeper's place at St. James's, but reſigned it in 1745. His eldeſt daughter Elizabeth was married about the year 1727, to ſir Humphry Ridge, eldeſt ſon to a Mr. Ridge, brewer to the navy at Portſmouth, a gentleman of an ample fortune. The youngeſt, Joanna, eſpouſed not long after the eldeſt ſon of Dr. Richard Cumberland, the biſhop of Peterborough; the firſt iſſue of which match is now a diſtinguiſhed ornament to the republic of letters.

BENTLEY (Thomas, eſq.), his nephew, was the author of the Wiſhes, a comedy, which appeared at Drury-lane in the ſummer of 1761, and was revived in 1782; but the piece, as it was ſuppoſed, having ſome tendency to party ſatire, was condemned, and withdrawn from the ſtage by the author. He wrote alſo Philodamus, a tragedy, 1767; and Patriotiſm, a ſevere ſatirical poem, preſerved in Dilly's Repoſitory. He died ſomewhere about 1782.

BENYOWSKY (Count Mauritius Augustus de), Magnate of the kingdoms of Hungary and Poland, was born in the year 1741, at Verbowa, the hereditary lordſhip of his family, ſituated in the county of Nittria, in Hungary. The early part of his life was employed in the courſe of education which the court of Vienna affords to ſuch of its vaſſals as are of illuſtrious families; and upon his attaining the age of fourteen years, he fixed on the profeſſion of arms. He was accordingly received into the regiment of Siebenſchien, in quality of lieutenant; and joining the imperial army, then in the field againſt the king of Pruſſia, was preſent at the battles of Lowoſitz, Prague, Schweidnitz, and Darmſtadt. Soon after this period, 1758, he quitted the imperial ſervice and haſtened into Lithuania, at the inſtance of his uncle the ſtaroſt of Benyowſky, and ſucceeded as his heir to the poſſeſſion of his eſtates. The tranquillity, however, which he now enjoyed was interrupted by intelligence of the ſudden death of his father, and that his brothers-in-law had taken poſſeſſion of his inheritance. Theſe circumſtances demanding his immediate preſence in Hungary, he quitted Lithuania with the ſole view of obtaining poſſeſſion of the property of his family; but on his arrival he found the whole in the hands of his brothers-in-law, who, by force, oppoſed his entrance into his own caſtle. Attending in this conjuncture to the juſtice of his cauſe and the dictates of his vivacity, he repaired to Kruſſava, a lordſhip dependant on the caſtle of Verbowa, where, after having cauſed himſelf to be acknowledged by his vaſſals, and being aſſured of their fidelity, he armed

armed them, and by their aſſiſtance gained poſſeſſion of all his effects; but his brothers, thus defeated of their uſurpation, repreſented him at the court of Vienna as a rebel and diſturber of the public peace; and, in conſequence of this falſe information, the empreſs queen iſſued a decree in chancery againſt the count, by which he was not only deprived of his property, but compelled to withdraw with the utmoſt expedition into Poland. This expulſion from his native country, joined to the active diſpoſition of his mind, made him determine to travel; but after taking ſeveral voyages to Hamburgh, Amſterdam, and Plymouth, with intention to apply himſelf to navigation, he received ſeveral letters from the magnates and ſenators of Poland, which induced him to repair to Warſaw, where he joined the confederation then forming, and entered into an obligation, upon oath, not to acknowledge the king, until the confederation, as the only lawful tribunal of the republic, ſhould have declared him lawfully elected; to oppoſe the Ruſſians by force of arms; and not to forſake the colours of the confederation ſo long as the Ruſſians ſhould remain in Poland. Leaving Warſaw, in the month of December, he attempted to make his rights known at the court of Vienna; but diſappointed in this endeavour, and deprived of all hope of juſtice, he reſolved to quit for ever the dominions of the houſe of Auſtria. On his return to Poland, he was attacked, during his paſſage through the county of Zips, with a violent fever; and being received into the houſe of Mr. Henſky, a gentleman of diſtinction, he became enamoured of one of his three daughters, with whom he ſoon after had the pleaſure to be united by marriage; but it was not his fate to continue long in poſſeſſion of happineſs or repoſe. The confederate ſtates of Poland, a party of whom had declared themſelves at Cracow, obſerving that the count was one of the firſt who had ſigned their union at Warſaw, wrote to him to join them; and, compelled by the ſtrong tie of the oath he had taken, he departed without informing his wife, and arrived at Cracow on the very day count Panin made the aſſault. He was received with open arms by marſhal Czarneſky, and immediately appointed colonel general, commander of cavalry, and quarter-maſter-general. On the 6th of July 1768, he was detached to Navitaig to conduct a poliſh regiment to Cracow, and he not only brought the whole regiment, compoſed of ſix hundred men, through the camp of the enemy before the town, but ſoon afterwards defeated a body of Ruſſians at Kremenka; reduced Landſcroen, which prince Lubomirſky, who had joined the confederacy with two thouſand regular troops, had attempted in vain; and, by his great gallantry and addreſs, contrived the means of introducing ſupplies into Cracow when beſieged by the Ruſſians: but the count, having loſt above ſixteen hundred men in affording this aſſiſt-

ance to the town, was obliged to make a precipitate retreat the moment he had effected his purpoſe; and being purſued by the ruſſian cavalry, compoſed of coſſacks and huſſars, he had the miſfortune to have his horſe killed under him, and fell at laſt, after receiving two wounds, into the hands of the enemy. Apraxin, the ruſſian general, being informed of the ſucceſsful manœuvre of the count, was impreſſed with a very high opinion of him, and propoſed to him to enter into the ruſſian ſervice; but rejecting the overtures with diſdain, he was only ſaved from being ſent to Kiovia with the other priſoners by the interpoſition of his friends, who paid 962 l. ſterling for his ranſom. Thus ſet at liberty, he conſidered himſelf as releaſed from the parole which he had given to the Ruſſians; and again entering the town of Cracow, he was received with the moſt perfect ſatisfaction by the whole confederacy. The town being no longer tenable, it became an object of the utmoſt conſequence to ſecure another place of retreat; and the count, upon his own propoſal and requeſt, was appointed to ſeize the caſtle of Lublau, ſituated on the frontier of Hungary: but after viſiting the commanding officer of the caſtle, who was not apprehenſive of the leaſt danger, and engaging more than one half of the garriſon by oath in the intereſts of the confederation, an inferior officer, who was diſpatched to aſſiſt him, indiſcreetly divulged the deſign, and the count was ſeized and carried into the fortreſs of Georgenburgh, and ſent from thence to general Apraxin. On his way to that general, however, he was reſcued by a party of confederates, and returned to Lublin, a town where the reſt of the confederation of Cracow had appointed to meet, in order to join thoſe of Bar, from which time he performed a variety of gallant actions, and underwent great viciſſitudes of fortune. On the 19th of May, the ruſſian colonel judging that the count was marching towards Stry to join the confederate parties at Sauok, likewiſe haſtened his march, and arrived thither half a day before the count, whoſe forces were weakened by fatigue and hunger. In this ſtate he was attacked about noon by colonel Brincken, at the head of four thouſand men. The count was at firſt compelled to give way; but, on the arrival of his cannon, he, in his turn, forced the colonel to retire, who at laſt quitted the field and retreated towards Stry. The advantage of the victory ſerved only to augment the miſery of the count, who in this ſingle action had three hundred wounded and two hundred and ſixty-eight ſlain, and who had no other proſpect before him than either to periſh by hunger with his troops in the foreſt, or to expoſe himſelf to be cut to pieces by the enemy. On the morning of the 20th, however, the count, by the advice of his officers and troops, reſumed his march, and arrived about ten o'clock at the village of Szuka, where, being obliged to halt for refreſh-

refreſhment, he was ſurpriſed by a party of coſſacks, and had only time to quit the village and form his troops in order of battle on the plain, before he was attacked by the enemy's cavalry, and ſoon after by their infantry, ſupported by ſeveral pieces of cannon, which cauſed the greateſt deſtruction among the forces of the count. At length, in the heat of combat, the count, having received two wounds with a ſabre, was wounded in the body by the ſhot of a cannon loaded with old iron and other deſtructive rubbiſh. His fate decided that of his party; and the Ruſſians had at laſt the ſatisfaction of ſeeing him their priſoner. The count was ſent to the commander in chief of the ruſſian armies, then encamped at Tampool, a man equally cruel and baſe, who, contrary to every ſentiment of humanity, inſulting the misfortunes of his priſoner, not only forbade the ſurgeons to dreſs his wounds, but, after reducing him to bread and water, loaded him with chains, and in that ſtate tranſported him to Kiow. On his arrival at Polene, his neglected wound had ſo far endangered his life, that his conductor was induced to apply to colonel Sirkow, the commanding officer at that place, and he was ſent to the hoſpital, where he was cured of his wounds by a french ſurgeon of the name of Blanchard, and afterwards lodged in the town, with an advance of fifty roubles for his ſubſiſtence. Upon the arrival, however, of brigadier Bannia, who relieved colonel Sirkow in his command, and who had a ſtrong prejudice againſt the count, he was again loaded with chains, and conducted to the dungeon with the reſt of the priſoners, to whom this inhuman tyrant allowed no other ſubſiſtence than bread and water. Upon his entrance he recognized ſeveral officers and ſoldiers who had ſerved under him; and their demonſtration of eſteem and friendſhip was the only conſolation he received in his diſtreſſed ſituation. Twenty-two days were thus conſumed in a ſubterraneous priſon, together with eighty of his companions, without light, and even without air, except what was admitted through an aperture which communicated with the caſements. Theſe unhappy wretches were not permitted to go out even on their natural occaſions, which produced ſuch an infection, that thirty-five of them died in eighteen or twenty days; and ſuch were the inhumanity and barbarity of the commander, that he ſuffered the dead to remain and putrefy among the living. On the 16th of July the priſon was opened, and one hundred and forty-eight priſoners, who had ſurvived out of ſeven hundred and eighty-two, were driven, under every ſpecies of cruelty that can be well imagined, from Polene to Kiow, where the ſtrength of the count's conſtitution, which had hitherto enabled him to reſiſt ſuch an accumulation of hardſhips and fatigue, at length gave way, and he was attacked with a malignant fever, which produced a delirium. The governor, however, count Voi-

cikow,

cikow, being informed of his quality, ordered that he ſhould be ſeparately lodged in a houſe, and that two roubles a day ſhould be paid him for ſubſiſtence. This treatment, by enabling the count to procure proper diet, ſoon put him in a fair way of recovery; but at this criſis an order arrived from Peterſburgh to ſend all the priſoners to Cazan. The count, however, from the fatigues of the journey, experienced a relapſe, and the officer was obliged to leave him at Nizym, a town dependant on the government of Kiow. At this place, a Mr. Lewner, a german merchant, intereſted himſelf in favour of the count, procured him comfortable accommodation, ſuperintended the reſtoration of his health, and on his departure made him a preſent of two hundred roubles, which he placed for ſafety in the hands of the officer until his arrival at Cazan, but who had afterwards the effrontery to deny that he had ever received the money; and carried his malice ſo far, that he accuſed the count of attempting to raiſe a revolt among the priſoners, and cauſed him to be loaded with chains and committed to the priſon of Cazan, from which he was not delivered but at the preſſing inſtances of marſhal Czarneſky Potockzy and the young Palanzky. On his deliverance from priſon, he was lodged at the houſe of a goldſmith, of the name of Vendiſchow, a native of Sweden; and being invited to dine with a man of quality in the place, he was ſollicited, and conſented to join in a confederacy againſt the government. But on the 6th of November 1769, on a quarrel happening between two ruſſian lords, one of them informed the governor that the priſoners, in concert with the Tartars, meditated a deſign againſt his perſon and the garriſon. This apoſtate lord accuſed the count, in order to ſave his friends and countrymen, and on the 7th, at eleven at night, the count, not ſuſpecting any ſuch event, heard a knocking at his door. He came down, entirely undreſſed, with a candle in his hand, to enquire the cauſe; and, upon opening his door, was ſurpriſed to ſee an officer with twenty ſoldiers, who demanded if the priſoner was at home. On his replying in the affirmative, the officer ſnatched the candle out of his hand, and, ordering his men to follow him, went haſtily up to the count's apartment. The count immediately took advantage of his miſtake, quitted his houſe; and, after appriſing ſome of the confederates that their plot was diſcovered, he made his eſcape, and arrived at Peterſburgh on the 19th of November, where he engaged with a dutch captain to take him to Holland. The captain, however, inſtead of taking him on board the enſuing morning, purſuant to his promiſe, appointed him to meet on the bridge over the Neva at midnight, and there betrayed him to twenty ruſſian ſoldiers collected for the purpoſe, who ſeized him, knocked him down, and carried him to count Cſecſerin, lieutenant-general of the police. The count was conveyed

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to the fort of St. Peter and St. Paul, confined in a ſubterraneous dungeon, and after three days faſt preſented with a morſel of bread and a pitcher of water; but, on the 22d of November 1769, he at length, in hopes of procuring his diſcharge, was induced to ſign a paper, promiſing for ever to quit the dominions of her imperial majeſty, and obliging himſelf under pain of death not to enter them again on any pretext whatever.

The count having ſigned the engagement in the manner already deſcribed, inſtead of being ſet at liberty, as he expected, was re-conducted to his priſon, and there confined till 4th December 1769, when, about two hours after midnight, an officer with ſeven ſoldiers came to him; and, giving orders that they ſhould take off his chains, and clothe him with a ſheep-ſkin garment, he was conducted into the court of the priſon, thrown upon a ſledge to which two horſes were harneſſed, and immediately driven away with the greateſt ſwiftneſs. The darkneſs of the night prevented the count from diſcerning the objects around him; but the continual noiſe of bells, which reſounded from a variety of places, induced him to ſuppoſe that he was followed by ſeveral ſledges conſtructed for the purpoſe of paſſing the frozen plains over which he was now deſtined to go. On the approach of day-light he perceived that major Wynblath, Vaſſili Panow, Hippolitus Stephanow, Aſaph Baturin, Ivan Sopronow, and ſeveral other priſoners, were the companions of his misfortunes; and after ſuffering, from the unexampled brutality of their conductor, a ſeries of hardſhips, equally difficult and painful to relate, in paſſing through Tobolzk the capital of Siberia, the city of Tara, the town and river of Tomſky, the villages of Jakutzk and Judoma, they embarked in the harbour of Ochoczk, on the 26th October 1770, and arrived at Kamſchatka on the 3d December following. The enſuing day they were conducted before Mr. Nilow the governor; and the following orders and regulations which were made will afford ſome faint idea of the treatment which unfortunate exiles meet with, in this dreary, diſtant, and inhoſpitable region of the globe.—1ſt, That they ſhould be ſet at liberty on the following day, and provided with ſubſiſtence for three days, after which they muſt depend upon themſelves for their maintenance. 2dly, That each perſon ſhould receive from the chancery a muſquet and a lance, with one pound of powder, four pounds of lead, a hatchet, ſeveral knives and other inſtruments, and carpenter's tools, with which they might build cabins in any ſituations they choſe, at the diſtance of one league from the town; but that they ſhould be bound to pay in furs, during the firſt year, each one hundred roubles, in return for theſe advantages. 3dly, That every one muſt work at the corvee, one day in the week, for the ſervice of government, and not abſent themſelves from their huts for twenty-four hours,

without

without the governor's permiſſion. 4thly, That each exile ſhould bring to the chancery ſix ſables ſkins, fifty rabbits ſkins, two foxes ſkins, and twenty-four ermines, every year. 5thly, That no exile could poſſeſs property; and that the ſoldiers of the garriſon may enter their huts and carry away whatever they pleaſed. 6thly, That if an exile ſhould be ſo raſh, upon any provocation, to ſtrike a citizen or ſoldier, he ſhall be ſtarved to death. 7thly, That their lives being granted to them for no other purpoſe than to implore the mercy of God, and the remiſſion of their ſins, they could be employed only in the meaneſt works to gain their daily ſubſiſtence. Under theſe regulations the exiles ſettled the places of their habitations, built miſerable huts to ſhelter themſelves from the inclemency of the weather, formed themſelves into a congreſs; and after chooſing the count de Benyowſky their chief or captain, in order to rivet their union, they ſwore with great ſolemnity mutual friendſhip and eternal fidelity. Among the number of unhappy wretches who had long groaned under the miſeries of baniſhment, was a Mr. Cruſtiew, who had acquired conſiderable aſcendancy over his fellow-ſufferers; and to obtain the particular confidence and eſteem of this man was the firſt object of the count's attention; in which, with the talent he ſo ſingularly poſſeſſed of agitating and impelling the minds of others, it is almoſt unneceſſary to ſay that he ſoon ſucceeded. The pains and perils incident to the ſituation to which theſe men were reduced, were borne for ſome time in murmuring ſufferance, until the accidental finding an old copy of Anſon's Voyage inſpired them with an idea of making an eſcape from Kamſchatka to the Marian Iſlands; and the count, Mr. Panow, Baturin, Stephanow, Solmanow, majors Wynblath, Cruſtiew, and one Waſili, an old and faithful ſervant of the count's, who had followed his maſter into exile, formed a confederacy for this purpoſe. While theſe tranſactions were ſecretly paſſing, the fame of count Benyowſky's rank and abilities reached the ear of the governor; and as he ſpoke ſeveral languages, he was after ſome time admitted familiarly into the houſe of the governor, and at length appointed to ſuperintend the education of his ſon and his three daughters. "One day," ſays the count, "while I was exerciſing my office of language-maſter, the youngeſt of the three daughters, whoſe name was Aphanaſia, who was ſixteen years of age, propoſed many queſtions concerning my thoughts in my preſent ſituation, which convinced me that her father had given them ſome information concerning my birth and misfortunes. I therefore gave them an account of my adventures, at which my ſcholars appeared to be highly affected, but the youngeſt wept very much. She was a beautiful girl, and her ſenſibility created much emotion in my mind—but, alas, I was an exile!" The merits of the count

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however ſoon ſurmounted the diſadvantages of his ſituation, in the generous mind of miſs Nilow, and the increaſing intimacy and confidence which he daily gained in the family, joined to the advantages of a fine perſon and moſt inſinuating addreſs, ſoon converted the feelings of admiration into the flame of love; and on the 11th of January 1771, madame Nilow the mother conſented that her daughter ſhould do the honours of an entertainment then in contemplation, and be publicly declared his future ſpouſe. But the count, though he had cultivated and obtained the affections of his fair pupil, had acted more from policy than paſſion, and, intending to uſe her intereſt rather as a means of effectuating the meditated eſcape of himſelf and his companions, than as any ſerious object of matrimonial union, contrived to ſuſpend the nuptials, by perſuading the governor to make an excurſion from Kamſchatka to the neighbouring iſlands, with a view or under pretence of eſtabliſhing a new colony. During theſe tranſactions the exiles were ſecretly at work; and in order to conceal their deſign from all ſuſpicion, Mr. Cruſtiew and Mr. Panow were on the 30th of March deputed to wait on the governor with five-and-twenty of their aſſociates, to requeſt that he would pleaſe to receive the title of PROTECTOR of the new colony; and the embaſſy was not only favourably received, but orders were given to prepare every thing that might be neceſſary for the execution of the project. At this criſis however an accident occurred which had nearly overturned the ſucceſs of the ſcheme; and as it tends to diſcover the diſpoſition of the count, we ſhall relate it in his own words.

"About ten o'clock this day (1ſt of April 1771), I received a meſſage from miſs Nilow, that ſhe would call on me in the afternoon, requeſting at the ſame time that I would be alone, becauſe ſhe had affairs of importance to communicate. As I ſuppoſed the latter part of this meſſage to be mere pleaſantry, I was far from expecting any extraordinary information; and my ſurpriſe at the event was much greater, as I had not the leaſt reaſon to ſuppoſe ſhe had made any diſcovery of my intentions. Miſs Nilow arrived at three in the afternoon; her agitation on her firſt appearance convinced me that ſhe was exceedingly afflicted. At ſight of me ſhe pauſed a moment, and ſoon after burſt into tears, and threw herſelf into my arms, crying out, that ſhe was unfortunate and forſaken. Her ſighs and tears were ſo extreme, that it was more than a quarter of an hour before I could obtain a connected ſentence. I was extremely affected at her ſituation, and uſed every expedient to calm her mind; but this was extremely difficult, becauſe I was entirely ignorant of the reaſon of her affliction.

"As ſoon as ſhe became a little compoſed, ſhe begged me to ſhut the door, that no one might interrupt us. I came back, and

on my knees entreated her to explain the cauſe of her preſent ſituation, which ſhe did to the following effect:

"She informed me that her maid had diſcovered to her, that a certain perſon, named Ivan Kudrin, one of my aſſociates, had propoſed to her to ſhare his fortune, and that this indiſcreet perſon had aſſured the girl, that he was about to quit Kamſchatka with me, to make a voyage to Europe, where he hoped to place her in an agreeable ſituation. The maid had firſt related the circumſtance to her miſtreſs; but as ſhe could never believe me capable of ſuch baſe and treacherous behaviour to her, ſhe was deſirous of hearing the account herſelf, and had, for that purpoſe, perſuaded the ſervant to appoint a meeting with Kudrin, in order to queſtion him more amply, while ſhe herſelf might hear the whole, by being concealed behind a curtain. In this manner, ſhe ſaid, ſhe became convinced of her unhappineſs and my treachery, and that ſhe would have ſpared me the confuſion of hearing this, if, from a conviction that ſhe could not live after ſuch an affront, ſhe had not been deſirous of bidding me a laſt farewell.

"On finiſhing theſe words ſhe fainted; and though I was exceedingly alarmed and diſtreſſed on the occaſion, yet I did not fail to arrange a plan in my mind, during the interval of her inſenſibility. When this amiable young lady recovered, ſhe aſked if ſhe might give credit to what ſhe had heard. I then threw myſelf at her feet, and entreated her to hear me calmly, and judge whether I was to blame or not. She promiſed ſhe would, and I addreſſed her in the following terms:

"You may recollect, my dear friend, the account I gave you of my birth, and the rank I held in Europe: I remember the tears you ſhed on that occaſion. The misfortune of being exiled to Kamſchatka, would long ſince have compelled me to deliver myſelf from tyranny by death, if your acquaintance and attachment had not preſerved me. I have lived for you, and if you could read my heart, I am ſure I ſhould have your pity; for the poſſeſſion of your perſon is become as neceſſary to my exiſtence as liberty itſelf. The liberty I ſpeak of, is not that which your worthy father has given me, but implies the poſſeſſion of my eſtate and rank. I have hoped for the poſſeſſion of your perſon, with a view of rendering you happy, in the participation of my fortune and dignity. Theſe views cannot be accompliſhed at Kamſchatka. What rank can I beſtow on my love but that of an exile? The favours of your worthy father may be of the ſhorteſt duration. His ſucceſſor may ſoon recall his ordinances, and plunge me again into that ſtate of ſuffering and contempt, from which I was delivered for a ſhort moment. Repreſent to yourſelf, my deareſt friend, the affliction and deſpair that would overwhelm my ſoul, when I beheld you a ſharer in my pain and diſgrace;

diſgrace; for you well know, that all the Ruſſians eſteem the exiles as diſhonoured perſons. You have forced me to this declaration of my intentions, in which I have been guided by the attachment and ſincerity of my heart. I deferred the communication to you, but I ſwear that ſuch was my reſolution."—"Why then," interrupted ſhe, "did you conceal your intention from me, who am ready to follow you to the fartheſt limits of the univerſe?"—This aſſurance encouraged me to proceed, and engage this charming young lady in my intereſts. I told her, therefore, that I was prevented only by the fear leſt ſhe ſhould refuſe my propoſals on account of her attachment to her parents; but that, as I now had nothing to fear in that reſpect, I could inform her, that my intention being to leave Kamſchatka, I had determined to carry her off; and in order to convince her, I was ready to call Mr. Cruſtiew, who would confirm the truth. On this aſſurance ſhe embraced me, and entreated me to forgive her want of confidence, at the ſame time that ſhe declared her readineſs to accompany me.

"This degree of confidential intercourſe being eſtabliſhed, I perſuaded her to diſmiſs every fear from her mind. Many were the trials I made of her reſolution, and the event convinced me that ſhe was perfectly determined to follow my fortunes. The ſecret being thus ſecure, by her promiſe to keep it inviolably, I had no other uneaſineſs remaining but what aroſe from the communication having been made to her ſervant. I mentioned my fears to miſs Nilow, who removed them, by aſſuring me that her ſervant was too much attached to her to betray her ſecret; and had, beſides, an affection for Kudrin, ſo that ſhe could anſwer for her diſcretion. Thus agreeably ended our converſation, though the commencement was rather tragical; and I received the vows of attachment and fidelity from an artleſs and innocent mind."

On the 23d of April 1771, however, "Miſs Aphanaſia," ſays the count, "came to me incognito. She informed me that her mother was in tears, and her father had talked with her in a manner which gave reaſon to fear that he ſuſpected our plot. She conjured me to be careful, and not to come to the fort if ſent for. She expreſſed her fears, that it would not be in her power to come to me again, but promiſed ſhe would in that caſe ſend her ſervant; and ſhe entreated me at all events, if I ſhould be compelled to uſe force againſt government, I would be careful of the life of her father, and not endanger my own. I tenderly embraced this charming young lady, and thanked her for the intereſt ſhe took in my preſervation; and as it appeared important that her abſence ſhould not be diſcovered, I begged her to return and recommend the iſſue of our intentions to good fortune. Before her departure, I reminded her to look minutely

after her father, and to ſend me a red ribband in caſe government ſhould determine to arreſt or attack me; and, in the ſecond place, that at the moment of an alarm, ſhe would open the ſhutter of her window which looked to the garden, and cauſe a ſledge to be laid over the ditch on that ſide. She promiſed to comply with my inſtructions, and confirmed her promiſes with vows and tears."

The apprehenſions of this faithful girl for the ſafety of the man ſhe loved, were far from being without foundation; and on the 26th of April ſhe ſent the count two red ribbands, to ſignify the double danger to which ſhe perceived he was expoſed. The count, however, coolly prepared to brave the impending ſtorm; and gave orders to the leaders of his aſſociates, amounting in all to 59 perſons, to place themſelves at the head of their diviſions, and ſtation themſelves round his houſe, in readineſs to act in the night, in caſe an attack ſhould be made by the coſſacks of the town, and ſoldiers of the garriſon, who, it was rumoured, were buſied in preparing their arms. At five o'clock in the evening, a corporal, with four grenadiers, ſtopped at the count's door, demanding admittance in the name of the empreſs, and ordered him to follow the guard to the fort. The count however propoſed, from a window, to the corporal, that he ſhould enter alone, and drink a glaſs of wine; but on his being admitted the door was inſtantly ſhut upon him, and four piſtols clapped to his breaſt; by the terror of which he was made to diſcloſe every thing that was tranſacting at the fort, and at length obliged to call the four grenadiers ſeparately into the houſe, under pretence of drinking, when they were all five bound together, and depoſited ſafely in the cellar.

This meaſure was, of courſe, the ſignal of reſiſtance, and the count marſhalling his aſſociates, who had ſecretly furniſhed themſelves with arms and ammunition by the treachery of the ſtore-keepers, iſſued forth from the houſe to oppoſe, with greater advantage, another detachment who had been ſent to arreſt him. After levelling ſeveral ſoldiers to the ground, the count, by the miſmanagement of their commander, ſeized their cannon, turned them with ſucceſs againſt the fort itſelf, and, entering by means of the drawbridge, diſpatched the twelve remaining guards who were then within it. "Madame Nilow and her children," ſays the count, "at ſight of me implored my protection to ſave their father and huſband. I immediately haſtened to his apartment, and begged him to go to his children's room to preſerve his life; but he anſwered that he would firſt take mine; and inſtantly fired a piſtol, which wounded me. I was deſirous nevertheleſs of preſerving him, and continued to repreſent that all reſiſtance would be uſeleſs, for which reaſon I entreated him to retire. His wife and children threw themſelves

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on their knees, but nothing would avail: he flew upon me, ſeized me by the throat, and left me no other alternative than either to give up my own life, or run my ſword through his body. At this period the petard, by which my aſſociates attempted to make a breach, exploded, and burſt the outer gate. The ſecond was open; and I ſaw Mr. Panow enter at the head of a party. He entreated the governor to let me go; but not being able to prevail on him, he ſet me at liberty, by ſplitting his ſkull."

The count by this event became complete maſter of the fort, and by the cannon and ammunition which he found on the rampart, was enabled, with the ready and active aſſiſtance of his now increaſed aſſociates, to repel the attack which was made upon him by the coſſacks; but flight, not reſiſtance, was the ultimate object of this bold commander; and in order to obtain this opportunity, he diſpatched a drum and a woman as a ſign of parley to the coſſacks, who had quitted the town and retired to the heights with a reſolution to inveſt the fort and ſtarve the inſurgents, informing them of his reſolution to ſend a detachment of aſſociates into the town to drive all the women and children into the church, and there to burn them all to death, unleſs they laid down their arms. While this embaſſy was ſent, preparation was made for carrying the threat it contained into immediate execution; but by ſubmitting to the propoſal, the execution of this horrid meaſure was rendered unneceſſary; and the count not only received into the fort fifty-two of the principal inhabitants of the town, as hoſtages for the fidelity of the reſt, but procured the archbiſhop to preach a ſermon in the church in favour of the revolution. The count was now complete governor of Kamſchatka; and having time, without danger, to prepare every thing neceſſary for the intended departure, he amuſed himſelf with ranſacking the archives of the town, where he found ſeveral manuſcripts of voyages made to the eaſtward of Kamſchatka. The count alſo, "to profit by the leiſure-time he enjoyed, and to divert diſagreeable reflections," was led to form a chart, with details reſpecting Siberia and the ſea-coaſt of Kamſchatka, and a deſcription of the Kurelles and Aleuthes iſlands. This chart has not ſurvived the fate of its compoſer.

We are now to behold him, not in the character of a deſigning captive meditating ſchemes for the attainment of his liberty, but in that of an intrepid commander, at the head of a troop of obedient followers, boldly ſeeking their vagrant fortunes as fate or fancy pointed out the way. The conſpirators, previous to their hoſtilities againſt the governor, had prudently ſecured a corvette of the name of St. Peter and St. Paul, which then rode at anchor in the port of Bolſha, and their ſubſequent ſucceſs afforded them the means of providing her with ſuch ſtores as were neceſſary for the intended voyage.

On the 11th of May 1771, the count, as commander in chief, attended by Mr. Cruſtiew as ſecond, by ſixteen of his fellow-captives as quarter-guards, and by fifty-ſeven foremaſt men, together with twelve paſſengers and nine women, among whom was the lovely Aphanaſia, diſguiſed in ſailor's apparel, went on board this veſſel; and on the next day weighed anchor, and ſailed out of the harbour on a ſouthern courſe, intending to continue their voyage to China.

On the 20th of May, the count and his companions anchored their veſſel in a bay on the coaſt of Beering's iſland, where they found the celebrated captain Ochotyn and his followers, who had alſo eſcaped from exile in Siberia, and were wandering in ſearch of that ſettlement which, from their reſtleſs diſpoſitions, they were doomed never to find.

The count however was not to be detained by the blandiſhments of friendſhip; he departed from this iſland, and arrived, after experiencing many hardſhips and dangers at ſea, at the harbour of Uſilpatchar in Japan on the 2d of Auguſt; from whence, not meeting with a very friendly reception, he again immediately ſet ſail, and arrived on Sunday the 28th of Auguſt at the iſland of Formoſa. The inhabitants of Formoſa at firſt appeared inclined to treat him with reſpect and civility, particularly don Hieronymo Pacheco, formerly captain at the port of Cavith at Manilla, who had fled from that employment to the iſland of Formoſa, in conſequence of his having in a moment of rage maſſacred his wife and a dominican whom he had found in her company: but theſe profeſſions were ſoon found to be deceitful; for on ſending his men on ſhore to fetch water, they were attacked by a party of twenty Indians, many of them dangerouſly wounded, and Mr. Panow, the count's moſt faithful friend, killed. Don Hieronymo, however, contrived to exculpate himſelf from any knowledge of, or concern in this treachery, and to adviſe the count to ſeek revenge by a conqueſt of the iſland; but he contented himſelf with provoking the natives to a ſecond attack, and repulſing them with conſiderable ſlaughter. His men, however, inſiſted on going in queſt of the Indians, in order to make them feel their further vengeance. The remonſtrances of the count were to no effect, and at length, complying with their deſires, he requeſted don Hieronymo to guide them towards the principal reſidence of the nation who had given him ſo bad a reception, where, after a ſhort and unequal conflict, he killed eleven hundred and fifty-ſix, took ſix hundred and forty-three priſoners, who had proſtrated themſelves on the ground to beg for mercy from their aſſailants, and ſet fire to their town. The prince of the country, notwithſtanding this maſſacre of his ſubjects, was introduced to the count by his ſpaniſh friend, and a cordiality at length took place between them to ſuch a

degree,

degree, that the count entered into a formal treaty for returning and ſettling at Formoſa; but his ſecret motives for making this engagement appear to have been, the execution of a project he had ſilently conceived of eſtabliſhing a colony on the iſland.

On Monday the 12th of September the count and his aſſociates ſailed from Formoſa; on the Thurſday following the coaſt of China appeared in ſight; and two days afterwards his veſſel was piloted into the port of Macao. At this place he was treated with great reſpect by the governor and the principal men of the town; and on the 3d of October 1771, captain Gore, then in the ſervice of the Engliſh Eaſt-India company, made an offer of ſervices to him on the part of the directors, and a free paſſage to Europe, provided he would bind himſelf to entruſt his manuſcripts to the company, engage to enter into their ſervice, and make no communication of the diſcoveries he had made. But having accepted propoſals from the french directors, the offers of captain Gore were rejected, and the count ſoon afterwards returned from Macao to Europe on board a french ſhip.

He arrived on the 8th of Auguſt 1772 in Champagne, where the duke d'Aiguillon, the miniſter of France, then was; "and he received me," ſays the count, "with cordiality and diſtinction, and propoſed to me to enter the ſervice of his maſter, with the offer of a regiment of infantry; which I accepted, on condition that his majeſty would be pleaſed to employ me in forming eſtabliſhments beyond the Cape." In conſequence of this condition, the duke his patron propoſed to him from his majeſty to form an eſtabliſhment on the iſland of Madagaſcar, upon the ſame footing as he had propoſed upon the iſland of Formoſa, the whole ſcheme of which is publiſhed in his memoirs of his own life, and diſcovers vaſt knowledge of the intereſts of commerce, and a deep inſight into the characters of men.

To a romantic mind and adventurous ſpirit ſuch as the count poſſeſſed, a propoſal like the preſent was irreſiſtible; and after receiving the moſt poſitive aſſurances from the french miniſtry, that he ſhould conſtantly receive from them the regular ſupplies neceſſary to promote the ſucceſs of his undertaking, he ſet ſail on the 22d of March 1773 from Port L'Orient for Madagaſcar, under the treacherous auſpices of recommendatory letters to Mr. De Ternay, governor of the iſle of France, where he landed with a company of between four and five hundred men on the 22d of September following. Inſtead however of receiving the promiſed aſſiſtance at this place, the governor endeavoured by every means in his power to thwart the ſucceſs of his enterpriſe; and "no other ſtep," ſays the count, "remained for me to take, than that of haſtening my departure for Madagaſcar, at the riſque of being expoſed to the laſt miſery, and abandoned in the moſt cruel manner." The count accordingly ſet ſail in

the Des Torges, a veſſel badly provided with thoſe ſtores that were moſt likely to be of uſe, and came to an anchor at Madagaſcar on the 14th of February 1774. The oppoſition which he met from the ſeveral nations placed him in a delicate and dangerous ſituation; but by the ſpirit and addreſs that marked every action of his life, he at length, with great difficulty, formed an eſtabliſhment on Foul Point, entered into a commercial intercourſe, and formed treaties of friendſhip and alliance with the greater part of the inhabitants of this extenſive iſland; "and if I had not been," ſays the count, "totally abandoned by the miniſter, which was the ſource of the diſeaſes, miſeries, and mortality to which myſelf and my people were expoſed, the iſland of Madagaſcar, in alliance with France, would have formed a power capable of ſupporting her colonies in the iſles of France and Bourbon, and defending her eſtabliſhments in India, as well as ſecuring new branches of commerce to that kingdom, which would have carried immenſe ſums into the royal treaſury." But whether the count, whoſe commiſſion only extended to open a friendly intercourſe with the natives, was abandoned by the miniſter from the cruelty of neglect, whilſt he was in the regular execution of the commands of his ſovereign, or becauſe his exorbitant ſpirit and ambition began to ſoar to more than an ordinary pitch of power and greatneſs, the following curious and extraordinary narrative of his ſubſequent conduct will manifeſtly ſhew.

The iſland of Madagaſcar, as is well known, is of vaſt extent, and is inhabited by a great variety of different nations. Among theſe is the nation of Sambarines, formerly governed by a chief of the name and titles of Rohandrian Ampanſacabé Ramini Larizon; whoſe only child, a lovely daughter, had, it ſeems, been taken priſoner, and ſold as a captive; and from this circumſtance, upon the death of Ramini, his family was ſuppoſed to be extinct.

"On the 2d of February," ſays the count, "M. Corbi, one of my moſt confidential officers, with the interpreter, informed me, that the old negreſs Suſanna, whom I had brought from the iſle of France, and who in her early youth had been ſold to the french, and had lived upwards of fifty years at the iſle of France, had reported, that her companion the daughter of Ramini, having likewiſe been made a priſoner, was ſold to foreigners, and that ſhe had certain marks that I was her ſon. This officer likewiſe repreſented to me, that in conſequence of her report the Sambarine nation had held ſeveral Cabars to declare me the heir of Ramini, and conſequently proprietor of the province of Manahar, and ſucceſſor to the title of Ampanſacabé, or ſupreme chief of the nation. This information appeared to me of the greateſt conſequence, and I determined to take the advantage of

of it, to conduct that brave and generous nation to a civilized ſtate. But as I had no perſon to whom I could entruſt the ſecret of my mind, I lamented to myſelf at the reflection how blind the miniſter of Verſailles was to the true intereſts of France. On the ſame day I interrogated Suſanna on the report ſhe had ſpread concerning my birth. The good old woman threw herſelf at my knees, and excuſed herſelf by confeſſing that ſhe had acted entirely upon a conviction of the truth. For ſhe ſaid that ſhe had known my mother, whoſe phyſiognomy reſembled mine, and that ſhe had herſelf been inſpired in a dream by the Zahanhar to publiſh the ſecret. Her manner of ſpeaking convinced me that ſhe really believed what ſhe ſaid. I therefore embraced her, and told her that I had reaſons for keeping the ſecret reſpecting my birth; but that nevertheleſs if ſhe had any confidential friends ſhe might acquaint them with it. At theſe words ſhe aroſe, kiſſed my hands, and declared that the Sambarine nation was informed of the circumſtances, and that the Rohandrian Raffangour waited only for a favourable moment to acknowledge the blood of Ramini."

The fallacy to which the old woman thus gave evidence, feeble as the texture of it may appear to enlightened and penetrating minds, was managed by the count with ſuch profound dexterity and addreſs, that he was declared the heir of Ramini, inveſted with the ſovereignty of the nation, received ambaſſadors and formed alliances in the capacity of a king, with other tribes, made war and peace, led his armies in perſon into the field, and received ſubmiſſion from his vanquiſhed enemies. In this ſituation it is not wonderful that he ſhould forget the allegiance he was under to the king of France; and, repreſenting to his ſubjects the difficulties he had experienced from the neglect of the miniſter, and the probable advantages that might reſult by forming a new and national compact either with that or ſome other powerful kingdom in Europe, he perſuaded them to permit him to return to Europe for that purpoſe; and "on the 11th of October 1776," ſays the count, "I took my leave to go on board: and at this ſingle moment of my life I experienced what a heart is capable of ſuffering, when torn from a beloved and affectionate ſociety to which it is devoted."

This account concludes his narrative; but among the memoirs and papers which fill the remaining part of the volume, it appears, that on his arrival in Europe his propoſals to the court of France were rejected; that he made ſubſequent offers of his ſervice to the emperor of Germany, which met with no better ſucceſs; and that on the 25th of December 1783 he offered, in the character of ſovereign of the iſland of Madagaſcar, terms for an offenſive and defenſive alliance with the king of Great Britain: but this propoſal was alſo declined. The ardour

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of the count, however, was not abated by theſe diſappointments; he looked with contempt on kings who could be ſo blind to the intereſts and advantages of their people; and, ſending for his family from Hungary, he ſailed from London with ſome of his aſſociates for Maryland, on the 14th of April 1784, with a cargo of the value of near 4000l. ſterling, conſiſting it ſeems of articles intended for the Madagaſcar trade. A reſpectable commercial houſe in Baltimore was induced to join in his ſcheme, and ſupplied him with a ſhip of 450 tons, whoſe lading was eſtimated at more than 1000l. in which he ſailed from that place on the 25th of Oct. 1784, and landed at Antangara on the iſland of Madagaſcar, on the 7th of July 1785, from whence he departed to Angouci, and commenced hoſtilities againſt the French by ſeizing their ſtorehouſe. Here he buſied himſelf in erecting a town after the manner of the country, and from hence he ſent a detachment of one hundred men to take poſſeſſion of the french factory at Foul Point; but they were prevented from carrying their purpoſe into execution by the ſight of a frigate which was at anchor off the Point. In conſequence of theſe movements, the governor of the iſle of France ſent a ſhip with ſixty regulars on board, who landed and attacked the count on the morning of the 23d of May 1786. He had conſtructed a ſmall redoubt defended by two cannon, in which himſelf, with two europeans and thirty natives, waited the approach of the enemy. The blacks fled at the firſt fire, and Benyowſky, having received a ball in his right breaſt, fell behind the parapet; whence he was dragged by the hair, and expired a few minutes afterwards.

BEOLCO (ANGELO), ſurnamed Ruzzante, was born at Padua, and died in 1542. He applied himſelf early in life to ſtudy the manners, geſture, and language of villagers, and copied every particular that ſavoured of ſimplicity, drollery, and the groteſque. He was the Vadé of the Italians. His ruſtic farces, though written in a low and vulgar ſtyle, are yet pleaſing to people of education, by the exactitude with which the countrymen are repreſented, and by the acute witticiſms with which they are ſeaſoned. He preferred being the firſt in this ſpecies of compoſition, to being the ſecond in a more elevated line. His principal pieces are, la Vaccaria, l'Anconitana, la Moſchetta, la Fiorina, la Piovana, &c. Theſe were printed with other poems of the ſame kind in 1584 in 12mo, under this title: Tutte le opere del famoſiſſimo Ruzzante.

BERAULD (NICHOLAS), in latin BERALDUS, a native of Orleans, diſtinguiſhed himſelf in the early part of the xvith century in the univerſity of Paris, by his proficiency in the belles-lettres and the mathematics. He was preceptor to the admiral Coligny and his two brothers. He did not live much beyond the year 1539. Accordingly he could not be in 1571 principal of the college of Montargis, as the laſt editor of Ladvocat has advanced:

vanced: that place was then occupied by Francis Berauld, his ſon, who became a calviniſt. By Nicholas Berauld there is an edition of the works of William, archbiſhop of Paris, 1516, fol. one of Pliny's natural hiſtory, and other works. His virtue in conjunction with his talents procured him the friendſhip and eſteem of the famous Eraſmus, and of ſeveral other illuſtrious perſonages.

BERENGARIUS (Jacobus), an eminent ſurgeon and great anatomiſt of Carpo, famous for being the firſt that cured the lues venerea with a mercurial ointment, which carried it entirely off by a ſalivation; by which diſcovery he gained both riches and reputation. He flouriſhed about 1520. The Arabians were the firſt that uſed either crude mercury or a chemical ſublimate from it, mixed with lard or other fat or oily ſubſtances, made into an ointment, with which they cured the itch, the morphea alba et nigra, the albaras, and aſapha, ſeveral hundred years before; and it is probable that he took the hint from them, as Paracelſus afterwards ſtole it from him, and got ſo much riches and fame, as made him ſo inſolent, as to write an audacious and brutiſh letter to the king of Spain and the pope, when they ſent for him to come to cure ſome perſons of great diſtinction at the courts of Spain and Rome, and he refuſed to come; for which, and for his drunkenneſs, the pope threatened to excommunicate him. The curious reader is referred to Fracaſt. in Aphrodiſiac. p. 200.

BERENGER, archdeacon of Angers, and treaſurer of St. Martin de Tours, was famous in the xith century for reviving what is called the errors of John Scotus, ſurnamed Erigena, and which were again renewed ſome centuries after by the Sacramentarians. His hereſy, as it is called by eccleſiaſtics, is no more than right reaſon with philoſophers, and ſerves to ſhew the opinion of thoſe times relating to the real preſence. He affirmed that what would cauſe an indigeſtion, if eaten in too great a quantity, could be nothing but bodily food; that what would cauſe intoxication, if drank in too large a quantity, was a real liquor; that theſe things were nothing more than what they really appeared to be, and that the ſecond perſon in the Trinity was only to be eaten and drank by faith alone. What more reaſonable than this? But Berenger had a great reputation, and conſequently many enemies. The perſon who diſtinguiſhed himſelf moſt againſt him, was Lanfranc a native of Lombardy, born at Pavia, who was come to France to ſeek his fortune; and his reputation was equal to that of Berenger. He made uſe of the following arguments to confound him, in his treatiſe De Corpore Domini: "We may ſay with truth, that the body of our Lord in the Euchariſt is the ſame as that brought forth by the Virgin, and that it is not the ſame, as to the eſſence and properties of real nature; and it is not the ſame, as to the ſpecies of bread

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and wine: ſo that it is the ſame as to the ſubſtance, and it is not the ſame as to the form." This admirable reaſoning prevailed, and Lanfranc's opinion was confirmed by the church. Berenger had reaſoned merely as a philoſopher; but the point in queſtion was an article of faith, a myſtery which the church conſidered as incomprehenſible, and to which Berenger as a member ought to have ſubmitted his reaſon. He was condemned at the council of Paris in 1050, as alſo at Rome in 1079, and in ſeveral other councils; and he was obliged to pronounce his recantation: but this being forced, only ſerved to confirm him in thoſe ſentiments. He therefore died in the ſame opinion, which did not at that time cauſe a civil war. In 1088, temporalities alone, ſays M. de Voltaire, were the grand objects that excited the ambition of mankind.

BERENICIUS, a man utterly unknown, who appeared in Holland in the year 1670. He was thought to be a jeſuit, or a renegade from ſome other religious fraternity. He got his bread by ſweeping chimnies and grinding knives. He died in a bog, ſuffocated in a fit of drunkenneſs. His talents, if the hiſtorians that mention him are to be credited, were extraordinary. He verſified with ſo much eaſe, that he would recite extempore, and in tolerably good poetry, whatever was ſaid to him in proſe. He has been ſeen to tranſlate the flemiſh gazettes from that language into greek or latin verſe, ſtanding on one foot. The dead languages, the living languages, greek, latin, french, and italian, were as familiar to him as his mother tongue. He could repeat by heart Horace, Virgil, Homer, Ariſtophanes, and ſeveral pieces of Cicero, of the one and the other Pliny; and, after reciting long paſſages from them, point out the book and the chapter from whence they were taken. It is ſuppoſed that the Georgarchoniomachia is by him.

BERETIN (Peter), born at Cortona in Tuſcany in 1596, at firſt betrayed but little talent for painting; but his diſpoſitions burſt forth on a ſudden, to the aſtoniſhment of thoſe companions who had laughed at his incapacity. Rome and Florence ſucceſſively had him. Alexander VII. created him knight of the golden ſpur. The grand duke Ferdinand II. alſo conferred on him ſeveral marks of his eſteem. That prince one day admiring the figure of a child weeping which he had juſt painted, he only gave it one touch of the pencil, and it appeared laughing; then, with another touch, he put it in its former ſtate: "Prince," ſaid Berétin, "you ſee how eaſily children laugh and cry." He was ſo laborious, that the gout, with which he was tormented, did not prevent him from working; but his ſedentary life, in conjunction with his extreme application, augmented that cruel diſeaſe, and he died of it in 1669. His company was amiable, his manners pure, his nature mild, his heart ſenſible to friendſhip. His genius

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was unbounded, and required grand ſubjects for its employment. His ſmall pictures are of far leſs value than thoſe he has executed on a larger ſcale. He threw a ſingular grace into the airs of his heads, a brilliancy and freſhneſs into his colouring, and gave a dignity to his ideas; but his drawing is not always correct, his draperies not ſufficiently regular, and his figures are ſometimes clumſy. Bérétin, known alſo under the name of Pietro di Cortona, was not leſs ſucceſsful in architecture.

BERGAMO (James Philip de), an auguſtin monk, born at Bergamo in 1434, wrote a Chronicle in latin from the creation of the world to the year 1503, and a Treatiſe of Illuſtrious Women.

BERGHEM (Van), was born at Haarlem in 1624, and died there aged 59. This painter, who nearly attained to univerſal excellence, having great elegance in his choice, and happineſs of compoſition, was particularly eſtimable; for that notwithſtanding his freedom of deſign in general, his bold grouping, and great maſſes of light and ſhade, ſeem, at firſt view, to indicate rather a haſty execution, yet not the minuteſt object in his pieces will be found to diſcover any negligence: on the contrary, a ſtone, a plant, are obſerved to be in equal accuracy and perfection with his principal figure.

BERGIER (Nicholas), had the title of hiſtoriographer of France, but he is more known by his curious hiſtory of the great roads of the Roman Empire, which are now ſurpaſſed by ours in beauty though not in ſolidity. His ſon put the finiſhing hand to this uſeful work, and printed it under the reign of Lewis XIV. He died in 1723.

BERIGARD (Claude), born at Moulins in 1578, taught philoſophy with reputation at Piſa, and at Padua, where he died of an umbilical hernia in 1663, at the age of 85. We have by him, 1. Circulus Piſanus, printed in 1641 at Florence, 4to. This book treats of the ancient philoſophy, and that of Ariſtotle. 2. Dubitationes in dialogum Galilæi pro terræ immobilitate, 1632, 4to; a work which brought upon him the charge of pyrrhoniſm and materialiſm, not without foundation. He has been reproached with acknowledging no other moving principle of the world than primitive matter. The real name of this philoſopher is, Claude Guillermet de Beauregarde.

BERING (Vitus), profeſſor in poetry at Copenhagen, and hiſtoriographer to the king of Denmark about the middle of the laſt century, left a great number of latin poems of all kinds. Such as read other latin poetry than that of the ancients, eſteem his lyrics. Several of his pieces have been collected in the 2d vol. of the Beauties of the daniſh poets.

BERKELEY (Dr. George), the learned and moſt ingenious biſhop of Cloyne in Ireland, was born in that kingdom, at Kilcrin,

crin, near Thomaſtown, the 12th of March 1684 [A]. He was the ſon of William Berkeley of Thomaſtown, in the county of Kilkenny; whoſe father, the family having ſuffered for their loyalty to Charles I. went over to Ireland after the reſtoration, and there obtained the collectorſhip of Belfaſt [B]. George had the firſt part of his education at Kilkenny ſchool; was admitted penſioner of Trinity college, Dublin, at the age of fifteen, under Dr. Hiſton; and choſen fellow of that college June the 9th 1707, and placed under the tuition of Dr. Hall.

The firſt public proof he gave of his literary abilities was, Arithmetica abſque Algebra aut Euclide demonſtrata; which, from the preface, he appears to have written before he was twenty years old, though he did not publiſh it till 1707. It is dedicated to Mr. Palliſer, ſon to the archbiſhop of Caſhel; and is followed by a mathematical miſcellany, containing obſervations and theorems inſcribed to his pupil Mr. Samuel Molineux, whoſe father was the friend and correſpondent of Locke.

In 1709, came forth the Theory of Viſion, which, of all his works, ſeems to do the greateſt honour to his ſagacity; being, as a certain writer obſerves [C], the firſt attempt that ever was made to diſtinguiſh the immediate and natural objects of ſight, from the concluſions we have been accuſtomed from infancy to draw from them. The boundary is here traced out between the ideas of ſight and touch; and it is ſhewn, that, though habit has ſo connected theſe two claſſes of ideas in our minds, that they are not without a ſtrong effort to be ſeparated from each other, yet originally they have no ſuch connection; inſomuch, that a perſon born blind, and ſuddenly made to ſee, would at firſt be utterly unable to tell how any object that affected his ſight would affect his touch; and particularly would not from ſight receive any idea of diſtance, outneſs, or external ſpace, but would imagine all objects to be in his eye, or rather in his mind. This was ſurpriſingly confirmed in the caſe of a young man born blind, and couched at fourteen years of age by Mr. Cheſelden in 1728 [D]. A vindication of the Theory of Viſion was publiſhed by him in 1733.

In 1710 appeared The Principles of human Knowledge; and, in 1713, Dialogues between Hylas and Philonous: the object of both which pieces is, to prove that the commonly received notion of the exiſtence of matter is falſe; that ſenſible material objects, as they are called, are not external to the mind, but exiſt in it, and are nothing more than impreſſions made upon it by the immediate act of God, according to certain rules termed laws of nature, from which, in the ordinary courſe of his go-

[A] Life of Bp. Berkeley, p. 2, 1776, 8vo.

[B] Second edition, 1784.

[C] Reid's Inquiry into the Mind, ch. 6. ſect. 11.

[D] Philoſ. Tranſ. No. 402.

vernment,

vernment, he never deviates; and that the ſteady adherence of the Supreme Spirit to theſe rules is what conſtitutes the reality of things to his creatures. Theſe works are declared to have been written in oppoſition to ſceptics and atheiſts; and herein is inquired into the chief cauſe of error and difficulty in the ſciences, with the grounds of ſcepticiſm, atheiſm, and irreligion: which cauſe and grounds are found to be the doctrines of the exiſtence of matter. He ſeems perſuaded, that men never could have been deluded into a falſe opinion of the exiſtence of matter, if they had not fancied themſelves inveſted with a power of abſtracting ſubſtance from the qualities under which it is perceived; and hence, as the general foundation of his argument, is led to combat and explode a doctrine maintained by Locke and others, of there being a power in the mind of abſtracting general ideas. Mr. Hume [E], having regard to theſe writings of the very ingenious author, as he calls him, ſays, that they "form the beſt leſſons of ſcepticiſm, which are to be found either among the ancient or modern philoſophers, Bayle not excepted." He profeſſes, however, in his title page, and undoubtedly with great truth, to have compoſed his books againſt the ſceptics, as well as againſt the atheiſts and freethinkers: but that all his arguments, though otherwiſe intended, are, in reality, merely ſceptical, appears from this, that they *admit of no anſwer, and produce no conviction.* Their only effect is, to cauſe that momentary amazement and irreſolution and confuſion, which is the reſult of ſcepticiſm. It may juſt be obſerved, that Berkeley had not reached his 27th year, when he publiſhed this ſingular ſyſtem.

In 1712, he publiſhed three ſermons in favour of paſſive obedience and non-reſiſtance [F], which underwent at leaſt three editions, and afterwards had nearly done him ſome injury in his fortune. They cauſed him to be repreſented as a Jacobite, and ſtood in his way with the houſe of Hanover, till Mr. Molineux, above-mentioned, took off the impreſſion, and firſt made him known to queen Caroline, whoſe ſecretary when princeſs Mr. Molineux had been. Acuteneſs of parts and beauty of imagination were ſo conſpicuous in his writings, that his reputation was now eſtabliſhed, and his company courted even where his opinions did not find admiſſion. Men of oppoſite parties concurred in recommending him; ſir Richard Steele, for inſtance, and Dr. Swift. For the former he wrote ſeveral papers in the Guardian, and at his houſe became acquainted with Pope, with whom he always lived in friendſhip. Swift recommended him to the celebrated earl of Peterborough, who being appointed

[E] Eſſays, vol. ii. p. 173. 8vo. [F] Beattie on Truth, p. 444. 2d edit.

ambaſſador

ambaſſador to the king of Sicily and the italian ſtates, took Berkeley with him as chaplain and ſecretary in November 1713. He returned to England with this nobleman in Auguſt 1714, and towards the cloſe of the year had a fever, which gave occaſion to Dr. Arbuthnot to indulge a little pleaſantry on Berkeley's ſyſtem. Poor philoſopher Berkeley, ſays he to his friend Swift, has now the *idea* of health, which was very hard to produce in him; for he had an *idea* of a ſtrange fever on him ſo ſtrong, that it was very hard to deſtroy it by introducing a contrary one.

His hopes of preferment expiring with the fall of queen Anne's miniſtry, he ſome time after embraced an offer, made him by Aſhe, biſhop of Clogher, of accompanying his ſon in a tour through Europe. In this he employed four years; and, beſides thoſe places which fall within the grand tour, viſited ſome that are leſs frequented. He travelled over Apulia (from which he wrote an account of the tarantula to Dr. Freind), Calabria, and the whole iſland of Sicily. This laſt country engaged his attention ſo ſtrongly, that he had with great induſtry collected very conſiderable materials for a natural hiſtory of it, but unfortunately loſt them in the paſſage to Naples; and what an injury the literary world has ſuſtained by this miſchance, may be collected from the ſpecimen of his talents for this ſort of work, in a letter to Mr. Pope concerning the iſland of Inarime (now Iſchia) dated October 22, 1717 [G]; and in another from the ſame city to Dr. Arbuthnot, giving an account of an eruption of Veſuvius [H]. He arrived at London in 1721; and, being much affected with the miſeries of the nation, occaſioned by the South Sea ſcheme in 1720, publiſhed the ſame year An eſſay towards preventing the ruin of Great Britain; reprinted in his miſcellaneous tracts.

His way was open now into the very firſt company. Mr. Pope introduced him to lord Burlington, and lord Burlington recommended him to the duke of Graſton; who, being lord-lieutenant of Ireland, took him over as one of his chaplains in 1721. November this year, he accumulated the degrees of bachelor and doctor in divinity. The year following he had a very unexpected increaſe of fortune from Mrs. Vanhomrigh, the celebrated Vaneſſa, to whom he had been introduced by Swift: this lady had intended Swift for her heir; but, perceiving herſelf to be ſlighted by him, ſhe left near 8000 l. between her two executors, of whom Berkeley was one. May 18, 1724, he was promoted to the deanery of Derry, worth 1100 l. per annum.

In 1725, he publiſhed, and it has ſince been reprinted in his

[G] Pope's Works, vol. viii. [H] Life, p. 58. Phil. Tranſ. No. 354.

miſcellaneous

miſcellaneous tracts, "A propoſal for converting the ſavage Americans to chriſtianity, by a college to be erected in the Summer Iſlands, otherwiſe called the Iſles of Bermuda:" a ſcheme which had employed his thoughts for three or four years paſt; and it is really ſurpriſing to conſider how far he carried it. He offered to reſign all his preferment, and to dedicate the remainder of his life to inſtructing the american youth, on a ſtipend of 100l. yearly: he prevailed with three junior fellows of Trinity college, Dublin, to give up all their proſpects of preferment at home, and to exchange their fellowſhips for a ſettlement in the Atlantic Ocean at 40 l. a year: he procured his plan to be laid before George I. who commanded ſir Robert Walpole to lay it before the commons; and further granted him a charter for erecting a college in Bermuda, to conſiſt of a preſident and nine fellows, who were obliged to maintain and educate indian ſcholars at 10l. a year each: he obtained a grant from the commons of a ſum, to be determined by the king; and accordingly 10,000l. was promiſed by the miniſter, for the purchaſe of lands, and erecting the college. He married the daughter of John Forſter, eſq. ſpeaker of the iriſh houſe of commons, the 1ſt of Auguſt 1728; and actually ſet ſail in September following for Rhode Iſland, which lay neareſt to Bermuda, taking with him his wife, a ſingle lady, and two gentlemen of fortune. Was not this going a great way, and was not here a full proſpect of ſucceſs? Yet the ſcheme entirely failed, and Berkeley was obliged to return, after reſiding near two years at Newport. The reaſon given is, that the miniſter never heartily embraced the project, and the money was turned into another channel.

In 1732, he publiſhed The Minute Philoſopher, in two volumes 8vo. This maſterly work is written in a ſeries of dialogues on the model of Plato, a philoſopher he is ſaid to have been very fond of; and in it he purſues the freethinker through the various characters of atheiſt, libertine, enthuſiaſt, ſcorner, critic, metaphyſician, fataliſt, and ſceptic. The ſame year he printed a ſermon, preached before the ſociety for propagating the goſpel in foreign parts. In 1733, he was made biſhop of Cloyne, and might have been removed in 1745, by lord Cheſterfield, to Clogher, but declined it. He reſided conſtantly at Cloyne, where he faithfully diſcharged all the offices of a good biſhop, yet continued his ſtudies with unabated attention.

About this time he engaged in a controverſy with the mathematicians, which made a good deal of noiſe in the literary world; and the occaſion of it is ſaid to have been this: Mr. Addiſon had given the biſhop an account of their common friend Dr. Garth's behaviour in his laſt illneſs, which was equally unpleaſing to both theſe advocates of revealed religion. For, when Addiſon went to ſee the doctor, and began to diſcourſe with him ſeriouſly

about another world, "Surely, Addiſon," replied he, "I have good reaſon not to believe thoſe trifles, ſince my friend Dr. Halley, who has dealt ſo much in demonſtration, has aſſured me, that the doctrines of chriſtianity are incomprehenſible, and the religion itſelf an impoſture." The biſhop, therefore, addreſſed to him, as to an infidel mathematician, a diſcourſe called the Analyſt; with a view of ſhewing, that myſteries in faith were unjuſtly objected to by mathematicians, who admitted much greater myſteries, and even falſehoods in ſcience, of which he endeavoured to prove, that the doctrine of fluxions furniſhed a clear example. This attack gave occaſion to Maclaurin's treatiſe, and other ſmaller works, upon the ſubject of fluxions; but the direct anſwers to the Analyſt were ſet forth by a perſon under the name of Philalethes Cantabrigienſis, but generally ſuppoſed to be Dr. Jurin, who publiſhed a piece intituled, Geometry no friend to infidelity, 1734. To this the biſhop replied in A defence of freethinking in mathematics, 1735; which drew a ſecond anſwer the ſame year from Philalethes, ſtyled, The minute mathematician, or the freethinker no juſt thinker. And here the controverſy ended.

But the biſhop, ever active and attentive to the public good, was continually ſending forth ſomething or other: in 1735, the Queriſt; in 1736, A diſcourſe addreſſed to magiſtrates, occaſioned by the enormous licence and irreligion of the times; and many other things afterwards of a ſmaller kind. In 1744, came forth his celebrated and curious book, intituled, Siris; a chain of philoſophical reflections and inquiries concerning the virtues of Tar Water: a work which, he has been heard to declare, coſt him more time and pains than any other he had ever been engaged in. It underwent a ſecond impreſſion, with additions and emendations, in 1747; and was followed by "Farther thoughts on Tar Water," in 1752. In July, the ſame year, he removed with his lady and family to Oxford, partly to ſuperintend the education of a ſon, but chiefly to indulge the paſſion for learned retirement, which had ever ſtrongly poſſeſſed him, and was one of his motives to form the Bermuda project. He would have reſigned his biſhopric for a canonry or headſhip at Oxford; but it was not permitted him. At Oxford he lived highly reſpected, and collected and printed the ſame year all his ſmaller pieces in 8vo; but he did not live long; for, on Sunday evening, Jan. 14, 1753, as he was in the midſt of his family, liſtening to a ſermon which his lady was reading to him, he was ſeized with what was called a palſy in the heart, and inſtantly expired. The accident was ſo ſudden, that his body was cold, and his joints ſtiff, before it was diſcovered; as he lay upon a couch, and ſeemed to be aſleep, till his daughter, on preſenting him with a diſh of tea, firſt perceived his inſenſibility. His remains were interred at Chriſt church

church Oxford, and there is an elegant marble monument over him, with an inſcription by Dr. Markham, then dean.

As to his perſon, he was handſome, with a countenance full of meaning and kindneſs, remarkable for great ſtrength of limbs; and, till his ſedentary life impaired it, of a very robuſt conſtitution. He was, however, often troubled with the hypochondria, and latterly with a nervous colic, from which however he was greatly relieved by the virtues of tar-water. At Cloyne he conſtantly roſe between three and four o'clock in the morning, and ſummoned his family to a leſſon on the baſs viol, from an italian maſter he kept in the houſe for the inſtruction of his children; though he himſelf had no ear for muſic. He ſpent the reſt of the morning, and often a great part of the day, in ſtudy; and Plato, from whom many of his notions were borrowed, was his favourite author. The excellence of his moral character is conſpicuous in his writings: he was certainly a very amiable as well as very great man; and Pope is ſcarcely thought to have ſaid too much, when he aſcribes

To Berkeley every virtue under heaven.

BERKELEY (GEORGE, L.L. D. prebendary of Canterbury), ſecond ſon of the celebrated George lord biſhop of Cloyne, by Anne, eldeſt daughter of the right hon. John Forſter, a privy-counſellor and ſpeaker of the iriſh houſe of commons, by Anne, daughter to the right hon. John Monck, brother to the duke of Albemarle, was born on the 28th of September 1733, old ſtyle, in Groſvenor-ſtreet, Groſvenor-ſquare. In his infancy he was removed with the family to Ireland, where he was inſtructed in the claſſics by his father only, the biſhop taking that part of the education of his ſons on himſelf. Inſtructed in every elegant and uſeful accompliſhment, Mr. Berkeley was, at the age of 19, ſent over to Oxford; his father leaving it to his own choice to enter a gentleman commoner, either at Chriſt-church or St. John's college. But biſhop Conybeare, then dean of Chriſt-church, on his arrival offering him a ſtudentſhip in that ſociety, he accepted it, finding many of the ſtudents to be gentlemen of the firſt character for learning and rank in the kingdom. His firſt tutor was the preſent learned archbiſhop of York; on whoſe removal to Weſtminſter-ſchool, he put himſelf under the tuition of the preſent amiable and worthy biſhop of Oxford. Having taken the degree of B. A. he ſerved the office of collector in the univerſity, and as he was allowed by his contemporaries to be an excellent latin ſcholar, no wonder that his collector's ſpeech was univerſally admired and applauded. In 1758 he took a ſmall living from his ſociety, the vicarage of Eaſt Garſton, Berks, from which he was removed, in 1759, by archbiſhop Secker his ſole patron, to the famous vicarage of Bray,

Berks; of which he was only the fifth vicar ſince the reformation. In 1759 alſo he took the degree of M. A.—The kindneſs of archbiſhop Secker (who teſtified the higheſt reſpect for biſhop Berkeley's memory in attention to his deſerving ſon) did not reſt here; he gave him alſo the chancellorſhip of Brecknock, the rectory of Acton, Middleſex, and the ſixth prebendal ſtall in the church of Canterbury. In 1768 he had taken the degree of L.L.D. for which he went out grand compounder. He ſoon afterwards reſigned the rectory of Acton in a noble, unſolicited, and unexpected manner. Soon after he had obtained the chancellorſhip of Brecknock alſo, he put himſelf to very conſiderable expence in order to render permanent two ten pounds per annum, iſſuing out of the eſtate, to two poor welſh curacies. The vicarage of Bray he afterwards exchanged for that of Cookham near Maidenhead. He had afterwards from the church of Canterbury the vicarage of Eaſt-Peckham, Kent, which he relinquiſhed on obtaining the rectory of St. Clement's Danes; which with the vicarage of Tyſhurſt, Suſſex (to which he was preſented by the church of Canterbury in 1792, when he vacated Cookham), and with the chancellorſhip of Brecknock, he held till his death. His illneſs had been long and painful, but borne with exemplary reſignation; and his death was ſo calm and eaſy that no pang was obſerved, no groan was heard, by his attending wife and relations. Not long before his death, he expreſſed his warmeſt gratitude to Mrs. Berkeley, of whoſe affection he was truly ſenſible, and of whom he took a moſt tender farewell. Dr. Berkeley's qualifications and attainments were ſuch as muſt occaſion his death to be lamented not only by a few, but by many indeed. He was the charitable divine, the affectionate and active friend, the elegant ſcholar, the accompliſhed gentleman. He poſſeſſed an exquiſite ſenſibility. To alleviate the ſufferings of the ſick and needy, and to patronize the friendleſs, were employments in which his heart and his hand ever cooperated. In the pulpit his manner was animated, and his matter forcible. His converſation always enlivened the ſocial meetings where he was preſent; for he was equalled by few in affability of temper and addreſs, in the happy recital of agreeable anecdote, in the ingenious diſcuſſion of literary ſubjects, or in the brilliant diſplay of a lively imagination.

Dr. Berkeley publiſhed two or three ſingle ſermons; one of which, preached on the anniverſary of king Charles's martyrdom, 1785, intituled, "The danger of violent innovations in the ſtate, how ſpecious ſoever the pretence, exemplified from the reigns of the two firſt Stuarts," has gone through ſix editions, the laſt in 1794; one on Good Friday 1787; one at Cookham on the king's acceſſion, 1789. He married, in 1761, Eliza, eldeſt daughter and coheireſs of the rev. Henry Finſham, M. A.

M. A. by Eliza, youngeſt daughter and one of the coheireſſes of the truly pious and learned Francis Cherry, eſq. of Shotteſbrook-houſe in the county of Berks, by whom he had four children, now no more. He died 6th January 1795, and was buried in the ſame vault where his father lies, in the cathedral of Chriſt-church, Oxford, on the 14th of the ſame month. His remains were attended to the grave by four of his friends, one of whom indeed was an early friend and acquaintance, the preſent dean of Hereford. The late biſhop Horne, we may add, was one of Dr. Berkeley's earlieſt and moſt intimate friends, the loſs of whom he ſeverely felt, and of whom he was uſed to ſpeak with the ſincereſt reſpect and the moſt affectionate regard.

BERKENHOUT (Dr. JOHN), was born, about the year 1730, at Leeds in Yorkſhire, and educated at the grammar-ſchool in that town. His father, who was a merchant, and a native of Holland, intended him for trade; and with that view ſent him at an early age to Germany, in order to learn foreign languages. After continuing a few years in that country, he made the tour of Europe in company with one or more engliſh noblemen. On their return to Germany they viſited Berlin, where Mr. Berkenhout met with a near relation of his father's, the baron de Bielfeldt, a nobleman then in high eſtimation with the late king of Pruſſia; diſtinguiſhed as one of the founders of the royal academy of ſciences at Berlin, and univerſally known as a politician and a man of letters. With this relation our young traveller fixed his abode for ſome time; and, regardleſs of his original deſtination, became a cadet in a pruſſian regiment of foot. He ſoon obtained an enſign's commiſſion; and, in the ſpace of a few years, was advanced to the rank of captain. He quitted the pruſſian ſervice on the declaration of war between England and France in 1756, and was honoured with the command of a company in the ſervice of his native country. When peace was concluded in 1760, not chooſing, we ſuppoſe, to lead a life of inactivity on half-pay, he went down to Edinburgh, and commenced ſtudent of phyſic. During his reſidence at that univerſity he publiſhed his Clavis Anglica Linguæ Botanicæ; a book of ſingular utility to all ſtudents of botany. This book has been long out of print. It is the only botanical lexicon in our language, and particularly expletive of the linnæan ſyſtem.

Having continued ſome years at Edinburgh, Mr. Berkenhout went to the univerſity of Leyden, where he took the degree of doctor of phyſic. This was in the year 1765, as we learn from the date of his theſis, which we have ſeen. It is intituled, Diſſertatio medica inauguralis de Podagrâ, and dedicated to his relation baron de Bielfeldt. Returning to England, Dr. Berkenhout ſettled at Iſleworth in Middleſex, and ſoon after publiſhed his Pharmacopœia Medici, the third edition of which was

printed in 1782. In 1778, he was ſent by government with the commiſſioners to America. Neither the commiſſioners nor their ſecretary were ſuffered by the congreſs to proceed further than New-York. Dr. Berkenhout, however, found means to penetrate as far as Philadelphia, where the congreſs was then aſſembled. He appears to have remained in that city for ſome time without moleſtation; but at laſt they began to ſuſpect that he was ſent by lord North for the purpoſe of tampering with ſome of their leading members. The doctor was immediately ſeized and committed to priſon.

How long he remained a ſtate priſoner, or by what means he obtained his liberty, we are not informed; but we find from the public prints, that he rejoined the commiſſioners at New York, and returned with them to England.—For this temporary ſacrifice of the emoluments of his profeſſion, and in conſideration of his having, in the ſervice of his ſovereign, committed himſelf to the mercy of a congreſs of incenſed republicans, he obtained a penſion.

Many years previous to this event (viz. in 1769 or 1770) Dr. Berkenhout publiſhed his Outlines of the Natural Hiſtory of Great Britain and Ireland, in 3 vols. 12mo; a work which eſtabliſhed his reputation as a naturaliſt. This very uſeful book was alſo long out of print; but we are informed that a new edition has been lately publiſhed. In the year 1773 he wrote a pamphlet, intituled, An eſſay on the bite of a mad dog, in which the claim to infallibility of the principal preſervative remedies againſt the hydrophobia is examined. This pamphlet is inſcribed to ſir George Baker, and deſerves to be univerſally read. In the year following Dr. Berkenhout publiſhed his Symptomatology; a book which is too univerſally known to require any recommendation. His laſt publication, which appeared at the beginning of the year 1788, is intituled, Firſt lines of the theory and practice of philoſophical chemiſtry. It is dedicated to Mr. Eden, afterwards ambaſſador to the court of Spain, now lord Auckland, whom the doctor accompanied to America. Of this book it is ſufficient to ſay, that it exhibits a ſatisfactory diſplay of the preſent ſtate of chemiſtry; and that it is the only ſyſtematical book on this ſubject in the engliſh language. Theſe, we believe, except a learned preface to the tranſlation of Dr. Pomme's treatiſe on hyſteric diſeaſes, are all Dr. Berkenhout's writings in the line of his profeſſion: but he is not leſs known as the author of other valuable works, particularly the Biographia Literaria, publiſhed by Dodſley. We have alſo good reaſon to ſuppoſe him the author of certain humorous publications, in proſe and verſe, to which he did not think fit to prefix his name. We likewiſe remember to have ſeen a tranſlation from the ſwediſh language, of the celebrated count Teſſin's letters to the late king

of

of Sweden, by our author. It is dedicated to the prince of Wales, his preſent majeſty of Great Britain; and was, we believe, Mr. Berkenhout's firſt publication.

Dr. Berkenhout was likewiſe the author of Lucubrations on Ways and Means; from which ſeveral of our preſent taxes were adopted; alſo of an anſwer to Dr. Cadogan's pamphlet on the gout. He died the 3d of April 1791, aged 60.

When we reflect on the variety of books that bear his name, we cannot but be ſurpriſed at the extent and variety of the knowledge they contain. He was originally intended for a merchant; thence his knowledge of the principles of commerce. He was ſome years in one of the beſt diſciplined armies in Europe; thence his knowledge of the art of war. His tranſlation of count Teſſin's Letters ſhew him to be well acquainted with the ſwediſh language, and that he is a good poet. His Pharmacopœia Medici, &c. demonſtrate his ſkill in his profeſſion. His Outlines of Natural Hiſtory and his Botanical Lexicon prove his knowledge in every branch of natural hiſtory. His Firſt Lines of Philoſophical Chemiſtry have convinced the world of his intimate acquaintance with that ſcience. His Eſſay on Ways and Means proves him to be better acquainted with the ſyſtem of taxation than any other writer on the ſubject. All his writings prove him to have been a claſſical ſcholar, and it is known that the italian, french, german and dutch languages were familiar to him. His biographical knowledge is evident from his Biographia Literaria. He was moreover a painter; and played well, it is ſaid, on various muſical inſtruments. To theſe acquirements may be added, a conſiderable degree of mathematical knowledge, which he attained in the courſe of his military ſtudies. An individual ſo univerſally informed as Dr. Berkenhout is an extraordinary appearance in the republic of letters.

BERKLEY (Sir Willliam), was conſtituted governor of Virginia in 1660, after the death of colonel Matthews; wrote a deſcription of that country, and collected the laws then in force into one body, and added moſt of the beſt laws himſelf, which he procured to be confirmed by the grand aſſembly anno 1661. He died July 13, 1677, and was at firſt buried in the middle chancel of Twickenham church, but was afterwards removed into a vault, made for lord John Berkley, in 1678.

BERNARD (St.), one of the fathers of the church, born 1091, in the village of Fontaine in Burgundy. In 1115, the monaſtery of Clairvaux was founded, and Bernard was made the firſt abbot of this religious houſe, where many famous men were bred up under his tuition. He acquired ſo great eſteem amongſt the clergy, nobility, and common people, that no eccleſiaſtical affair or diſpute was carried on without having recourſe to his advice. It was owing to him, that Innocent II.

was acknowledged ſovereign pontif; and after the death of Peter Leonis, anti-pope, that Victor, who had been named ſucceſſor, made a voluntary abdication of his dignity. He convicted Abelard at the council of Sens, in 1140. He oppoſed the monk Raoul; he perſecuted the followers of Arnaud de Breſſe; and in 1148, he got Gilbert de la Porvice, biſhop of Poitiers and Eon de l'Etoile, to be condemned in the council of Rheims. By ſuch zealous behaviour he verified, ſays Mr. Bayle, the interpretation of his mother's dream. She dreamt, when ſhe was with child of him, that ſhe ſhould bring forth a white dog, whoſe barking ſhould be very loud [I]. Being aſtoniſhed at this dream, ſhe conſulted a monk, who ſaid to her, "Be of good courage; you ſhall have a ſon who ſhall guard the houſe of God, and bark loudly againſt the enemies of the faith." This turbulent and hot-headed fanatic died in 1153, after having founded 160 monaſteries, and wrought innumerable miracles, and was made one of the great ſaints of the romiſh communion. He has left many works; the beſt edition is that publiſhed in 1690, by father Mabillon, in two volumes folio.

BERNARD (EDWARD), a learned critic and aſtronomer, born at Perry St. Paul, commonly called Pauler's Perry, near Towceſter in Northamptonſhire, the 2d of May 1638 [K]. He received ſome part of his education at Northampton; but his father dying when he was very young, his mother ſent him to an uncle in London, who entered him at Merchant-taylors-ſchool, in 1648: here he continued till June 1655, when he was elected ſcholar of St. John's college in Oxford, of which alſo he became afterwards fellow. During his ſtay at ſchool, he had laid in an uncommon fund of claſſical learning, ſo that when he went to the univerſity, he was a great maſter of the greek and latin tongues, and not unacquainted with the hebrew. He had acquired a good latin ſtyle, and could compoſe verſes well; ſo that he often uſed to divert himſelf with writing epigrams. In the univerſity, he applied himſelf to hiſtory, philology, and philoſophy; nor was he ſatisfied with the knowledge of the languages of Greece and Rome, but likewiſe made himſelf maſter of the hebrew, ſyriac, arabic, and coptic. He applied himſelf next to the mathematics, under the famous D. J. Wallis. He took the degree of B. A. Feb. the 12th, 1658; that of maſter, April 16, 1662; and that of B. D. June 9, 1668. December following he went to Leyden, to conſult ſeveral oriental manuſcripts left to that univerſity by Joſeph Scaliger and Levinus Warnerus, and eſpecially the 5th, 6th, and 7th books of Apollonius Pergæus's conic ſections; the greek text of which is loſt,

[I] Francis Amboes. vit. Bernard, lib. 1.

[K] Wood's Athen. Oxon. vol. ii. Smith's vita Bernardi at the end of biſhop Huntingdon's epiſtles. Lond. 1704. 8vo. p. 4.

but

but which are preſerved in the arabic verſion of that author. This verſion had been brought from the eaſt by James Golius, and was in the poſſeſſion of his executor, who finding Mr. Bernard's chief deſign in coming to Holland was to examine this manuſcript, allowed him the free uſe of it. He accordingly tranſcribed theſe three books, with the diagrams, intending to publiſh them at Oxford, with a latin verſion, and proper commentaries; but was prevented from completing this deſign. Abraham Echellenſis had publiſhed a latin tranſlation of theſe books in 1661, and Chriſtianus Ravius gave another in 1669: but Dr. Smith remarks, that theſe two authors, though well ſkilled in the arabic language, were entirely ignorant of the mathematics, which made it regretted that Golius died while he was preparing that work for the preſs; and that Mr. Bernard, who underſtood both the language and the ſubject, and was furniſhed with all the proper helps for ſuch a deſign, was abandoned by his friends, though they had before urged him to undertake it [L].

At his return to Oxford, he examined and collated the moſt valuable manuſcripts in the bodleian library; which induced thoſe who publiſhed ancient authors, to apply to him for obſervations or emendations: theſe he readily imparted, and by this means became engaged in a very extenſive correſpondence with the learned in moſt countries [M]. In 1669, the famous Chriſtopher Wren, ſavilian profeſſor of aſtronomy at Oxford, having been appointed ſurveyor-general of his majeſty's works, and being much detained at London by this employment, obtained leave to name a deputy at Oxford, and pitched upon Mr. Bernard, which engaged the latter in a more particular application to the ſtudy of aſtronomy. In 1672, the maſter and fellows of his college preſented him to the rectory of Cheame in Surrey; and February following, Dr. Peter Mews, the maſter, being advanced to the biſhopric of Bath and Wells, appointed Mr. Bernard one of his chaplains. But the following year he quitted all views of preferment, by accepting the ſavilian profeſſorſhip of aſtronomy, vacant by the reſignation of ſir Chriſtopher Wren; for, by the ſtatutes of the founder, ſir Henry Savile, the profeſſors are not allowed to hold any other office either eccleſiaſtical or civil.

About this time a ſcheme was ſet on foot at Oxford, of collecting and publiſhing the ancient mathematicians. Mr. Bernard, who had firſt formed the project, collected all the old books publiſhed on that ſubject ſince the invention of printing, and all the MSS. he could diſcover in the bodleian and ſavilian libraries,

[L] This book was publiſhed at length by Dr. Halley, at Oxford, 1710, folio, who has given a latin tranſlation of the three laſt books out of arabic, and ſupplied by his own ingenuity and induſtry the 8th book, which is loſt.

[M] Smith's vita Bernardi, &c. 8vo. p. 23, 24.

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which he arranged in order of time, and according to the matter they contained. Of this he drew up a ſynopſis or view, which he preſented to biſhop Fell, a great encourager of the undertaking [N]. As a ſpecimen he publiſhed alſo a few ſheets of Euclid in folio, containing the greek text, and a latin verſion, with Proclus's commentary in greek and latin, and learned ſcholia and corollaries. He undertook alſo an edition of the Parva ſyntaxis Alexandrina; in which, beſides Euclid, are contained the ſmall treatiſes of Theodoſius, Autolycus, Menelaus, Ariſtarchus, and Hipſicles: but it was never publiſhed [O]. In 1676, he was ſent to France by Charles II. to be tutor to the dukes of Grafton and Northumberland, natural ſons of the king, by the ducheſs of Cleveland, with whom they then lived at Paris; but the plainneſs and ſimplicity of his manners not ſuiting the gaiety of the ducheſs's family, he continued with them only one year, when he returned to Oxford: he reaped however the advantage, during his ſtay at Paris, of becoming acquainted with moſt of the learned men in that city.

Upon his return to the univerſity, he applied himſelf to his former ſtudies; and though, in conformity to the obligation of his profeſſorſhip, he devoted the greateſt part of his time to mathematics, yet his inclination was now more to hiſtory, chronology, and antiquities. He undertook a new edition of Joſephus, but it was never completed. In 1683, he went again to Leyden, to be preſent at the ſale of Nicholas Heinſius's library; where he purchaſed, at a great price, ſeveral of the claſſical authors, that had been either collated with manuſcripts, or illuſtrated with the original notes of Joſeph Scaliger, Bonaventure Vulcanius, the two Heinſiuſes, and other celebrated critics. Here he renewed his acquaintance with ſeveral perſons of eminent learning, and was ſo taken with their civilities, and the opportunities he had of making improvements in oriental learning, that he would have ſettled at Leyden, if he could have been choſen profeſſor of the oriental languages in that univerſity; but not being able to compaſs this, he returned to Oxford. He began now to be tired of aſtronomy, and his health declining, he was deſirous to reſign; but no other preferment offering, he was obliged to hold his profeſſorſhip ſome years longer than he intended; however, in 1691, being preſented to the rectory of Brightwell in Berkſhire, he ſoon after quitted his profeſſorſhip, and was ſucceeded by David Gregory, profeſſor of mathematics at Edinburgh.

[N] It was publiſhed by Dr. Smith at the end of his life of our author, under the title of Veterum Mathematicorum græcorum, latinorum et arabum, ſynopſis. And at the end of it there is a catalogue of ſome greek writers, who are ſuppoſed to be loſt in their own language, but are preſerved in the ſyriac or arabic tranſlations of them.

[O] Smith's vita Bernardi, &c. 8vo. p. 23, 25.

Towards

Towards the latter end of his life, he was much afflicted with the ſtone; yet, notwithſtanding this, and other infirmities, he took a third voyage to Holland, to attend the ſale of Golius's manuſcripts [P]. After ſix or ſeven weeks abſence he returned to London, and from thence to Oxford. There he fell into a languiſhing conſumption, which put an end to his life, Jan. 12, 1696, before he was quite fifty-nine years of age. Four days after, he was interred in St. John's chapel, where a monument of white marble was ſoon erected for him. As to this learned man's character, Dr. Smith, who knew him well, gives him a very great one. "He was (ſays he) of a mild diſpoſition, averſe to wrangling and diſputes; and if by chance or otherwiſe he happened to be preſent where conteſts ran high, he would deliver his opinion with great candour and modeſty, and in few words, but entirely to the purpoſe. He was a candid judge of other men's performances; not too cenſorious even on trifling books, if they contained nothing contrary to good manners, virtue, or religion; and to thoſe which diſplayed wit, learning, or good ſenſe, none gave more ready and more ample praiſe. Though he was a true ſon of the church of England, yet he judged favourably and charitably of diſſenters of all denominations. His piety and prudence never ſuffered him to be hurried away by an immoderate zeal, in declaiming againſt the errors of others. His piety was ſincere and unaffected, and his devotions both in public and private very regular and exemplary. Of his great and extenſive learning, the works he publiſhed, and the manuſcripts he has left, are a ſufficient evidence."

BERNARD (James), profeſſor of philoſophy and mathematics, and miniſter of the Walloon church at Leyden, born Sept. 1, 1658, at Nions in Dauphiné. He had the rudiments of his education in a proteſtant academy, at Die in Dauphiné [Q]. He went afterwards to Geneva, where he ſtudied philoſophy, and applied to the hebrew language under the profeſſor Michael Turretin. He returned to France in 1679, and was choſen miniſter of Venterol, a village in Dauphiné. Some time after he was removed to the church of Vinſobres in the ſame province; but the perſecutions raiſed againſt the proteſtants in France, having obliged him to leave his native country, he retired to Geneva in 1683, and afterwards to Lauſanne in Switzerland. In 1685, he went to Holland, where he was appointed one of the penſionary miniſters of Ganda, and taught philoſophy: but having been married ſince he came to Holland, and the city of Ganda not being very populous, he had not a ſufficient number

[P] Smith's vita Bernardi at the end of biſhop Huntingdon's epiſtles. Lond. 1704. 8vo. p. 4.

[Q] Le Clerc Eloge de M. Bernard Nouvelles de la repub. des lettres 1618, May & Juin, p. 292.

of

of ſcholars to maintain his family; and therefore obtained leave to reſide at the Hague, but went to Ganda to preach in his turn, which was about four times a year. Before he went to live at the Hague, he had publiſhed a kind of political ſtate of Europe, intituled, Hiſtoire abregée de l'Europe, &c. The work was begun in July 1686, and continued monthly till December 1688: it makes five volumes in 12mo. In 1692, he began his Lettres Hiſtoriques, containing an account of the moſt important tranſactions in Europe, with neceſſary reflections, which was alſo publiſhed monthly, till 1698: it was afterwards continued by other hands, and contains a great many volumes. Mr. Le Clerc having left off his Bibliotheque univerſelle, in 1691, Mr. Bernard wrote the greateſt part of the 20th volume, and by himſelf carried on the five following, to the year 1693. In 1699, he collected and publiſhed Actes et Negotiations de la Paix de Ryſwic, in four volumes 12mo: a new edition of this collection was publiſhed in 1707, in five volume 12mo [R]. He did not put his name to any of theſe works, nor to the general collection of the treaties of peace, which he publiſhed in 1700 [S]. But he prefixed it to the Nouvelles de la Republique des Lettres, which was begun in 1698, and continued till December 1710. This undertaking engaged him in ſome diſputes, particularly with one Mr. de Vallone, a monk, who having embraced the reformed religion, wrote ſome metaphyſical books concerning predeſtination [T]. Mr. Bernard having given an account of one of theſe books, the author was ſo diſpleaſed with it, that he printed a libel againſt Mr. Bernard, and gave it about privately amongſt his friends. He was alſo engaged in a long diſpute with Mr. Bayle upon the two following queſtions: 1. Whether the general agreement of all nations in favour of a deity, be a good proof of the exiſtence of a deity? 2. Whether atheiſm be worſe than idolatry [U]?

Mr. Bernard having acquired great reputation by his works, as well as by his ſermons at Ganda and the Hague, the congregation of the Walloon church at Leyden were deſirous to have him for one of their miniſters: but they could not accompliſh their deſire whilſt king William lived, who refuſed twice to confirm the election of Mr. Bernard, as being a re-

[R] Nouv. de la Repub. de Let. 1609, Juillet, p. 111.

[S] This collection conſiſts of the treaties, contracts, acts of guaranty, &c. betwixt the powers of Europe, four volumes in folio. The firſt contains the preface, and the treaties made ſince the year 536 to 1500. The ſecond conſiſts of Mr. Amelot de la Houſſay's hiſtorical and political reflections, and the treaties from 1500 to 1600. The third includes the treaties from 1601 to 1661; and the fourth, thoſe from 1661 to 1700, with a general alphabetical index to the whole.

[T] Repub. de Let. 1703, April, p. 462, &c.

[U] Bayle, continuation de penſées diverſées, tom. 1. p. 55. rep. de lettres, 1705, Feb. p. 129, &c. Bayle, ibid. tom. 2. rep. des let. Mar. 1705, p. 289, &c.

publican

publican in his principles, and having delivered his ſentiments too freely in a ſermon before this prince. After the death of king William, he was unanimouſly choſen in 1705; and about the ſame time appointed profeſſor of philoſophy and mathematics at Leyden; the univerſity preſenting him with the degrees of doctor of philoſophy, and maſter of arts. In 1716, he publiſhed A Supplement to Moreri's dictionary, in two volumes folio. The ſame year he reſumed his Nouvelles de la Republique des Lettres, and continued it till his death, which happened the 27th of April 1718, in the 60th year of his age.

Mr. Bernard was well ſkilled in polite literature, and a perfect maſter of the hebrew tongue. He ſtudied the ſcriptures with great attention; and though he was not reckoned of the firſt claſs of mathematicians, yet he could explain the principles of that ſcience in a very clear and able manner [x]. As to philoſophy, he had applied himſelf to that of Carteſius; yet after he came into Holland, having learned the engliſh tongue, he uſed to read the beſt books from England, and had acquired ſome taſte in the Newtonian philoſophy. He left ſermons and other works in manuſcript.

BERNARD (Catharine), of the academy of the Ricovrati of Padua, was born at Rouen, and died at Paris in 1712. Her works were ſeveral times crowned by the french academy, and that of the jeux floraux. Two of her tragedies were repreſented at the french theatre, Brutus (in 1691) and Laodamia. It is thought ſhe compoſed theſe pieces conjointly with Fontenelle, her friend and countryman. Of her are ſeveral other works in verſe, which are written with eaſe, and ſometimes with delicacy. Some diſtinction is ſet upon her placet to Louis XIV. to aſk for the 200 crowns, the annual gratification given her by that prince; it is to be ſeen in the Recueil de vers choiſis du pere Bouhours. She diſcontinued working for the theatre at the inſtance of madame la chanceliére de Pont-Chartrain, who gave her a penſion. She even ſuppreſſed ſeveral little pieces, which might have given bad impreſſions of her manners and her religion. Two romances are likewiſe aſcribed to her: The count d'Amboiſe, in 12mo. and Inès of Cordova, 12mo. Some of the journaliſts have attributed to mademoiſelle Bernard the account of the iſle of Borneo, and others to Fontenelle. "It may be doubted," ſays the abbé Trublet, "whether it be hers; and it is to be wiſhed that it is not."

BERNARD of Thuringia, a fanatical viſionary, who announced at the latter end of the tenth century that the end of the world was near at hand. He wore the habit of a hermit,

[x] Journ. Lit. 1718. tom. 10. p. 323.

and

and lived an auſtere life. He alarmed all minds; and an eclipſe of the ſun happening at that time, many people hid themſelves among rocks and caves; the return of light even did not calm their fears. It was neceſſary that Gerberge, wife of Lewis d'Outremer, ſhould engage the theologians to clear up this matter. Moſt of them had ſenſe enough to prove that the reign of Antichriſt was yet many years diſtant. The world ſubſiſted, and the reveries of the hermit Bernard were no more regarded. Some ignorant people have aſcribed the dreams of this enthuſiaſt to St. Bernard abbé of Cit.

BERNARD OF BRUSSELS, known by his hunting-pieces, in which he introduced portraits of his patron the emperor Charles V. and the principal lords of his court. There is ſtill of his painting at Antwerp a repreſentation of the laſt judgment; of which he made the ground colour gold, that the luſtre of it might repreſent the glory of the heavens more naturally. We know neither the time of his birth or of his death; but he flouriſhed near the middle of the ſixteenth century.

BERNARD (PETER JOSEPH), ſecrétaire-général des dragons, and librarian of the king's cabinet at the chateau de Choiſi-le-roi, was the ſon of a ſculptor at Grenoble in Dauphiné, and born in 1710. Being ſent to the college of jeſuits at Lyons, he made rapid progreſs under able maſters, who were deſirous of attaching him to their body; but the young ſcholar, too fond of liberty and pleaſure, would not conſent to that confinement. Being drawn to Paris by the wiſh to make a figure by his talent for poetry, he was obliged to drive the quill for a couple of years as clerk to a notary. The light pieces of poetry he ſent abroad at intervals, of which the prettieſt are the epiſtle to Claudine, and the ſong of the Roſe, delivered him from this diſagreeable employment. The marquis de Pezay took him with him to the campaign of Italy. Bernard was at the battles of Parma and Guaſtalla; and, though a poet, behaved better than Horace. This was the criſis of his fortune. Preſented to the marechal de Coigni who commanded there, he was lucky enough to pleaſe him, by his wit and agreeable manners. The marechal took him to be his ſecretary, admitted him to his intimacy, and ſome time afterwards procured him the place of ſecretary general of the dragoons. From gratitude he attached himſelf conſtantly to his Mæcenas, till 1756, when he was deprived of him by death. He was in great requeſt in all the ſelect companies of the court and of Paris; whom he delighted by that brilliant wit, by that ſeducing epicuriſm with which his verſes and his airs abound, and of which ſome are worthy of Anacreon. In 1771 the ſudden loſs of his memory put an end to his happineſs. Thenceforward he endured, in imbecility of mind, a ſhade of life far worſe

worſe than death. In this condition he went to a revival of his opera of Caſtor, and was inceſſantly aſking, "Is the king come? Is the king pleaſed with it? Is madame de Pompadour pleaſed with it?" He thought he was all the while at Verſailles; it was the delirium of a courtly poet. He died in this unhappy ſtate, Nov. 1, 1775. Beſides his lighter pieces of poetry which got him the appellation of le gentil Bernard, ſeveral operas added much to his reputation.

BERNARD (Dr. Francis), was chief phyſician to king James II. He was a man of learning, and well verſed in literature. His own private collection of books, which were ſcarce and curious, ſold for upwards of 1600l. in 1698; a large ſum at that time, when the paſſion for rare books was much more moderate than now. Died Feb. 9, 1697, aged 69 years. Mr. Charles Bernard, brother to Francis, and ſurgeon to the princeſs Anne, daughter of king James, had alſo a curious library, which was ſold by auction in 1711. The *Spaccio della Beſtia triomfante*, by Jordano Bruno, an italian atheiſt, which is ſaid in numb. 389 of the Spectator to have ſold for 30l. was in this ſale. Mr. Ames informs us that this book was printed in England by Thomas Vautrollier in 1584. An engliſh edition of it was printed in 1713.

BERNARD (Richard), rector of Batecombe in Somerſetſhire, was author of "Theſaurus Biblicus," a laborious work formerly much uſed by way of concordance. He was alſo author of an "Abſtract and Epitome of the Bible." In 1627 he publiſhed "A guide to grand jurymen with reſpect to witches," the country where he lived being, if we may believe Glanville, formerly much infeſted with them. He died in 1641, and was ſucceeded by the famous non-conformiſt Richard Allein, of whom there is an account in vol. i. p. 268 of this work.

BERNARDI (John), born at Caſtel-Bologneze, died at Faënza in 1555. This artiſt employed himſelf chiefly in cutting grand ſubjects in cryſtals, which were afterwards ſet in goldſmiths' work. His productions have been thought comparable with the beſt performances of the antients in this way. He was patronized by ſeveral princes, and particularly by the cardinal Alexander Farneſe. He excelled likewiſe in architecture.

BERNARDINE, an eccleſiaſtic and ſaint, born at Maſſa, in Tuſcany, 1380 [r]. He loſt his mother at three years of age, and his father at ſeven. In 1392, his relations ſent for him to Sienna, where he learned grammar under Onuphrius, and philoſophy under John Spaletanus. In 1396, he entered himſelf among the confraternity of the diſciplinaries in the hoſpital de la Scala in that city: and in 1400, when the plague ravaged all

[r] Du Pin, biblioth. eccleſ.

Italy,

Italy, he attended upon the ſick in that hoſpital with the utmoſt diligence and humanity. In 1404, he entered into a monaſtery of the franciſcan order, near Sienna, and, having been ordained prieſt, became an eminent preacher. He was afterwards ſent to Jeruſalem, as commiſſary of the holy land; and upon his return to Italy, viſited ſeveral cities, where he preached with great applauſe. His enemies accuſed him to pope Martin V. of having advanced in his ſermons erroneous propoſitions; upon which he was ordered to Rome, where he vindicated himſelf, and was allowed to continue his preaching [z]. The cities of Ferrara, Sienna, and Urbino, deſired pope Eugenius IV. to appoint him their biſhop; but Bernardine refuſed to accept of this honour. He repaired and founded above 300 monaſteries in that country [A]. He died at Aquila in Abruzzo, 1444, and was canoniſed in 1459 by pope Nicholas [B].

BERNAZZANO, of Milan, an excellent landſcape painter of the xvith century, was very ſucceſsful in repreſenting animals: but, as he could never attain to the art of drawing the figure, he took into partnerſhip an artiſt who was able to execute that branch. It is ſaid, that, having painted ſome ſtrawberries in freſco upon a wall, the peacocks came ſo often to peck at them, that they broke the plaiſter.

BERNIA, or BERNI (Francis), a canon of Florence, born at Lamporechio in Tuſcany, of a noble though poor family, originally from Florence, was brought up under the care of Julio de Medicis, afterwards pope under the name of Clement XII. He was then made ſecretary to Giberti biſhop of Verona, and obtained a canonicate of Florence, where he died in 1543. He has given his name to a ſpecies of burleſque which in Italy is called bernieſque. He excelled in that way. He was the Scarron of the Italians. He had, beſides, the dangerous talent of ſatire. Some authors have put him at the head of the italian burleſque poets. In 1548 a collection was made of his italian pieces of poetry, together with thoſe of Varchi, of Moro, of Dolce, &c. in 8vo. 2 vols. reprinted at London, 1721 and 1724, after the edition of Venice. This collection is in great requeſt. His Orlando inamorato rifatto, a poem highly eſteemed in Italy for its purity and copiouſneſs of language, is the work of Boïardo recompoſed. He faithfully followed his original, making ſcarcely any alteration either in the plan or in the conduct of the piece. He contented himſelf with correcting the ſtyle of Boïardo, which is often negligent and barbarous; and infuſing more poetry,

[z] Du Pin. biblioth. eccleſ.

[A] Wharton's appendix to Cave's hiſt. liter.

[B] His works were publiſhed at Venice, in 1591, 4 vols. 4to, by Peter Rodolphus, biſhop of Sinigaglia; and at Paris, by father John de la Hayne, a franciſcan, in 2 vols. in folio. What bookſeller in Europe would venture to publiſh them now?

more

more ornament and ſpirit through the whole. It certainly contains many inſtances of wit; but they are not in the beſt taſte, and frequently degenerate into buffooneries of the moſt trivial kind. He likewiſe prefixed a prologue to every canto, in which he delivers long maxims of morality, but always in a comic vein. He is the firſt to ridicule the prodigious feats of his paladins, the amazing force of their arms, who at one ſtroke cleave in two both the rider and his horſe, &c. The beſt edition of his poem is that of Venice, 1545, in 4to. There is another, very neatly printed at Paris 1768, 4 vols. 12mo. His latin poems are collected with thoſe of Segni, of Varchi, &c. Florence, 1562, 8vo.

BERNIER (Francis), ſurnamed the Mogul, on account of his voyages and reſidence in the Mogul's country, was born at Angers in France. After he had taken his degree of doctor of phyſic at Montpelier, he gratified the ſtrong natural inclination he had for travelling. He left his own country in 1654, and went firſt to the holy land, and thence into Ægypt. He continued a year at Cairo, where he was infected with the plague. He embarked afterwards at Suez for the kingdom of the Mogul; and reſided twelve years at the court of that prince, whom he attended in ſeveral of his journies, and acted as his phyſician for eight years. Upon his return to France in 1670, he publiſhed the hiſtory of the countries which he had viſited [c], and ſeveral other works, in the compoſition of which he ſpent the remainder of his life. He made a voyage to England, in 1685, and died three years after at Paris, on the 22d of September 1688 [d].

BERNIER (John), a phyſician at Blois, his native place, and afterwards at Paris, had the title of phyſician to Madame. He wrote, 1. A hiſtory of Blois. Paris, 1682, 4to. very inaccurate in the opinion of Dr. Liron. 2. Medical Eſſays, 1689, 4to. 3. Anti-Menagiana, 1693, 12mo. 4. Critique on the works of Rabelais. Paris, 1697, 12mo. full of verboſity and falſe wit. His rank of phyſician to Madame did not reſcue him from poverty. His diſappointments gave him a ſtrong tincture of melancholy, which is manifeſt in all his writings. His erudition was extremely ſuperficial, and he is called by Ménage, vir levis armaturæ. He died at an advanced age in 1668.

[c] His hiſtory and deſcription of the countries which he viſited, were publiſhed at firſt ſeparately in four different volumes, with different titles. They were afterwards however reprinted under the general title of "Voyages de François Bernier, contenant la deſcription des etats du grand Mogul, de l'Hindouſtan, du royaume de Kachemire, &c. Amſt. 1699 and 1710," in 12mo. 2 vols. They are eſteemed to be the moſt exact account we have of thoſe countries. Mr. Bernier publiſhed alſo an abridgement of Gaſſendus's philoſophy, 8 vols. 12mo.

[d] Niceron memoires, &c. tom. 23.

BERNINI, or BERNIN (JOHN LAWRENCE), commonly called Cavaliero Bernin, born at Naples, was famous for his ſkill in painting, ſculpture, architecture, and mechanics. He began firſt to be known under the pontificate of Paul V. who foretold his future fame as ſoon as he ſaw his firſt performances. Rome is indebted to this artiſt for ſome of her greateſt ornaments. There are, in the church of St. Peter, no leſs than fifteen different works of his. Of theſe the moſt admired are the great altar and tabernacle; St. Peter's chair; the tombs of Urban VIII. and Alexander VII.; the equeſtrian ſtatue of Conſtantine; the porticos ſupported by a great number of pillars, which ſurround the court of St. Peter; the fountain in the ſquare Navonna; the church of St. Andrew, for the noviciate jeſuits; and the ſtatue of Daphne, in the family of Borgheſe. In 1665, Bernini was invited to France, to work in the Louvre; and here he executed a buſt of the king, which gained him the applauſe of the whole court. He likewiſe undertook an equeſtrian ſtatue of his majeſty. Bernini died at Rome, the 29th of November, 1680. He was a man ſomewhat auſtere in his diſpoſition, and of a haſty violent temper; and, in the buſt of him at Paris, there is ſaid to be a great likeneſs, and a ſtrong expreſſion of his temper.

BERNOULLI (JAMES), a celebrated mathematician, born at Baſil, Dec. 27, 1654 [E]. After he had ſtudied polite literature, he learned the old philoſophy of the ſchools; and, having taken his degrees in the univerſity of Baſil, applied himſelf to divinity, not ſo much by inclination, as from complaiſance to his father. He gave very early proofs of his genius for mathematics, and ſoon became a geometrician, without any aſſiſtance from maſters, and at firſt almoſt without books: for he was not allowed to have any books of this kind; and if one fell by chance into his hands, he was obliged to conceal it, that he might not incur the diſpleaſure of his father, who deſigned him for other ſtudies. This ſeverity made him chooſe for his device, Phaeton driving the chariot of the ſun, with theſe words, Invito patre ſidera verſo, I traverſe the ſtars againſt my father's inclination: it had a particular reference to aſtronomy, the part of mathematics to which he at firſt applied himſelf. But the precautions of his father did not avail, for he purſued his favourite ſtudy with great application. In 1676 he began his travels. When he was at Geneva, he fell upon a method to teach a young girl to write, though ſhe had loſt her ſight when ſhe was but two months old. At Bourdeaux he compoſed univerſal gnomonic tables, but they were never publiſhed. He returned from France to his own country in 1680. About this time there appeared a comet, the

[E] Fontenelle, eloge de M. Bernoulli.

return

return of which he foretold, and wrote a ſmall treatiſe upon it, which he afterwards tranſlated into latin. He went ſoon after to Holland, where he applied himſelf to the new philoſophy, and particularly to that part of the mathematics which conſiſts in reſolving problems and demonſtrations. After having viſited Flanders and Brabant, he went to Calais, and paſſed over to England [F]. At London he contracted an acquaintance with all the moſt eminent men in the ſeveral ſciences; and had the honour of being frequently preſent at the philoſophical ſocieties held at the houſe of the famous Mr. Boyle. He returned to his native country in 1682, and exhibited at Baſil a courſe of experiments in natural philoſophy and mechanics, which conſiſted of various new diſcoveries. The ſame year he publiſhed his eſſay of A new ſyſtem of comets [G], and the year following his Diſſertation upon the weight of air [H]. In 1684, he was invited to be profeſſor of mathematics at Heidelberg, and would have accepted of this offer, had not his marriage with a lady of good family fixed him in his own country.

Mr. Leibnitz publiſhed about this time in the Acta eruditorum at Leipſic ſome eſſays on his new Calculus differentialis, or infiniment petits, but concealed the art and method of it. Mr. Bernoulli however, and one of his brothers, who was likewiſe an excellent geometrician, endeavoured to unfold the ſecret; which they did with ſo much ſucceſs, that Mr. Leibnitz declared them to have an equal right with himſelf to a ſhare in this invention. In 1687, the profeſſorſhip of mathematics at Baſil being vacant, Mr. Bernoulli was appointed the ſucceſſor. He diſcharged this truſt with univerſal applauſe. His reputation drew a great number of foreigners from all parts to hear his lectures. He had an admirable talent in teaching, and adapting himſelf to the different genius and capacity of his ſcholars. In 1699, he was admitted into the academy of ſciences at Paris as a foreign member; and, in 1701, the ſame honour was conferred upon him by the academy of Berlin. He wrote ſeveral pieces in the Acta eruditorum of Leipſic, the Journal des Savans, and the Hiſtoire de l'academie des ſciences. At length application to ſtudy brought upon him the gout, and by degrees

[F] Niceron memoires, &c. tom. 2.

[G] It was publiſhed at Amſterdam, in 1682, in 8vo. under the following title, "Conamen novi ſyſtematis cometarum, pro motu eorum ſub calculum revocando, et apparitionibus prædicendis."

[H] Publiſhed at Amſterdam, in 8vo, 1683, and intituled "Diſſertatio de gravitate Ætheris et Cœli." In this piece he not only treats of the weight of the air, but ſpeaks very particularly of the æther, which he ſuppoſes to be a matter much more fine and ſubtle than what we breathe. He accounts for the hardneſs of bodies from the weight and preſſure of the air. He proteſts in his preface, that when he invented this ſyſtem, he did not remember that he had read it in Malebranche's ſearch after truth; and he congratulates himſelf upon having fallen on the ſame hypotheſis with that philoſopher, and having traced it out by the ſame ſteps. Niceron, p. 61, 62.

reduced him to a ſlow fever, of which he died the 16th of Auguſt 1705 [I]. Archimedes, having diſcovered the proportion of a ſphere to a cylinder circumſcribed about it, ordered it to be engraved upon his monument; in imitation of which, Bernoulli ordered a ſpiral logarithmical curve to be inſcribed upon his tomb, with theſe words, Eadem mutata reſurgo, I riſe the ſame though changed: alluding to the hopes of a reſurrection, in ſome meaſure repreſented by the properties of that curve, which he had the honour of diſcovering.

BERNOULLI (JOHN), brother to James, profeſſor of mathematics at Baſil, and member of the academies of ſciences of Paris, of London, of Berlin, and of Peterſburgh, was born in 1667 at Baſil, and died there in 1748. He purſued the ſame career with his brother, and attained to no leſs diſtinction in it. At Lauſanne was publiſhed in 1742 a collection of all the works of Bernoulli, in 4 vols. 4to. One of the greateſt geometricians of Europe, the late M. d'Alembert, acknowledged that it was almoſt ſolely to them that he owed the progreſs he had made in geometry: this acknowledgment diſpenſes us from making his panegyric. At the age of 18 he conceived the differential calculation, or infiniment-petits, upon the vague ideas that Leibnitz had given of that calculation, and found out the firſt principles of the integral calculation [K]. This diſcovery enabled him to ſolve the moſt difficult problems, and to perform ſurpriſing matters. In 1690 this ingenious man came to Paris, for the ſake of converſing with the philoſophers there. Here he became acquainted with Malebranche, Caſſini, la Hire, Varignon, and the marquis de l'Hôpital. This nobleman was ſo charmed with his method of reaſoning on geometry, that he was deſirous of having him to himſelf. He conducted him to his eſtate in the country, where they together employed themſelves in ſolving the moſt difficult problems in geometry. It was in this philoſophic retreat that Bernoulli invented the exponential calculation. At his return he propoſed different problems to the mathematicians, and decreed the prizes to Newton, to Leibnitz, and to the marquis de l'Hôpital; that is to ſay, to the greateſt geometricians of the age. His brother was a candidate for theſe prizes, and aſked him in his turn for ſolutions. It was a ſort of challenge that gave riſe to a very ſpirited diſpute between theſe two illuſtrious ſcholars. It was only terminated by the death of James Bernoulli. John alſo engaged in a war concerning the barometer, with Hartzoëker a celebrated naturaliſt, and avenged Leibnitz for the ſort of inſult ſome Engliſhmen, provoked by Keill, had put upon him on the ſubject of

[I] Fontenelle, ibid. Niceron, p. 53, 65.

[K] See the foregoing article.

the calculus differentialis. Bernoulli wrote on the art of manœuvring ſhips, and on all the branches of mathematics, enriching them with grand objects and new diſcoveries. His opinion on the forces-vives, adopted now by many geometricians, had numberleſs objections and much oppoſition to encounter. This mathematician ſometimes, like his brother, amuſed himſelf with making latin verſes: perhaps about as good, ſaid a wit, as french verſes made by a native of Pékin. He had maintained at the age of 18, a theſis in greek verſe, on this queſtion: "That the prince is for the ſubjects;" a ſubject more intereſting to mankind than all the ſpeculations of geometry. Voltaire put under his portrait theſe four lines:

Son eſprit vit la verité,
Et ſon cœur connut la juſtice;
Il a fait l'honneur de la Suiſſe
Et celui de l'humanité.

Which have been thus rendered into latin:

Iſte fuit cultor juſti, verique repertor:
Extitit Helvetiis decus, et decus extitit orbi.

Bernoulli left children worthy of ſuch a father. Nicholas Bernoulli, called by the tzar Peter to fill a chair as mathematical profeſſor in the riſing academy of St. Peterſburg, died eight months afterwards of a ſlow fever in 1726; the tzarina Catharine defrayed the expences of his funeral. Daniel and John, two other of his ſons, brought no leſs honour to their country.

BEROALDUS (Philip), born of a noble family at Bologna, in 1453, died the 25th of July 1505, at the age of 52, profeſſed the belles-lettres in the place of his nativity, where he enjoyed a great reputation. He was fond of the pleaſures of the table, where ſprightlineſs and mirth abounded. He was paſſionately addicted to play, to which he ſacrificed all he was worth. He was an ardent votary of the fair ſex; and thought no pains nor expence too great for accompliſhing his wiſhes. He dreaded wedlock, both on his own account and that of his mother, whom he always tenderly loved. But at length he found a lady to his mind, and all thoſe different paſſions that had agitated the youth of Beroaldus were appeaſed the moment he was married. The mild and engaging manners of his bride inſpired him with prudence and œconomy. Beroaldus was from that time forward quite another man. Regular, gentle, polite, beneficent, envious of no one, doing no wrong and ſpeaking no evil, giving merit its due, unambitious of honours, and content with humbly accepting ſuch as were offered him. It was not

till after much ſollicitation from his friends that he accepted the place of ſecretary to the ſenate of Bologna, which he filled for ſome months. As to his literary merit, he was very learned for the time in which he lived, and one of thoſe who contributed moſt to purify the latin language from the ruſt and barbariſm of the ages of ignorance, though his latinity is not a model for imitation. He compoſed ſeveral works in proſe, of various kinds, and ſome in verſe; but he applied himſelf chiefly to the publiſhing of antient authors, greek and latin, with commentaries. We have by him, 1. Commentaries on Apuleius, Venice, 1501, fol. and on other writers. Beroaldus, according to Paulus Jovius, by illuſtrating the obſcureſt authors of antiquity, brought into uſe a great number of old words, long diſcarded by good writers: a circumſtance that burdened his ſtyle with hard expreſſions and incorrect phraſes. 2. Le Recueil des Œuvres, 1507 and 1513, 2 vols. 4to. His life was publiſhed in latin by Jean Pins, at Bologna, 1505, 4to. Bianchini has given another at the head of the Suetonius by Beroaldus, Lyons, 1548, folio.

BEROALDUS (Philip), nephew of the former, a man of genius and vivacity, was librarian of the Vatican under Leo X. He publiſhed ſeveral pieces of poetry, eſteemed in their time, in the Deliciæ poetarum italorum. The moſt conſiderable of his works conſiſts of three books of panegyrics and epigrams in latin. This collection may be read with pleaſure; though it is eaſily ſeen that the author did not put the finiſhing hand to it. The edition, which is very neat and very ſcarce, was publiſhed at Rome in 1530, twelve years after the author's death, who terminated his career in 1518, at the age of about 40. Vexation at being refuſed the emoluments annexed to his place of librarian is ſaid to have ſhortened his days.

BERQUIN (Lewis de), a gentleman of Artois, who was burnt for being a proteſtant, at Paris, 1529 [L]. He was lord of a village, whence he took his name, and for ſome time made a conſiderable figure at the court of France, where he was honoured with the title of king's counſellor. Eraſmus ſays, that his great crime was openly profeſſing to hate the monks; and that from hence aroſe his warm conteſt with William Quernus, one of the moſt violent inquiſitors of his time. A charge of hereſy was trumped up againſt him, and the articles of his accuſation were drawn out of a book which he had publiſhed: he was thereupon committed to priſon, but when his affair came to a trial, he was acquitted by the judges. His accuſers pretended that he would not have eſcaped, had not the king interpoſed his authority; but Berquin himſelf aſcribed

[L] Eraſmus epiſt. 4. lib. 24. p. 1217.

it

it entirely to the juſtice of his cauſe, and was no more cautious than before. Some time after, Noel Beda and his emiſſaries made extracts from ſome of his books, and accuſed him of pernicious errors, whereupon he was again ſent to priſon, and, the cauſe being tried, ſentence was paſſed againſt him; viz. that his books be committed to the flames, that he retract his errors, and make a proper ſubmiſſion, and if he refuſe to comply, that he be burnt. Being a man of an undaunted inflexible ſpirit, he would ſubmit to nothing; and in all probability would at this time have ſuffered death, had not ſome of the judges, who perceived the violence of his accuſers, got the affair to be again heard and examined. It is thought this was owing to the interceſſion of madame the regent. In the mean time Francis I. returning from Spain, and finding the danger of his counſellor from Beda and his faction, wrote to the parliament, telling them to be cautious how they proceeded, for that he himſelf would take cognizance of the affair. Soon after Berquin was ſet at liberty, which gave him ſuch courage, that he turned accuſer againſt his accuſers: he proſecuted them for irreligion, though, if he had taken the advice of Eraſmus, he would have eſteemed it a ſufficient triumph that he had got free from the perſecution of ſuch people [M]. But not content, ſays Mr. Bayle, with eſcaping from his accuſers, he muſt needs have the honour of a victory, as a reward of his labour. He was ſent a third time to priſon, and condemned to a public recantation and perpetual impriſonment. He would not acquieſce in this judgement; and being therefore condemned as an obſtinate heretic, he was ſtrangled on the Greve, and afterwards burnt. He ſuffered death with great conſtancy and reſolution, being then about 40 years of age. The monk, who accompanied him on the ſcaffold, declared, that he had obſerved in him ſigns of abjuration: which Eraſmus however believes to be a falſehood [N]. "It is always," ſays he, "their cuſtom in like caſes. Theſe pious frauds ſerve to keep up their credit as the avengers of religion, and to juſtify to the deluded people thoſe who have accuſed and condemned the burnt heretic."

BERRIMAN (Dr. WILLIAM), was born Sept. 24, 1688. he had his grammar learning at Banbury in Oxfordſhire, and at Merchant Taylors School. At 17 years of age he was entered a commoner of Oriel college in Oxford, where he took his ſeveral degrees when he was of proper ſtanding for them. He was curate and lecturer of Allhallows, Thames-ſtreet, and lecturer of St. Michael's Queenhithe. He was appointed domeſtic chaplain to Dr. Robinſon, biſhop of London, in 1720, and ſoon

[M] Ep. 4. lib. 24. p. 1280. [N] Ep. 4. lib. 24. p. 1278.

after collated by him to the living of St. Andrew Undershaft. In 1727 he was elected fellow of Eton college by the interest of Dr. Godolphin, the provost, without any sollicitation. Here he chiefly resided in the summer, and in his parsonage house in the winter, where he died Feb. 5, 1750, in the 62d year of his age [o].

BERRUYER (Joseph Isaac), a celebrated french writer, of the order of Jesus; born at Rouen in Normandy, Nov. 6, 1682. He was designed for the pulpit, but the weakness of his frame not allowing him to declame, he gave himself up to the quiet but severe studies of the closet, and produced some critical works of importance, which his countrymen in their popish spirit of intolerance thought fit to suppress: and the reading of his Histoire du peuple de Dieu was forbid by the archbishop of Paris, which the Sorbonne were six years reviewing. The first part of this work made its appearance in 8 vols. 4to, with a supplement, 1728, reprinted in 1733, 8 vols. 4to, and 10 vols. 12mo; this ends with the times of the Messiah: the second part came out in 1753 in 4 vols. 4to, and 8 vols. 12mo; and the third part in 2 vols. 4to, or 5 vols. in 12mo, containing a literal paraphrase of the epistles, was printed in 1758, notwithstanding it was censured and condemned by the pope and clergy as containing abominable errors. Died at Paris, Feb. 18, 1758.

BERRY (Sir John), a naval commander, successful against the Buccaneers who infested the Atlantic ocean; distinguished himself at the famous battle of Southwold-bay, for which he was knighted. In 1682, he commanded the Glouceſter frigate, on board of which the Duke of York embarked for Scotland; but by the careleſſneſs of the pilot, the veſſel was loſt at the mouth of the Humber. In the midſt of this confuſion, ſir John retained that preſence of mind for which he was always remarkable, and by that means preſerved the duke, and as many of his retinue as the long-boat would carry. Soon after he was promoted to a flag, and commanded as vice-admiral under lord Dartmouth, at the demolition of Tangier, and on his return was made a commiſſioner of the navy; which poſt he enjoyed till his death. He was in great favour with king James II. who made choice of him to command under lord Dartmouth, when

[o] His writings are, 1. A ſeaſonable review of Mr. Whiſton's account of primitive doxologies, 1719. 2. An hiſtorical account of the trinitarian controverſy, in eight ſermons, at lady Moyer's lecture, 1725. 3. A defence of ſome paſſages in the hiſtorical account, 1731. 4. Brief remarks on Mr. Chandler's introduction to the hiſtory of the inquiſition, 1733. 5. A review of the remarks. 6. Sermons at Boyle's lectures, 1733, in 2 vols. 8vo. Beſides theſe he publiſhed many occaſional ſermons in his life-time, and after his death were publiſhed by his brother John Berriman, M. A. from his original manuſcript, "Chriſtian doctrines and duties explained and recommended," 2 vols. 8vo.

the

the prince of Orange landed in England; and when his lordſhip left the fleet, the whole command devolved on ſir John Berry, who held it till the ſhips were laid up. After the revolution ſir John continued in his poſts, and was frequently conſulted by king William, who entertained a high opinion of his abilities in military affairs; but he was poiſoned in the beginning of February 1691, on board one of his majeſty's ſhips at Portſmouth, where he was paying her off, in the 56th year of his age. His body was brought to London and interred at Stepney.

BERSMANN (GEORGE), a native of Germany, was born in 1538 at Annaberg, a little town of Miſnia, near the river Schop, on the ſide of Bohemia. He was educated with care, and made great progreſs in the ſciences. He was particularly fond of the ſtudy of medicine, phyſics, the belles-lettres, and the learned languages. He excelled in latin and greek, and took delight in travelling over France and Italy for forming acquaintance with thoſe who were in moſt reputation among the literati. On his return, he taught in various places till his death, which happened the 5th of October 1611, the 73d year of his age. Berſmann put into verſe the pſalms of David, and made notes on Virgil, Ovid, Horace, Lucan, Cicero, and other authors of antiquity. He was not leſs fertile in body than in mind; having 14 ſons and ſix daughters by his marriage with a daughter of Peter Hellebron.

BERTAUD (JOHN), firſt chaplain to queen Catherine de Medicis, ſecretary of the cabinet and reader to Henry III. counſellor of ſtate, abbot of Aulnai, and laſtly biſhop of Seez; was born at Caen in the year 1522, and died the 8th of June 1611, aged 59. Bertaud, the contemporary and friend of Ronſard, and de Deſportes was greatly their ſuperior. Some of his ſtanzas are written with eaſe and elegance; and would not have been excelled by the beſt poets of our own times. He has left poems ſacred and profane, canticles, ſongs, ſonnets, and pſalms. They are interſperſed with ſeveral happy thoughts, but turned in points; he caught this taſte from Seneca. He ſeems to have conducted himſelf with great propriety after his being advanced to the prelacy, and the biſhop bluſhed at the productions of the courtier. But, as a ſenſe of decorum more than religion had worked this alteration, he gathered up all that his negligent muſe had ſcattered. His poetical works were printed in 1620, 8vo. He left alſo a tranſlation of ſome books of St. Ambroſe, ſeveral controverſial tracts, imperfect; ſermons for the principal feſtivals of the church, and a funeral diſcourſe on Henry IV. to whoſe converſion he had greatly contributed. He was uncle to Madame de Motteville, firſt woman of the bedchamber to Anne of Auſtria.

BERTHEAU (CHARLES), a learned french proteſtant divine,

vine, long reſident in London, was born in 1660 at Montpelier; he ſtudied philoſophy and divinity, partly in France and partly in Holland, and was admitted a miniſter in the ſynod held at Vigan in 1681, and was next year choſen paſtor to the church of Montpelier; but he did not make any long ſtay in that city, for he was ſoon after promoted to be one of the miniſters of the church of Paris. On the revocation of the edict of Nantz, Mr. Bertheau found himſelf obliged to quit his native country. He accordingly came to England in 1685, and the following year was choſen one of the miniſters of the Walloon church in Thread-needle ſtreet, London, where he diſcharged the duties of the paſtoral office for about 44 years, in ſuch a manner as procured him very general applauſe. He died 25th Dec. 1732, in the 73d year of his age. He poſſeſſed conſiderable abilities, was diſtinguiſhed for his good ſenſe and ſound judgment, and for a retentive memory. He was a very eloquent preacher, and has left behind him two volumes of ſermons printed in french [P].

BERTHET (JOHN), born at Taraſcon in Provence in 1622, died in 1692, made himſelf famous by his profound knowledge in the languages, antient and modern. He entered of the ſociety of Jeſus, where for ſome time he was profeſſor of humanities, and afterwards ſeveral other branches of ſcience. He wrote learned diſſertations on various ſubjects, odes, italian, french and ſpaniſh ſonnets; provençal ballads, epigrams, madrigals, and other little pieces in different languages.

BERTHIER (GUILLAUME FRANCOIS), born at Iſſoudun en Berri in 1704, entered himſelf among the jeſuits in 1722. In 1745 he had the management of the Journal de Trevoux, which he conducted for 17 years, to the ſatisfaction of the learned and the public in general. This employment, ſays the abbé de Fontenay, procured him a high reputation, by the care and exactitude evident in the analyſis of the works that came before him, and by the ſtyle of a maſterly, impartial, and intrepid critic. But this exact impartiality was diſpleaſing to ſeveral writers, and eſpecially to Voltaire. When that poet publiſhed, without his name, his panegyric on Louis XV. pere Berthier ſaw it in no other light than as the attempt of a young man who was hunting after antitheſes, though not deſtitute of ingenuity, and ſhewed ſome diſpoſition towards writing well. So humiliating a critique was ſenſibly felt by Voltaire, who made no heſitation to declare himſelf the author of the work ſo ſeverely handled. His mortification was increaſed when pere Berthier having given an account of a publication, wherein the poet was characteriſed under the title of "the worthy rival of Homer and Sophocles," the journaliſt put coldly in a note: "We are not acquainted

[P] Biog. Brit.

with

with him." Laſtly, what raiſed the choler of Voltaire to its utmoſt pitch, was a very juſt cenſure of ſeveral reprehenſible paſſages in his eſſay on general hiſtory. The irritated poet declared openly in 1759 againſt the jeſuit in a ſort of diatribe, which he placed after his ode on the death of the margravine of Bareith. The jeſuit repelled his ſhafts with a liberal and manly ſpirit in the journal de Trevoux. Upon this the poet changed his battery. Inſtead of a ſerious anſwer, he brought out in 1760 a piece of humour intituled, An account of the ſickneſs, confeſſion, and death of the jeſuit Berthier. The learned jeſuit did not think proper to make any reply to an adverſary who ſubſtituted jokes for arguments, and continued the journal de Trevoux till the diſſolution of the ſociety in France. He then quitted his literary occupations for going into retirement. At the cloſe of 1762 the dauphin appointed him keeper of the royal library, and adjunct in the education of Louis XVI. and of monſieur. But eighteen months afterwards ſome circumſtances relative to the ſociety obliged him to leave the court. He went and ſettled at Offembourg, a petty imperial town, five leagues from Straſbourg, and there compoſed the book intituled, The pſalms, tranſlated into french, with notes and reflections, Paris, 1785, 8 vols. 12mo. After remaining ten years in that town he returned to France, where he devoted his time to ſtudy and the exerciſes of religion. He died of a fall at Bourges, Dec. 15, 1782, aged 78 years and nine months. The chapter of the metropolitan church gave him diſtinguiſhed honours at his interment; a teſtimony due to a man of ſuch eminent piety, extenſive erudition, and excellent judgment.

BERTI (JOHN LAWRENCE), a famous auguſtine monk, born May 28, 1696, at Serravezza, a ſmall village in Tuſcany, was called to Rome by his ſuperiors, and obtained the title of aſſiſtant-general of Italy, and the place of prefect of the bibliothéque angélique. His great proficiency in theological ſtudies procured him theſe diſtinctions, and appeared to advantage in his grand work, De diſciplinis theologicis, printed at Rome in 8 vols. 4to. He here adopts the ſentiments of St. Auguſtine in their utmoſt rigour, after the example of Bellelli his brother-monk. The archbiſhop of Vienna [Saléon], or rather the jeſuits who managed him, publiſhed under his name in 1744, two pieces againſt the two auguſtine theologues, inveighing againſt them as being too ſeverely auguſtine. The firſt is intituled, Baïaniſmus redivivus in ſcriptis pp. Bellelli et Berti, in 4to. The ſecond bore this title: Janſeniſmus redivivus in ſcriptis pp. Bellelli et Berti, in 4to. At the ſame time pere Berti was accuſed to pope Benedict XIV. as a diſciple of Baïus and of Janſenius. The prudent pontiff, without returning any anſwer to the accuſers, adviſed pere Berti to defend himſelf; which he accordingly

ingly did in a work of two vols. 4to. In this apology, rather long, though learned and lively, he laid down the difference there is between janſeniſm and auguſtinianiſm. After this piece pere Berti brought out ſeveral others, the principal of which is an eccleſiaſtical hiſtory in latin, in 7 vols. 4to: it made however but little way out of Italy, by reaſon of the dryneſs of the hiſtorian, and of his prejudices in favour of exploded tenets. He ſpeaks of the pope, both in his theology and in his hiſtory, as the abſolute monarch of kingdoms and empires, and that all other princes are but his lieutenants. Pere Berti wrote alſo diſſertations, dialogues, panegyrics, academical diſcourſes, ſome italian poems, which are by no means his beſt productions. An edition in folio of all his works has been printed at Venice. He died at the age of 70, May 26, 1766, at Piſa, whither he had been called by Francis I. grand duke of Tuſcany.

BERTIER (Joseph Stephen), of the oratory, born at Aix in Provence, died Nov. 15, 1783, at a pretty advanced age, is known by two works which at the time made ſome noiſe among the naturaliſts; one is intituled, Phyſique des comètes, 1760, 12mo; the other, Phyſique des corps animés, 1755, 12mo. The author had cultivated the ſciences with ſucceſs; and in perſon had a ſtriking reſemblance with pere Malebranche.

BERTIN (Nicholas), painter, and diſciple of Jouvenet and de Boullogne the elder, was born at Paris in 1664. His father was a ſculptor. The academy of painting decreed him the firſt prize at the age of 18, and admitted him afterwards of their number. During his ſtay at Rome he completed his ſtudies. At his return to France he was appointed director of the roman ſchool; but an affair of gallantry, which would have brought on ſome conſequences if he had returned to Rome, prevented him from accepting that place. Louis XIV. the electors of Mentz and of Bavaria employed him ſucceſſively in various works. The laſt was deſirous of attaching him to himſelf by handſome penſions; but Bertin would never conſent to quit his country. He died at Paris in 1736. His manner was vigorous and graceful; and his excellence lay in ſmall pictures. At Paris there are ſeveral works of his in the church of St. Luke, the abbey of St. Germain des prés, and in the halls of the academy.

BERTIUS (Peter), a man diſtinguiſhed by religious adventures as well as letters, was born in a ſmall town of Flanders in 1565. He became profeſſor of philoſophy at Leyden, but loſt his profeſſorſhip for taking part with the Arminians. He went to Paris, where he abjured the proteſtant religion in 1620, was made coſmographer to the king, and royal profeſſor extraordinary of mathematics. He died in 1629, aged 64; and left ſome better things behind him than he had written about the Gomariſts and Arminians. 1. Commentaria rerum Germanicarum,

carum, 12mo. 2. A good edition of Ptolemy's Geography in greek and latin, folio. 3. De Aggeribus et Pontibus. 4. Introductio in univerſam geographiam.

BERTRAM (Cornelius Bonaventure), miniſter, and profeſſor of hebrew at Geneva, at Frankenthal and at Lauſanne, was born at Thouars in Poitou in 1531, of a reputable family, allied to the houſe of la Trimouille, and died at Lauſanne in 1594. He gave to the world, 1. A diſſertation on the republic of the Hebrews, Geneva, 1580; again at Leyden in 1641, 8vo, written with preciſion and method. 2. A reviſion of the french bible of Geneva, according to the hebrew text, Geneva, 1588. He corrected that verſion (by Calvin and Olivetan) in a great number of places; but in others he has too cloſely followed the authority of the rabbins, and not ſufficiently that of the old interpreters. It is the bible ſtill in uſe among the calviniſts. 3. A new edition of the Theſaurus linguæ ſanctæ of Pagninus. 4. A parallel of the hebrew tongue with the arabic. 5. Lucubrationes Frankendalenſes, 1685.

BERTRAND (John Baptist), phyſician, member of the academy of Marſeilles, born at Martigues, July 12, 1670, died Sept. 10, 1752. He was a ſkilful practitioner, and not negligent of the theory of his profeſſion. His hiſtorical account of the plague at Marſeilles, in 12mo, 1721, is not the only performance of this learned phyſician. He wrote likewiſe letters to M. Deider on the muſcular motion, 1732, 12mo. and Diſſertations on ſea-air, 1724, 4to, containing good obſervations.

BERULLE, (Peter), born in 1575, at the chateau de Serilli, near Troyes in Champagne, of a noble family, embraced the eccleſiaſtical ſtate, and diſtinguiſhed himſelf early in life by his piety and his learning. He got great repute in the famous conference of Fontainbleau, where du Perron contended with du Pleſſis-Mornay, called the pope of the Huguenots. He was ſent by Henry IV. to whom he was chaplain, into Spain, for the purpoſe of bringing ſome carmelites to Paris. It was by his means that this order flouriſhed ſo much in France. Some time afterwards he founded the congregation of the oratory of France, of which he was the firſt general. This new inſtitution was approved by a bull of pope Paul V. in 1613. It has always been reckoned by the papiſts a great ſervice done to the church. In that congregation, according to the expreſſion of Boſſuet, the members obey without dependance, and govern without commanding; their whole time is divided between ſtudy and prayer. Their piety is liberal and enlightened, their knowledge uſeful and almoſt always modeſt. Urban VIII. rewarded the merit of Berulle by a cardinal's hat. Henry IV. and Louis XIII. vainly ſtrove to make him accept of conſiderable biſhoprics. Cardinal

de

de Berulle died Oct. 2, 1629, aged 55, while he was saying mass; which gave occasion to the following distich:

Cœpta sub extremis nequeo dum sacra sacerdos
Perficere, at saltem victima perficiam.

St. Francis de Sales, Cæsar de Bus, cardinal Bentivoglio, &c. were among his friends and the admirers of his virtues. An edition of his controversial and spiritual works, published in 1644, folio, was reprinted in 1657 by the pp. Bourgoing and Gibieuf.

BESLER (Basil), apothecary of Nuremberg, born in 1561, presented to the public, 1. Hortus Eystettensis, 1613, folio, with plates; the reimpression of 1640 is less elegant: that of 1750 still worse. It contains 366 specimens. 2. Icones florum et herbarum, 1616, 4to. and the continuation, 1622, folio. The Gazophylacium rerum naturalium, Nuremberg, 1642, folio, is by Michael Rupert Besler, son of Basil, died doctor of physic in 1661. This book was reprinted in 1716, but less esteemed of this edition than the former. Lockner gave the description of the cabinet of Basil and of M. R. Besler, 1716, which is in great request.

BESLY (John), the king's advocate at Fontenay-le-comte in Poitou, born at Coulongnes-les-royaux, died in 1644, at 72 years old. There is by him, 1. A history of Poitou, Paris, 1647, folio, esteemed. 2. The bishops of Poitiers, 1647, 4to. He was a man well versed in the antiquities of France; an incorrect writer, but an accurate and profound historian.

BESPLAS (Joseph Mary Anne Gros de), doctor of the Sorbonne, chaplain to monsieur, abbot of l'Epau, born at Castelnaudari in Languedoc in 1734, died at Paris in 1783, at first discharged with not less fortitude than charity, the painful office of accompanying and exhorting the criminals sentenced to die. Afterwards, devoting his talents to the pulpit, he preached with applause at Versailles and at Paris, though the rapidity of his utterance diminished somewhat of the effect of his discourses. His sermon on the last supper presented a piece of eloquence so affecting on the sad condition of the prisoners in the several jails, that the immediate regulation of them, as to accommodations and health, with the establishment of the Hôtel de force, were among the happy effects of it. The abbé de Besplas was serviceable to humanity, not only by his discourses, but by his works. We have by him a treatise, Of the causes of public happiness, 1778, 2 vols. 12mo. replete with excellent suggestions, political and moral, enriched with great and noble ideas, to which nothing is wanting but a more methodical arrangement and a style less pompous. The same censure might be passed upon his

his Eſſay on the eloquence of the pulpit; a production of his youth, of which the ſecond edition of 1778 was carefully retouched. The abbé de Beſplas was beneficent as much from inclination as from principle; he had the art of uniting vivacity with gentleneſs, of pleaſing without affording room for ſcandal, of being inſtructive without pedantry, and tolerant without indifference; in his whole figure and deportment was ſeen that ſerenity, that gentle gaiety which ever accompanies an honeſt and contented heart.

BESSARION, titular patriarch of Conſtantinople and archbiſhop of Nice, and one of thoſe illuſtrious perſons who contributed to the reſurrection of letters in the xvth century, was born at Trebiſond. He was very zealous to reunite the greek with the latin church, and engaged the emperor John Paleologus to intereſt himſelf in bringing this great work about. He paſſed into Italy, appeared at the council of Florence, harangued the fathers, and made himſelf admired, as well by his modeſty as by his uncommon abilities. The greek ſchiſmatics conceived ſo mortal an averſion to him, that he was obliged to remain in Italy; where pope Eugenius IV. honoured him with the purple in 1439. He fixed his abode at Rome, and would have been raiſed to the papal chair, if cardinal Alain had not oppoſed it, as injurious to the latin church, to chooſe a greek however illuſtrious. He was employed in ſeveral embaſſies, but that to France proved fatal to him. When legate at this court, he happened to viſit the duke of Burgundy, before he ſaw Louis XI. which ſo diſconcerted the capricious haughty monarch, as to occaſion him a very ungracious reception. Nay, the king even took the cardinal legate by his moſt magnificent beard, ſaying in his fine latin, Barbara Græca genus retinent quod habere ſolebant; and this affront ſo chagrined the cardinal as to occaſion his death, at Ravenna, upon his return in 1472. This at leaſt is what Matthieu relates, in his hiſtory of Louis XI.

Beſſarion loved the literati and protected them. Argyropilus, Theodore of Gaza, Poggius, Laurentius Valla, &c. formed a kind of academy in his houſe. His library was large and curious; and the ſenate of Venice, to whom he gave it, preſerve it to this day with attention and regard. He left ſome works, which rank among thoſe that helped to revive letters; as, Defenſio doctrinæ Platonicæ, &c. Tranſlations of ſome pieces of Ariſtotle. Orations, Epiſtles, &c. See Hody de viris illuſtribus, &c.

BESSET (Henry de), ſieur de la Chapelle-Milon, inſpector of the beaux-arts under the marquis de Villacerf, and comptroller of the public works, when the great Colbert was appointed in 1683 ſuperintendant of them. He was at the ſame time ſecretary to the academy of inſcriptions and medals. His account of the campaigns

campaigns of Rocroi and Fribourg, in 1644 and 1645, 12mo, written with an elegant ſimplicity, is a complete model in that ſpecies of compoſition. He died in 1693.

BETHAM (Edward B. D.) received his education at Eton, of which ſeminary he was a diſtinguiſhed ornament; was elected from thence to King's college, Cambridge, in 1728, of which he became a fellow in 1731; was ſome time burſar, and by the provoſt and fellows, when ſenior fellow, was preſented to the living of Greenford in Middleſex. In 1771 the provoſt and fellows of Eton elected him to a vacant fellowſhip in that ſociety. So unexceptionable was his life, that he may truly be ſaid to have made no enemy in the progreſs of it. His fortune was not large, yet his liberality kept more than equal pace with it, and pointed out objects to which it was impoſſible for his nature to reſiſt lending his aſſiſtance. In his life-time he gave 2000l. for the better maintaining the botanical garden at Cambridge, thereby encouraging a ſtudy which did peculiar honour to his taſte, and materially benefited mankind. So humane was his diſpoſition, that he founded and endowed a charity ſchool in his own pariſh; and this moſt nobly in his life-time, when avarice might have forbid it, or the fear of want might have excepted againſt it. As in his life he indicated the moſt extenſive liberality, ſo at his death he exhibited a laſting record of his gratitude. Impreſſed with the higheſt ſenſe of the munificence of the royal founder of Eton, within whoſe walls he had imbibed the firſt ſeeds of education, he by his will directed a ſtatue of marble, in honour of Henry VI. to be erected at the expence of 600l. And, in order infallibly to carry his purpoſe into execution, he contracted a few months before his death with Mr. Bacon to execute it; ſo very grateful was his diſpoſition, that he could not content himſelf without this inſtance of diſplaying it.

BETTERTON (Thomas), a famous engliſh actor, was born in Tothill-ſtreet, Weſtminſter, 1635; and, after having left ſchool, is ſaid to have been put apprentice to a bookſeller. The particulars, however, relating to the early part of his life, are not aſcertained. It is generally thought that he made his firſt appearance on the ſtage in 1656, at the opera-houſe in Charter-houſe-yard, under the direction of ſir William Davenant [q]. He continued to perform here till the reſtoration, when king Charles granted patents to two companies, the one was called the king's company, and the other the duke's. The former acted at the theatre royal in Drury-lane, and the latter at the theatre in Lincoln's-Inn-fields. Betterton went over to Paris, at the command of king Charles II. to take a view of the french

[q] Wood's Athen. Oxon. vol. ii. col. 412. Philips's theatrum poetarum, p. 191.

ſcenery,

ſcenery, and at his return made ſuch improvements as added greatly to the luſtre of the engliſh ſtage. For ſeveral years both companies acted with the higheſt applauſe, and the taſte for dramatic entertainments was never ſtronger than whilſt theſe two companies played [R]. The two companies were however at length united; though the time of this union is not preciſely known, Gildon placing it in 1682, and Cibber in 1684. But however this may be, it was in this united company that Mr. Betterton firſt ſhone forth with the greateſt degree of luſtre; for, having ſurvived the famous actors upon whoſe model he had formed himſelf, he was now at liberty to diſplay his genius in its full extent. His merit as an actor may perhaps exceed deſcription; but, if an idea can be obtained of it, it muſt be from the following paſſage in Cibber's Apology: "Betterton was an actor, ſays he, as Shakſpeare was an author, both without competitors, formed for the mutual aſſiſtance and illuſtration of each other's genius! How Shakſpeare wrote, all men who have a taſte for nature may read and know; but with what higher rapture would he ſtill be read, could they conceive how Betterton played him! Then might they know the one was born alone to ſpeak, what the other only knew to write! Pity it is that the momentary beauties, flowing from an harmonious elocution, cannot, like thoſe of poetry, be their own record! — that the animated graces of the player can live no longer than the inſtant breath and motion that preſent them, or at beſt can but faintly glimmer through the memory or imperfect atteſtation of a few ſurviving ſpectators! Could how Betterton ſpoke be as eaſily known as what he ſpoke, then might you ſee the muſe of Shakſpeare in her triumph, with all her beauties in her beſt array, riſing into real life, and charming her beholders. But alas! ſince all this is ſo far out of the reach of deſcription, how ſhall I ſhew you Betterton? Should I therefore tell you that all the Othellos, Hamlets, Hotſpurs, Macbeths, and Brutuſes, you have ſeen ſince his time, have fallen ſhort of him, this ſtill would give you no idea of his particular excellence. Let us ſee then what a particular compariſon may do, whether that may yet draw him nearer to you? You have ſeen a Hamlet perhaps,

[R] Mr. Cibber ſays, that plays having been ſo long prohibited, people came to them with greater eagerneſs, like folks after a long faſt to a great feaſt; and that women being now brought upon the ſtage was a great advantage; for on all former ſtages, female characters were performed by boys, or young men of the moſt effeminate aſpect. He takes notice alſo of a rule which was eſtabliſhed, that no play which was acted at one houſe ſhould be attempted at the other. All the capital plays therefore of Shakſpeare, Fletcher, and Jonſon, were divided betwixt them, by the approbation of the court, and their own choice; ſo that when Hart was famous for Othello, Betterton had no leſs a reputation for Hamlet. By this means the town was ſupplied with greater variety of plays than could poſſibly have been ſhewn, had both companies been employed at the ſame time upon the ſame play. Cibber's Apology for his life, p. 74, 75, &c.

who, on the firſt appearance of his father's ſpirit, has thrown himſelf into all the ſtraining vociferation requiſite to expreſs rage and fury; and the houſe has thundered with applauſe, though the miſguided actor was all the while (as Shakſpeare terms it) tearing a paſſion into rags. I am the more bold to offer you this particular inſtance, becauſe the late Mr. Addiſon, while I ſat by him to ſee this ſcene acted, made the ſame obſervation; aſking me, with ſome ſurpriſe, if I thought Hamlet ſhould be in ſo violent a paſſion with the ghoſt, which, though it might have aſtoniſhed, had not provoked him? For you may obſerve, that in this beautiful ſpeech, the paſſion never riſes beyond an almoſt breathleſs aſtoniſhment, or an impatience, limited by filial reverence, to enquire into the ſuſpected wrongs that may have raiſed him from his peaceful tomb; and a deſire to know what a ſpirit ſo ſeemingly diſtreſt might wiſh or enjoin a ſorrowful ſon to execute towards his future quiet in the grave. This was the light into which Betterton threw this ſcene; which he opened with a pauſe of mute amazement! Then riſing ſlowly to a ſolemn, trembling voice, he made the ghoſt equally terrible to the ſpectator as to himſelf. And in the deſcriptive part of the natural emotions which the ghaſtly viſion gave him, the boldneſs of his expoſtulation was ſtill governed by decency; manly, but not braving; his voice never riſing into that ſeeming outrage, or wild defiance, of what he naturally revered. But, alas! to preſerve this medium between mouthing, and meaning too little, to keep the attention more pleaſingly awake by a tempered ſpirit, than by mere vehemence of voice, is, of all the maſter ſtrokes of an actor, the moſt difficult to reach. In this none have equalled Betterton. He that feels not himſelf the paſſion he would raiſe, will talk to a ſleeping audience. But this was never the fault of Betterton. A farther excellence in him was, that he could vary his ſpirit to the different characters he acted. Thoſe wild impatient ſtarts, that fierce and flaſhing fire which he threw into Hotſpur, never came from the unruffled temper of his Brutus (for I have more than once ſeen a Brutus as warm as Hotſpur): when the Betterton Brutus was provoked in his diſpute with Caſſius, his ſpirits flew out of his eyes; his ſteady looks alone ſupplied that terror which he diſdained an intemperance in his voice ſhould riſe to. Thus, with a ſettled dignity of contempt, like an unheeding rock, he repelled upon himſelf the foam of Caſſius; not but in ſome part of this ſcene, where he reproaches Caſſius, his temper is not under this ſuppreſſion, but opens into that warmth which becomes a man of virtue; yet this is that haſty ſpark of anger, which Brutus himſelf endeavours to excuſe. But with whatever ſtrength of nature we ſee the poet ſhew at once the philoſopher and the hero, yet the image of the actor's excellence will be ſtill imperfect

fect to you, unleſs language could put colours in our words to paint the voice with. The moſt that a Vandyck can arrive at is, to make his portraits of great perſons ſeem to think; a Shakſpeare goes farther yet, and tells you what his pictures thought; a Betterton ſteps beyond them both, and calls them from the grave to breathe, and be themſelves again in feature, ſpeech and motion at once united; and gratifies at once your eye, your ear, your underſtanding. From theſe various excellencies, Betterton had ſo full a poſſeſſion of the eſteem and regard of his auditors, that, upon his entrance into every ſcene, he ſeemed to ſeize upon the eyes and ears of the giddy and inadvertent. To have talked or looked another way, would have been thought inſenſibility or ignorance. In all his ſoliloquies of moment, the ſtrongeſt intelligence of attitude and aſpect drew you into ſuch an impatient gaze and eager expectation, that you almoſt imbibed the ſentiment with your eye, before the ear could reach it [s]."

Endowed with ſuch excellencies, it is no wonder that Betterton attracted the notice of his ſovereign, the protection of the nobility, and the general reſpect of all ranks of people. The patentees however, as there was now only one theatre, began to conſider it as an inſtrument of accumulating wealth to themſelves by the labours of others; and this had ſuch an influence on their conduct, that the actors had many hardſhips impoſed upon them, and were oppreſſed in the moſt tyrannical manner. Betterton endeavoured to convince the managers of the injuſtice and abſurdity of ſuch a behaviour; which language not pleaſing them, they began to give away ſome of his capital parts to young actors, ſuppoſing this would abate his influence. This policy hurt the patentees, and proved of ſervice to Betterton; for the public reſented having plays ill acted, when they knew they might be acted better. The beſt players attached themſelves wholly to Betterton, urging him to turn his thoughts on ſome method of procuring himſelf and them juſtice. Having a general acquaintance with people of faſhion, he repreſented the affair in ſuch a manner, that at length, by the interceſſion of the earl of Dorſet, he procured a patent for building a new playhouſe in Lincoln's-inn-fields, which he did by ſubſcription. The new theatre was opened in 1695. Mr. Congreve accepted a ſhare with this company, and the firſt play they acted was his comedy of Love for Love. The king honoured it with his preſence; when Betterton ſpoke a prologue, and Mrs. Bracegirdle an epilogue on the occaſion. But notwithſtanding all the advantages this company enjoyed, and the favourable reception they at firſt met with, they were unable to keep up their run of ſucceſs, above two or three ſeaſons. Vanbrugh and Cib-

[s] Cibber's Life, p. 83, 84, &c.

ber, who wrote for the other houſe, were expeditious in their productions; and the frequency of new pieces gave ſuch a turn in their favour, that Betterton's company, with all their merit, muſt have been undone, had not the Mourning Bride and the Way of the World come to their relief, and ſaved them at the laſt extremity. In a few years, however, it appearing that they could not maintain their independence without ſome new ſupport from their friends, the patrons of Betterton opened a ſubſcription for building a theatre in the Haymarket, which was finiſhed in 1706. Betterton however being now grown old, and his health much impaired by conſtant application, declined the management of this houſe, reſigning it entirely to ſir John Vanbrugh and Mr. Congreve; but from the decay of Betterton, many of the old players dying, and other accidents, a reunion of the companies ſeemed neceſſary, and accordingly took place ſoon after.

When Betterton had reached ſeventy, his infirmities increaſed to a great degree, and his fits of the gout were extremely ſevere. His circumſtances alſo grew daily worſe and worſe, yet he kept up a remarkable ſpirit and ſerenity of mind; and acted when his health would permit. The public, remembering the pleaſure he had given them, would not allow ſo deſerving a man, after fifty years ſervice, to withdraw without ſome marks of their bounty. In the ſpring of 1709, a benefit, which was then a very uncommon favour, was granted to him, and the play of Love for Love was acted for this purpoſe. He himſelf performed Valentine; Mrs. Bracegirdle and Mrs. Barry, though they had quitted the ſtage, appeared on this occaſion; the former in the character of Angelica, and Mrs. Barry in that of Frail. After the play was over, theſe two actreſſes appeared leading on Betterton; and Mrs. Barry ſpoke an epilogue, written by Mr. Rowe.

Betterton got by this benefit 500l. and a promiſe was given him, that the favour ſhould be annually repeated as long as he lived. Sept. 20, in the ſucceeding winter, he performed the part of Hamlet with great vivacity. This activity of his kept off the gout longer than uſual, but the fit returned upon him in the ſpring with greater violence, and it was the more unlucky, as this was the time of his benefit. The play he fixed upon was, the Maid's Tragedy, in which he acted the part of Melanthus; and notice was given thereof by his friend the Tatler; but the fit intervening, that he might not diſappoint the town, he was obliged to ſubmit to external applications, to reduce the ſwelling of his feet, which enabled him to appear on the ſtage, though he was obliged to uſe a ſlipper. "He was obſerved that day to have a more than an ordinary ſpirit, and met with ſuitable applauſe; but the unhappy conſequence of tampering with his

diſtemper was, that it flew into his head, and killed him [T]." He died April 28, 1710, and was interred in Weſtminſter-abbey. Sir Richard Steele attended the ceremony, and two days after publiſhed a paper in the Tatler to his memory [U]. Mr. Booth, who knew him only in his decline, uſed to ſay, that he never ſaw him off or on the ſtage, without learning ſomething from him; and frequently obſerved, that Betterton was no actor, that he put on his part with his clothes, and was the very man he undertook to be till the play was over, and nothing more [X]. So exact was he in following nature, that the look of ſurpriſe he aſſumed in the character of Hamlet, aſtoniſhed Booth (when he firſt perſonated the ghoſt) to ſuch a degree, that he was unable to proceed in his part for ſome moments [Y].

BEVERIDGE (WILLIAM), a learned engliſh divine, born at Barrow in Leiceſterſhire, 1638. He was educated at St. John's college, Cambridge; where he applied with great aſſiduity to the oriental languages, and made ſuch proficiency in this part of

[T] Cibber's Life, p. 99.

[U] "Having received notice," ſays the author of this paper, "that the famous Mr. Betterton was to be interred this evening in the cloiſters, near Weſtminſter-abbey, I was reſolved to walk thither, and ſee the laſt office done to a man whom I had always very much admired, and from whoſe action I had received more impreſſions of what is great and noble in human nature, than from the arguments of the moſt ſolid philoſophers, or the deſcriptions of the moſt charming poets I had ever read. Such an actor as Mr. Betterton ought to be recorded with the ſame reſpect as Roſcius amongſt the Romans. The greateſt orator has thought fit to quote his judgement, and celebrate his life. Roſcius was the example to all that would form themſelves into a proper and winning behaviour. His action was ſo well adapted to the ſentiments he expreſſed, that the youth of Rome thought they wanted only to be virtuous, to be as graceful in their appearance as Roſcius. I have hardly a notion, that any performance of antiquity could ſurpaſs the action of Mr. Betterton, in any of the occaſions in which he has appeared on our ſtage. The wonderful agony which he appeared in, when he examined the circumſtances of the handkerchief in Othello; the mixture of love that intruded upon his mind upon the innocent anſwers Deſdemona makes, betrayed in his geſtures ſuch a variety and viciſſitude of paſſions, as would admoniſh a man to be afraid of his own heart, and perfectly convince him, that it is to ſtab it to admit that worſt of daggers, jealouſy. Whoever reads in his cloſet this admirable ſcene, will find that he cannot, unleſs he has as warm an imagination as Shakſpeare himſelf, find any but dry, incoherent, and broken ſentences: but a reader that has ſeen Betterton act it, obſerves, there could not be a word added; that longer ſpeeches had been unnatural, nay impoſſible, in Othello's circumſtances. The charming paſſage in the ſame tragedy, where he tells the manner of winning the affection of his miſtreſs, was urged with ſo moving and graceful an energy, that while I walked in the cloiſters, I thought of him with the ſame concern as if I waited for the remains of a perſon who had in real life done all that I had ſeen him repreſent. The gloom of the place, and faint lights before the ceremony appeared, contributed to the melancholy diſpoſition I was in; and I began to be extremely afflicted that Brutus and Caſſius had any difference; that Hotſpur's gallantry was ſo unfortunate; and that the mirth and good humour of Falſtaff could not exempt him from the grave." Tatler, No. 167.

[X] Biographia Britannica.

[Y] The following dramatic works were publiſhed by Mr. Betterton. 1. The woman made a juſtice, a comedy. 2. The unjuſt judge; or, Appius and Virginia, a tragedy, written originally by Mr. John Webſter, an old poet, who flouriſhed in the reign of James I. It was only altered by Mr. Betterton. 3. The amorous widow, or, the wanton wife, a play written on the plan of Moliere's George Dandin.

learning, that at eighteen years of age he wrote a Treatiſe of the excellency and uſe of the oriental tongues, eſpecially the hebrew, chaldee, ſyriac, arabic, and ſamaritan; with a ſyriac grammar. Jan. 3d, 1661, he was ordained deacon by Robert, biſhop of Lincoln, and prieſt the 31ſt of that month; and, about the ſame time, was preſented to the vicarage of Yealing in Middleſex, which he reſigned about a year after, upon his being choſen rector of St. Peter's, Cornhill, by the mayor and aldermen of London [z]. He applied himſelf to the diſcharge of his miniſtry, with the utmoſt zeal and aſſiduity. He was highly inſtructive in his diſcourſes from the pulpit; and his labours were crowned with ſuch ſucceſs, that he was ſtyled "The great reviver and reſtorer of primitive piety [A]." Biſhop Hinchman, his dioceſan, having conceived a great eſteem for him, collated him to a prebend of St. Paul's, Dec. 22, 1674; and his ſucceſſor, Dr. Compton, conferred upon him the archdeaconry of Colcheſter, Nov. 3, 1681. Nov. the 5th, 1684, he was inſtalled prebendary of Canterbury; and about the ſame time appointed chaplain to king William and queen Mary. In 1691, he was offered, but refuſed to accept of, the ſee of Bath and Wells, vacant by the deprivation of Dr. Kenn, on his refuſing to take the oaths to king William and queen Mary: but ſome time after he accepted of that of St. Aſaph, and was conſecrated July 16, 1704 [B]. Upon his advancement to the epiſcopal chair, he wrote a pathetic letter to the clergy of his dioceſe, recommending to them "the duty of catechiſing and inſtructing the people committed to their charge, in the principles of the chriſtian religion; to the end they might know what they were to believe and do, in order to ſalvation:" and to enable them to do this the more effectually, he ſent them a plain expoſition upon the church catechiſm. This prelate did not enjoy his epiſcopal dignity above three years and ſome months; for he died March the 5th, 1707, in the 71ſt year of his age, and was buried in St. Paul's cathedral. He left the greateſt part of his eſtate to the ſocieties for propagating chriſtian knowledge. He was a benefactor to the vicarage of Barrow where he was born, and to the curacy of Mount Sorrel, in the pariſh of Barrow [C].

BEVERLAND

[z] Newcourt's Repert. eccleſiaſt. vol. i. p. 764.

[A] Ibid. p. 526, 93.

[B] Wood's Faſti, vol. ii. col. 176.

[C] Biſhop Beveridge left many learned works. Thoſe publiſhed by himſelf are as follow: 1. De linguarum orientalium, præſertim hebraicæ, chaldaicæ, ſyriacæ, arabicæ, et ſamaritanicæ, præſtantiâ et uſu. 1658. 2. Inſtitutionum chronologicarum libri duo, una cum totidem arithmetices chronologicæ libellis. 1669. 3. Συνόδικον, ſive Pandectæ canonum S. S. apoſtolorum et conciliorum ab eccleſia græca receptorum, &c. Oxonii, 1672. 2 vols. folio. 4. Codex canonum eccleſiæ primitivæ vindicatus et illuſtratus. 1679. 5. The church catechiſm explained for the uſe of the dioceſe of St. Aſaph. 1704. 4to. Reprinted ſeveral times ſince in a ſmall volume.—Beſides the above-mentioned works of this prelate, we have the following

BEVERLAND (HADRIAN), born at Middleburgh in Zealand, was a man of genius, but proſtituted his talents by employing them in the compoſition of looſe and obſcene pieces. He took the degree of doctor of law, and became an advocate; but his paſſion for polite literature diverted him from any purſuits in that way. He was a paſſionate admirer of Ovid, Catullus, Petronius, and ſuch authors. Mr. Wood tells us, that Beverland was at the univerſity of Oxford in 1672 [D]. His treatiſe on original ſin [E] involved him in great trouble and difficulties. He was committed to priſon at the Hague, and his book condemned to be burnt; he was diſcharged however after he had paid a fine, and taken an oath that he would never write again upon ſuch ſubjects. He removed to Utrecht, where he led a moſt diſſolute life, and boaſted every where of his book, which had been burnt at the Hague. His behaviour at length obliged the magiſtrates to ſend him notice privately, that they expected he ſhould immediately leave the city. He removed from thence to Leyden, where he wrote a ſevere ſatire againſt the magiſtrates and miniſters of that city, under the title of "Vox clamantis in deſerto," which was diſperſed in manuſcript: but finding after this, that it would not be ſafe for him to remain in Holland, he went over to England, where Dr. Iſaac Voſſius procured him a penſion. His income was inconſiderable, yet he ſpent the greateſt part of it in purchaſing ſcarce books, obſcene deſigns,

lowing, publiſhed after his death: 6. Private thoughts upon religion, digeſted into twelve articles, with practical reſolutions formed thereupon: written in his younger years (when he was about twenty-three years old) for the ſettling of his principles and conduct in life. 1709. 7. Private thoughts upon a chriſtian life; or neceſſary directions for its beginning and progreſs upon earth, in order to its final perfection in the beatific viſion. 1709. 8. The great neceſſity and advantage of public prayer and frequent communion. Deſigned to revive primitive piety; with meditations, ejaculations, and prayers, before, at, and after the ſacrament. 1710. Theſe have been reprinted ſeveral times in 8vo. and 12mo. 9. One hundred and fifty ſermons and diſcourſes, on ſeveral ſubjects. 1708, in 12 vols. 8vo. Printed in 1719, in 2 vols. folio. 10. Theſaurus theologicus: or, a complete ſyſtem of divinity, ſummed up in brief notes upon ſelect places of the old and new teſtament; wherein the ſacred text is reduced under proper heads, explained and illuſtrated with the opinions and authorities of the ancient fathers, councils, &c. 1711. 4 vols. 8vo. 11. A defence of the book of Pſalms, collected into engliſh metre, by Thomas Sternhold, John Hopkins, and others, with critical obſervations on the new verſion compared with the old. 1710. 8vo. In this book he gives the old verſion the preference to the new. 12. Expoſition of the 39 articles. 1710, 1716, folio.

[D] Faſti, vol. ii. edit. 1721.

[E] It is intituled "Peccatum originale κατ' ἐξοχήν, ſic nuncupatum philologicè problematicos elucubratum à Themidis alumno. Vera redit facies, diſſimulata perit. Eleutheropoli. Extra plateam obſcuram, privilegio authoris, abſque ubi et quando. At the end of the book are theſe words: "In horto Heſperidum typis Adami Evæ Terræ filii, 1678." His deſign in this piece is to ſhew, that Adam's ſin conſiſted entirely in the commerce with his wife, and that original ſin is nothing elſe but the inclination of the ſexes to each other. He expatiates very largely upon this inclination, and the effects of it, and introduces the moſt obſcene terms.

pictures, medals, and ſtrange ſhells. He ſeems afterwards to have repented of his irregular life, and to have been ſorry he had written ſuch pieces [F]: and as an atonement he is ſaid to have publiſhed his treatiſe De Fornicatione cavenda [G], in 1698. He tells us, in an advertiſement prefixed to this book, that it was the reſult of his repentance; and ſpeaks of his looſe pieces in the following terms: "I condemn the warmth of my imprudent youth; I deteſt my looſe ſtyle, and my libertine ſentiments. I thank God, who has removed from my eyes the veil which blinded my ſight in a miſerable manner, and who would not ſuffer me any longer to ſeek out weak arguments to defend this crime. He has likewiſe inſpired me with ſuch a reſolution, that I have burnt all that I have written upon this ſubject, and ſent to the rector magnificus of the univerſity of Leyden, the books De Proſtibulis Veterum. I deſire all perſons who have procured any manuſcript of my writing either privately or in any other method, to return it to me, that I may burn it myſelf. And if any perſon ſhould refuſe this, I wiſh him all the misfortunes which uſe to happen to one who violates his truſt." Yet, notwithſtanding theſe expreſſions, his ſincerity has been ſuſpected; and it has been alleged, that he wrote this laſt piece with no other view than to raiſe the curioſity of mankind, to enquire after the former. After Voſſius's death, he fell into the moſt extreme poverty, and incurred an univerſal hatred from the many violent ſatires which he had written againſt different perſons. Beſides this misfortune, his head began to be a little turned; and in the year 1712, he wandered from one part of England to another, imagining that two hundred men had confederated together to aſſaſſinate him. It is probable that he died ſoon after; for we hear no more of him from that time [H].

BEVERWICK (JOHN DE), in latin BEVEROVICIUS, born at Dordrecht in 1594 of a noble family. Brought up from his infancy under the eyes of Gerard John Voſſius, he viſited ſeveral univerſities for acquiring knowledge in the art of medicine, and took his doctor's degree at Padua. He practiſed in the place of his nativity, where he likewiſe filled ſeveral poſts with diſtinction. He died in 1647, aged 51; and though his courſe was not remarkably long, yet Daniel Heinſius, in the epitaph he made on him, calls him, Vitæ artifex, mortis fugator. His principal works are, 1. De termino vitæ, fatali an mobili? Rotter-

[F] In 1680, he publiſhed in 8vo. at Leyden, his book, De ſtolatæ virginitatis jure lucubratio academica, which is a very looſe piece. He wrote likewiſe another of the ſame kind, De proſtibulis veterum, i. e. Of the brothels of the ancients; part of which was inſerted by Iſaac Voſſius in his commentary upon Catullus. Niceron, Memoirs, &c.

[G] The title of it is as follows: "De fornicatione cavenda admonitio, ſive adhortatio ad pudicitiam et caſtitatem." Lond. in 8vo. 1698.

[H] Niceron, Memoirs, &c. tom. xiv.

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dam, 1644, 8vo; and Leyden, 1651, 4to. This book made ſome noiſe at the time. He diſcuſſes this queſtion: Whether the term of life of every individual be fixed and immutable; or, whether it may be changed. 2. De excellentia ſexûs fœminei; Dordrecht, 1639, 8vo. 3. De calculo; Leyden, 1638—1641, 8vo. 4. Introductio ad medicinam indigenam; Leyden, 1663, 12mo. This book, ſays Vigneul Marville, is a very ſmall volume, but extremely well filled. Beverovicius proves in it, to every man's ſatisfaction, that, without having recourſe to remedies from foreign countries, Holland ſhould be contented with her own in the practice of medicine.

BEUF (JOHN LE), born at Auxerre in 1687, became a member of the academy of belles-lettres and inſcriptions of Paris in 1750. He died in 1760, aged 73. He wrote ſeveral books. The moſt known of them are, 1. Recueil de divers écrits ſervant à l'éclairciſſement de l'hiſtoire de France; 2 vols. 12mo. 1738. 2. Diſſertations ſur l'hiſtoire eccléſiaſtique et civile de Paris; to which are added ſeveral matters that elucidate the hiſtory of France; 3 vols. 12mo. 3. Traité hiſtorique et pratique ſur le chant eccléſiaſtique; 1741, 8vo. 4. Mémoires ſur l'hiſtoire d'Auxerre; 2 vols. 4to. 1743. 5. Hiſtoire de la ville et de tout le dioceſe de Paris; 15 vols. 12mo. 6. Several diſſertations diſperſed in the journals, and in the memoirs of the academy of which he was member. The learned are indebted to him likewiſe for the diſcovery of a number of original pieces, which he dragged out of the oblivion in which they had long been loſt. The abbé le Beuf was a prodigy of erudition. It breaks forth in all his works; but it is often ill-digeſted. He never ceaſed till the end of his days from making laborious reſearches. He undertook ſeveral journies through the different provinces of France for inveſtigating the remains of antiquity. The writer of this article had the pleaſure of making his acquaintance at Niſmes. The curious monuments of ancient art with which that town is enriched, threw him into tranſports of enthuſiaſm and ſuch abſences of mind as made the common people ſtare, but cauſed no ſurpriſe to men of taſte.

BEZA (THEODORE), a moſt zealous promoter and defender of the reformed church, born at Vezelai, in Burgundy, June the 24th, 1519. He was brought up by his uncle Nicholas de Beza, counſellor of the parliament of Paris, till December 1528, when he was ſent to Orleans under the care of Melchior Wolmar. He lived ſeven years with Wolmar, under whom he made an extraordinary progreſs in polite learning, and from him imbibed the principles of the proteſtant religion [1]. His uncle intended him for the bar. The law however not ſuiting his diſ-

[1] Bezæ Epiſt. ad Wolmarum.

poſition,

poſition, he beſtowed moſt of his time in reading the greek and latin authors, and in compoſing verſes. He took his licentiate's degree in 1539, and went to Paris. He had made a promiſe to a young woman to marry her publicly as ſoon as certain obſtacles ſhould be removed, and in the mean time not to engage himſelf in the eccleſiaſtical ſtate. A ſudden and dangerous illneſs prevented him ſome time from putting his deſign in execution, but, as ſoon as he recovered, he fled with this woman to Geneva; where he arrived Oct. 24th, 1548, and from thence went to Tubingen, to ſee Melchior Wolmar. The year after he accepted of the greek profeſſorſhip at Lauſanne, which he held for nine or ten years, and then returned to Geneva, where he became a proteſtant miniſter. He did not confine himſelf whilſt he held his profeſſorſhip to the greek lectures, but alſo read in french on the new Teſtament, and publiſhed ſeveral books whilſt he reſided at Lauſanne [K]. Having ſettled at Geneva in 1559, he adhered to Calvin in the ſtricteſt manner, and became in a little time his colleague in the church and in the univerſity. He was ſent to Nerac, to the king of Navarre, to confer with him upon affairs of importance [L]. This prince had expreſſed his deſire, both by letters and deputies, that Theodore Beza might aſſiſt at the conference of Poiſſi; and the ſenate of Geneva complied with his requeſt: nor could they have made choice of a perſon more capable of doing honour to the cauſe; for Beza was an excellent ſpeaker, knew the world, and had a great ſhare of wit. The whole audience hearkened attentively to his harangue, till he touched upon the real preſence, on which ſubject he dropped an expreſſion which occaſioned ſome murmuring [M]. Throughout the whole conference, he behaved himſelf as a very able man. He often preached before the king of Navarre and the

[K] The firſt piece he publiſhed here, was a french tragi-comedy, intituled, "Le Sacrifice d'Abraham." Jacomot turned it into latin in 1598. Almoſt at the ſame time James Bruno tranſlated it into the ſame language at Amſterdam.

Beza had been accuſtomed to go to Geneva in the vacations, to ſee Calvin, who exhorted him to dedicate his talents to the ſervice of the church, and adviſed him to finiſh what Marot had begun. Beza followed this advice, and tranſlated the hundred pſalms that remained into french verſe; and they were printed, with the king's privilege, in 1561. One of the moſt remarkable writings which he publiſhed during his ſtay at Lauſanne, was the treatiſe "De hæreticis a magiſtratu puniendis." He publiſhed it by way of anſwer to the book which Caſtalio, under the feigned name of Martinus Bellius, had compoſed on this important ſubject, a little after the puniſhment of Servetus.

He publiſhed alſo at this place, A ſhort expoſition of chriſtianity ex doctrina de æterna Dei prædeſtinatione; An anſwer to Joachim Weſtphalus, concerning the Lord's ſupper; Two dialogues on the ſame ſubject againſt Tillemannus Heſhuſius; and An anſwer to Caſtalio concerning the doctrine of predeſtination.

[L] Ant. Fayus, de vita et obitu Th. Bezæ, p. 21.

[M] The expreſſion was this: "We ſay that the body of Jeſus Chriſt is as diſtant from the bread and wine, as the higheſt heaven is from the earth." Beza, hiſt. eccleſiaſt. book iv. p. 516.

prince

prince of Condé. After the maſſacre of Vaſſi, he was deputed to the king, to complain of this violence; the civil war followed ſoon after, during which the prince of Condé kept him with him. Beza was preſent at the battle of Dreux, and did not return to Geneva till after the peace of 1563. He reviſited France in 1568. He publiſhed ſeveral books after his return to Geneva [N]. He went again to France in 1571, to aſſiſt at the national ſynod of Rochelle, of which he was choſen moderator. The year after he was preſent at that of Niſmes, where he oppoſed the faction of John Morel. He was at the conferences of Montbeliard, in 1586, where he diſputed with John Andreas a divine of Tubingen. Beza deſired that the diſpute might be held by arguments in form; but he was obliged to comply with his adverſary, who was unwilling to be conſtrained by the rules of ſyllogiſm. In 1588, he was at the ſynod of Bern, where the doctrine of Samuel Huberus, relating to our juſtification before God, was condemned.

The infirmities of old age beginning to fall heavy upon him in 1597, he could ſeldom ſpeak in public; and at laſt, in the beginning of 1600, he relinquiſhed it entirely. However, in 1597, he wrote ſome animated verſes againſt the Jeſuits, on occaſion of the report that was made of his death, and of his having before he died made profeſſion of the roman faith. He lived till Oct. 13, 1605. He was a man of extraordinary merit, and one who did great ſervices to the proteſtant cauſe, which expoſed him to innumerable ſlanders and calumnies; but he ſhewed both the catholics and lutherans, that he underſtood how to defend himſelf. His poems, intituled Juvenilia, have made a great

[N] Soon after the eſtabliſhment in the church of Geneva, he turned into latin a confeſſion of faith, which he had formerly written in french, to juſtify himſelf to his father, and to endeavour to convert the good old man. He publiſhed this confeſſion in 1560, and dedicated it to his maſter Melchior Wolmar. His pen lay ſtill whilſt he was in the army, either with the prince of Condé, or the admiral de Coligny; but as ſoon as he was come back to Geneva, he wrote two anſwers, one to Caſtalio, the other to Francis Baudouin.

He afterwards attacked Brentius and James Andreas, upon their doctrine of the ubiquity. About the ſame time he wrote his book De divortiis et repudiis, againſt Bernardine Orchin, who had written in favour of polygamy.

He alſo attacked the errors of Flacius Illyricus. He anſwered Claudius de Saintes, Selneccerus, James Andreas, Pappus, &c. He tranſlated the Pſalms of David into all ſorts of latin verſe. He publiſhed a treatiſe of the ſacraments, and a book againſt Hoffmannus; ſome ſermons on the paſſion of Jeſus Chriſt, and on Solomon's Song; a verſion of the Canticles, in lyric verſe; an anſwer to Genebrard, to whom this tranſlation had afforded a new ſubject of repeating his abuſes.

In 1590, he publiſhed his treatiſe De excommunicatione et preſbyterio, againſt Thomas Eraſtus. Some time after he examined Saravia's book, De miniſtrorum evangelii gradibus. A more particular account of his writings may be ſeen in Anthony la Faye's catalogue, at the end of his work De vita et obitu Theodori Bezæ; but he has omitted the icones of the famous men who ſet their hand to the work of the reformation, and the eccleſiaſtical hiſtory of the reformed churches there; a very curious work, which reaches from 1521 down to the peace of March 13, 1563.

noiſe,

noiſe [o]. They have been thought to contain verſes too free, and not ſuited to the purity of the chriſtian religion.

BEZOUT (Stephen), of the academy of ſciences, examiner of marines, and of the pupils of artillery, was born at Nemours March 31, 1730, and died at Paris, Sept. 27, 1783. He is chiefly known by his Courſe of Mathematics, 4 vols. 8vo. conſpicuous for its method and preciſion. He publiſhed alſo a treatiſe of Navigation, 1769, 8vo. It is a ſort of continuation of the foregoing work. The author was zealouſly attached to the duties of his places. Being obliged to hold an examination at Toulon, he heard that two of his pupils were attacked by the ſmall pox, which diſorder he had never had. He diſmiſſed all fear of catching it; and, in order not to deprive the young men of a year's advancement, went and examined them in their bed.

BIANCHI (Peter), was born at Rome in 1694. This painter ſucceeded equally well in hiſtory, landſcapes, portraits, ſea-pieces, and animals. His works are at Rome, where he died in 1739. He excelled in the correctneſs of his drawing and the force of his colouring. He brought the art of making anatomical figures in coloured wax to great perfection.

BIANCHINI (Francis), born at Verona, Dec. 13, 1662, of a family of diſtinction, gained a reputation from his very youth by the eſtabliſhment of the academy of the Aletofili, i. e. the lovers of truth. This ſociety, eſpecially devoted to mathematical and phyſical ſubjects, was much benefited by the ſtudies of its founder. Cardinal Ottoboni, afterwards pope under the name of Alexander VIII. made him his librarian. He was then promoted to a canonicate in the church of St. Mary of the Rotonda, and preſently after to another in that of St. Laurence in Damaſo. He was ſecretary to the conferences on the reformation of the calendar; to which place he was nominated by Clement XI. Innocent XIII. and Benedict XIII. conferred on him public marks of their eſteem. In 1705 the ſenate incorporated him with the roman nobleſſe; an honour attached to his family and all their deſcendants. He died March 2, 1729, at the age of 67, member of ſeveral academies. For eight years he had been employed in making obſervations for enabling him to trace a meridian for Italy. The citizens of Verona, after his death, ſet up a buſt of him in their cathedral; an honour they had already paid to the memory of cardinal Noris. The public have by Bianchini, 1. Palazzo di Ceſari; Verona, 1738, folio, cum fig. 2. Inſcrizzioni ſepolcrali della caſa di Auguſto; Rome, 1727, folio. Theſe two works are evident teſtimonies of his ſkill in antiquities. 3. An edition of Anaſtaſius Bibliothecarius, 1718, 4 vols.

[o] They were printed at Paris in 1548, by Jodocus Badius Aſcenſius, with a privilege of the parliament for three years. Theſe poems conſiſt of Silvæ, Epitaphs, Images, Icones, and Epigrams.

folio;

folio; with notes, diſſertations, prefaces, prolegomena, and variantes. Here we ſee a great profuſion of learning; but the book is full of typographical errors. 4. Pieces of poetry and eloquence. 5. A univerſal Hiſtory, in italian; printed at Rome in 4to. 1697, with plates. It is held in high eſteem, becauſe the author reſts ſolely on the genuine monuments of antiquity. He was an univerſal ſcholar.—Care muſt be taken not to confound him with Joſeph Bianchini, likewiſe of Verona, an orator of Rome, who wrote againſt the Bellum Papale of Thomas James. His anſwer is to be found in the collection intituled, Vindiciæ canonicarum ſcripturarum vulgatæ edit. Rome, 1740, folio.

BIBIENA (Ferdinand Galli), painter and architect, was born at Boulogne in 1657. He ſtudied the elements of his art under the Cignani, a diſtinguiſhed artiſt. The maſter produced his diſciple to the world. His talents for architecture, for theatrical decorations, and for perſpective, obtained him a good reception. The duke of Parma and the emperor gave him the title of their firſt painter, and loaded him with favours. Several magnificent edifices were raiſed after his plans. His pieces of perſpective are full of taſte. There have not been wanting however ſome critics who have cenſured him for having a pencil more fantaſtic than natural and juſt. He died blind in 1743, leaving two books of architecture, and ſons worthy of their father. It is probable that to one of them (J. Galli Bibiena) the public is indebted for the Hiſtory of the amours of Valeria and the noble Venetian Barbarigo; tranſlated into french; Lauſanne and Geneva, 1751.

BIBLIANDER (Theodore), profeſſor of theology at Zurich, died there of the plague in 1564, at the age of 65, after having publiſhed ſeveral works. The principal are, 1. An edition of the Koran, with marginal notes; Roſtock, 1638, 4to. 2. A collection of ancient writings on mohammedaniſm; folio, 1543. This collection is curious, and is now become ſcarce. 3. An edition of the bible of Léon de Juda; Zurich, 1543, folio. 4. Commentaries on ſeveral books of ſcripture, &c. He was very expert in the oriental tongues.

BIDDLE (John), born in 1615, at Wotten-under-Edge, in Glouceſterſhire [p]. He was educated at the free-ſchool in that town; and, being a promiſing youth, was noticed by George lord Berkeley, who made him an allowance of 10l. a year [q]. In 1634 he was ſent to Oxford, and entered at Magdalen-hall. June 23, 1683, he took the degree of bachelor of arts, and ſoon after was invited to be maſter of the ſchool of his native place;

[p] Short account of the life of T. Biddle, prefixed to the 1ſt vol. of Socinian tracts, printed at London, 1691, 4to.

[q] Whilſt he was at ſchool, he tranſlated Virgil's eclogues, and the two firſt ſatires of juvenal, into engliſh verſe. Both which tranſlations were printed at London in 1634 in 8vo.

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but declined it. May 20, 1691, he took his degree of maſter of arts; and the magiſtrates of Glouceſter having choſen him maſter of the free-ſchool of St. Mary de Crypt in that city, he went and ſettled there, and was much eſteemed for his diligence. Falling, however, into ſome opinions concerning the trinity, different from thoſe commonly received [R], and having expreſſed his thoughts with too much freedom, he was accuſed of hereſy: and being ſummoned before the magiſtrates, he exhibited in writing a confeſſion, which not being thought ſatisfactory, he was obliged to make another more explicit than the former. When he had fully conſidered this doctrine, he comprized it in twelve arguments drawn from the ſcripture; wherein the commonly received opinion, touching the deity of the holy ſpirit, is refuted [S]. An acquaintance who had a copy of them, having ſhewed them to the magiſtrates of Glouceſter, and to the parliament committee then reſiding there, he was committed, December 2, 1645, to the common gaol (though at that time afflicted by a ſore fever), to remain in that place till the parliament ſhould take cognizance of the matter. However, an eminent perſon in Glouceſter procured his enlargement, by giving ſecurity for his appearance when the parliament ſhould ſend for him. June 1646, archbiſhop Uſher, paſſing through Glouceſter in his way to London, had a conference with our author, and endeavoured, but in vain, to convince him of his errors. Six months after he had been ſet at liberty he was ſummoned to appear at Weſtminſter, and the parliament appointed a committee to examine him; before whom he freely confeſſed, that he did not acknowledge the commonly received notion of the divinity of the holy ghoſt; but, however, was ready to hear what could be oppoſed to him, and, if he could not make out his opinion to be true, honeſtly to own his error. But being wearied with tedious and expenſive delays, he wrote a letter to ſir Henry Vane, a member of the committee, requeſting him either to procure his diſcharge, or to make a report of his caſe to the houſe of commons. The reſult of this was, his being committed to the cuſtody of one of their officers, which reſtraint continued the five years following. He was at length referred to the aſſembly of divines then ſitting at Weſtminſter, before

[R] "The author of his life tells us, that, having laid aſide the impediments of prejudice, he gave himſelf liberty to try all things, that he might hold faſt that which is good. Thus diligently reading the holy ſcriptures (for ſocinian books he had read none) he perceived the common doctrine concerning the holy trinity was not well grounded in revelation, much leſs in reaſon; and being as generous in ſpeaking as free in judging, he did, as occaſion offered, diſcover his reaſon of queſtioning it."

[S] Theſe twelve arguments, &c. were firſt publiſhed in 1647, and reprinted in 1653, and laſtly in 1691, 4to. in a collection of ſocinian tracts, intituled, The faith of one God, &c. They were anſwered by Matthew Poole, M. A. the learned editor of Synopſis Criticorum, in his plea for the godhead of the holy ghoſt, &c. and by others at home and abroad.

whom he often appeared, and gave them in writing his twelve arguments, which were publiſhed the ſame year. Upon their publication, he was ſummoned to appear at the bar of the houſe of commons; where being aſked, "Whether he owned this treatiſe, and the opinions therein?" he anſwered in the affirmative. Upon which he was committed to priſon, and the houſe ordered, Sept. 6, 1747, that the book ſhould be called in and burnt by the hangman, and the author be examined by the committee of plundered miniſters [T]. But Mr. Biddle drew a greater ſtorm upon himſelf by two tracts he publiſhed in 1648, "A confeſſion of faith touching the holy trinity according to the ſcripture:" and "The teſtimonies of Irenæus, Juſtin Martyr, Tertullian, Novatianus, Theophilus, Origen, alſo of Arnobius, Lactantius, Euſebius, Hilary, and Brightman, concerning that one God, and the perſons of the holy trinity, together with obſervations on the ſame." As ſoon as they were publiſhed, the aſſembly of divines ſolicited the parliament, and procured an ordinance, inflicting death upon thoſe that held opinions contrary to the received doctrine about the trinity, and ſevere penalties upon thoſe who differed in leſſer matters. Biddle, however, eſcaped by a diſſenſion in the parliament, part of which was joined by the army; many of whom, both officers and ſoldiers, being liable to the ſeverities of the ordinance above-mentioned, it therefore from that time lay unregarded for ſeveral years. Biddle had now more liberty allowed him by his keepers; who ſuffered him, upon ſecurity given, to go into Staffordſhire, where he lived ſome time with a juſtice of peace, who entertained him with great hoſpitality, and at his death left him a legacy. Serjeant John Bradſhaw, preſident of the council of ſtate, his mortal enemy, having got intelligence of this indulgence granted him, cauſed him to be recalled, and more ſtrictly confined. In this confinement he ſpent his whole ſubſtance, and was reduced to great indigence, till he was employed by Roger Daniel of London, to correct an impreſſion of the ſeptuagint bible, which that printer was about to publiſh: and this gained him for ſome time a comfortable ſubſiſtence. In 1654, the parliament publiſhed a general act of oblivion, when Biddle was reſtored to his liberty. This he improved among thoſe friends he had gained in London, in meeting together every ſunday for expounding the ſcripture, and diſcourſing thereupon; by which means his opinions concerning the unity of God, Chriſt his only ſon, and his holy ſpirit, were ſo propagated, that the preſbyterian miniſters became highly offended. The ſame year he publiſhed his "Twofold ſcripture catechiſm [U]," which coming into the hands

[T] Whitelock's Memoirs, edit. 1732, p. 268.

[U] A larger and ſhorter Catechiſm, in which the anſwers are expreſſed in the very

hands of ſome of the members of Cromwell's parliament, meeting Sept. 3, 1654, a complaint was made againſt it in the houſe of commons. Upon this, the author being brought to the bar, and aſked, "Whether he wrote that book?" anſwered by aſking, "Whether it ſeemed reaſonable, that one brought before a judgement-ſeat as a criminal, ſhould accuſe himſelf." After ſome debates and reſolutions, he was, Dec. 13, committed cloſe priſoner to the Gatehouſe. A bill likewiſe was ordered to be brought in for puniſhing him; but, after about ſix months impriſonment, he obtained his liberty at the court of king's bench, by due courſe of law. About a year after, another no leſs formidable danger overtook him, by his engaging in a diſpute with one Griffin an anabaptiſt teacher. Many of Griffin's congregation having embraced Biddle's opinions concerning the trinity, he thought the beſt way to ſtop the ſpreading of ſuch errors would be openly to confute his tenets. For this purpoſe he challenges Biddle to a public diſputation at his meeting in the Stone Chapel in St. Paul's cathedral, on this queſtion, "Whether Jeſus Chriſt be the moſt high, or almighty God?" Biddle would have declined the diſpute, but was obliged to accept of it; and the two antagoniſts having met amidſt a numerous audience, Griffin repeats the queſtion, aſking "if any man there did deny, that Chriſt was God moſt high?" to which Biddle reſolutely anſwered, "I do deny it:" and by this open profeſſion gave his adverſaries the opportunity of a poſitive and clear accuſation, which they ſoon laid hold of. But Griffin being baffled, the diſputation was deferred till another day, when Biddle was to take his turn of proving the negative of the queſtion. Meanwhile, Griffin and his party not thinking themſelves a match for our author, accuſed him of freſh blaſphemies, and procured an order from the protector to apprehend him, July the 3d (being the day before the intended ſecond diſputation), and to commit him to the Compter. [x]. He was afterwards ſent to Newgate, and ordered to be tried for his life the next ſeſſions, on the ordinance againſt blaſphemy. However, the protector not chooſing to have him either condemned or abſolved, took him out of the hands of the law, and detained him in priſon; till at length, being wearied with receiving petitions for and againſt him, he baniſhed him to St. Mary's caſtle in the iſle of Scilly, where he was ſent Oct. 1655. During this exile he employed himſelf in ſtudying ſeveral intricate matters, particularly the Revelation of St. John, and,

very words of ſcripture, without either conſequences or comments; "compoſed (he ſays) for their ſakes that would fain be mere chriſtians, and not of this or that ſect, in as much as all ſects of chriſtians, by what names ſoever diſtinguiſhed, have either more or leſs departed from the ſimplicity and truth of the ſcripture." This two-fold catechiſm was animadverted upon by Dr. Owen, in his Vindiciæ Evangelicæ, or Myſtery of the goſpel vindicated, &c. Oxon. 1655, 4to.

[x] Life, &c. p. 67.

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after his return to London, publiſhed an eſſay towards explaining it. In 1658, the protector, through the interceſſion of many friends, ſuffered a writ of habeas corpus to be granted out of the king's bench, whereby the priſoner was brought back, and, nothing being laid to his charge, was ſet at liberty. Upon his return to London, he became paſtor of an independent meeting: but did not continue long in town; for Cromwell dying Sept. 3, 1658, his ſon Richard called a parliament, conſiſting chiefly of preſbyterians, whom of all men Biddle moſt dreaded: he therefore retired privately into the country. This parliament being ſoon diſſolved, he returned to his former employment till the reſtoration of king Charles the ſecond, when the liberty of diſſenters was taken away, and their meetings puniſhed as ſeditious. Biddle then reſtrained himſelf from public to more private aſſemblies, but could not even ſo be ſafe; for, June 1, 1662, he was ſeized in his lodging, where he and ſome few of his friends had met for divine worſhip, and was, with them, carried before a juſtice of peace, who committed them all to priſon, where they lay, till the recorder took ſecurity for their anſwering to the charge brought againſt them at the next ſeſſion. But the court not being then able to find a ſtatute whereon to form any criminal indictment, they were referred to the ſeſſion following, and proceeded againſt at common law; each of the hearers was fined 20l. Biddle 100l. and to lie in priſon till paid. But in leſs than five weeks he, by cloſe confinement, contracted a diſeaſe, which put an end to his life, Sept. 22, 1662, in the 47th year of his age. He was buried in the cemetery near Old Bethlem, in Moorfields; and a monument was erected over his grave, with an inſcription. His life was publiſhed in latin at London 1682: the author, Mr. Farrington, of the Inner Temple, who gives him a high character for piety and morals.

BIDLOO (Godfrey), a famous anatomical writer, born at Amſterdam in 1649. After he had paſſed through his academical ſtudies, he applied himſelf to phyſic and anatomy, and took his degree of M. D. [r]. He ſoon got into conſiderable practice; in 1688 was made profeſſor of anatomy at the Hague, which he quitted in 1694 for the profeſſorſhip of anatomy and chirurgery at Leyden; and afterwards William of England appointed him his phyſician, which he accepted on condition of holding his profeſſorſhip. The king died in 1702, and Bidloo returned to his former employments, which he had been interrupted in the diſcharge of by his conſtant attendance upon that prince. He died at Leyden, April 1713, being 64 years of age. There was publiſhed at Leyden, 1719, a miſcellaneous collection of our author's poems in low dutch.

[r] Niceron, Memoires, &c. tom. 7.

BIEFIELD (James Frederic baron de), born at Hamburgh, the 31ſt of March 1717, accompanied, as ſecretaire de legation, the count de Truchſes, ambaſſador from the king of Pruſſia to the court of London. In 1745 the king of Pruſſia appointed him preceptor to prince Ferdinand, his brother; curator of the univerſities 1747, and in the year following created him baron and privy-counſellor. He afterwards retired to an eſtate he had in the country of Altembourg; where he divided his time between ſtudy and the cares of his family. During his laſt illneſs he cauſed himſelf to be carried to Altembourg; where he died the 5th of April 1770. He publiſhed ſeveral works, which are not of the firſt quality: 1. Inſtitutions politiques, Liége, 1774, 3 vols. 8vo. 2. Progrès des Allemands dans les belles-lettres, 8vo. 3. Amuſemens dramatiques. 4. Lettres familiéres. 5. Traits d'erudition univerſelle. 6. A periodical publication, intituled, the Hermit; which ſtood its ground for three years.

BERNOUILLI (Daniel) [z], * member of all poſſible academies, &c. born at Groningen, Feb. 9, 1700; died in March 1782. Intended for trade—his pride, on ſolving a difficult problem in a very ſhort time, taken down by his father's ſaying to him, inſtead of the praiſe he expected, "Ought not you to have anſwered it at once?"—paſſed ſome time in Italy, and at 24 refuſed to be preſident of an academy meant to have been eſtabliſhed at Genoa; paſſed ſome years at St. Peterſburg, with great credit, and in 1733 returned to Baſil, where he ſucceſſively filled the chair of phyſic, natural and ſpeculative philoſophy. In his firſt work, "Exercitationes mathematicæ," he took the only title he then had, viz. "Son of John Bernouilli," and never would ſuffer any other to be added to it. This work appeared in Italy, with the Great Inquiſitor's privilege added to it, and it claſſed Bernouilli in the rank of inventors. He gained or divided nine prizes, which were contended for by the moſt illuſtrious mathematicians in Europe, from the Academy of Sciences. The only man who has had ſucceſs of the ſame kind is Euler, his countryman, diſciple, rival, and friend. His firſt prize he gained at 24 years of age. In 1734 he divided one with his father: but this hurt the family union; for the father conſtrued the conteſt itſelf into a want of reſpect; and the ſon did not ſufficiently conceal that he thought (what was really the caſe) his own piece better than his father's. Beſides this, he declared for Newton, againſt whom his father had contended all his life. In 1740, Mr. Bernouilli divided the prize "On the tides of the ſea" with Euler and Maclaurin. The academy at the ſame time crowned a fourth piece, whoſe only merit was that of being

[z] Maty's Review, Nov. 1783, from the Eloge read at the Academy of Sciences.

* Owing to a miſtake, this article was omitted in its proper place, p. 325.

Carteſian;

Carteſian; but this was the laſt public act of adoration paid by it to the authority of the author of the Vortices, which it had obeyed, perhaps, too long. In 1748, Mr. Daniel Bernouilli ſucceeded his father in the Academy of Sciences, and was himſelf ſucceeded by his brother John; this place, ſince its firſt erection, i. e. 84 years, never having been without a Bernouilli to fill it. He was extremely reſpected at Baſil; and to bow to Daniel Bernouilli, when they met him in the ſtreets, was one of the firſt leſſons which every father gave his child. He uſed to tell two little adventures, which he ſaid had given him more pleaſure than all the other honours he had received. He was travelling with a learned ſtranger, who, being pleaſed with his converſation, aſked his name: "I am Daniel Bernouilli," anſwered he, with great modeſty: "And I," ſaid the ſtranger (who thought he meant to laugh at him), "am Iſaac Newton." Another time he was giving a dinner to the famous Kœnig the mathematician, who boaſted, with a ſufficient degree of ſelf-complacency, of a difficult problem he had ſolved with much trouble. Bernouilli went on doing the honours of his table; and, when they went to drink coffee, preſented him with a ſolution of the problem more elegant than his own.

BIFIELD (Nicholas), preacher at St. Peter's church at Cheſter, where he was much followed and admired; became vicar of Iſleworth church in Middleſex, and continued there to his death, which happened in 1622. He was a zealous obſerver of the Lord's day, and wrote ſeveral things to perſuade others to it, as well as preached much for ſuch a devout keeping of it. Mr. Edward Brerewood, one of his auditors, oppoſed his doctrine. He died at 44 years of age, having written many books, which were an argument of his great parts, his induſtry, and his quickneſs.

BIGNE (Gace de la), and not de la Vigne, as he is generally called by writers who have occaſion to name him [for it is thus he gives his own name in his Roman des Oiſeaux], was of a noble family of the dioceſe of Bayeux. He was chaplain to king John, and followed that prince into England after the battle of Poictiers. Being at Rochefort in 1359 he began a poem on the chace, intituled, Le Roman des Oiſeaux, which he finiſhed on his return to France. This he did at the command of the king for the inſtruction of his ſon Philip duke of Burgundy. The abbé Goujet attributes this poem to Gaſton de Foix, from its being printed at the end of the Miroir de la Chaſſe by that prince, but greatly different from the manuſcripts. It is thought Gacée lived at leaſt till 1374.

BIGNE (Marguerin de la), ſprung from the ſame family with the foregoing, doctor of Sorbonne, and grand-doyen of the church of Mans, was born in 1546 at Bayeux, and was ſtill

living in 1591. He publiſhed in 1575 a Bibliotheca patrum, in 8 vols. folio; which he republiſhed in 1589 in 9 vols. He was the firſt that undertook a work of that kind. The moſt copious edition we have of it is in 27 vols. in folio, Lyons, 1677. We have one in 16 vols. folio, of 1644, which is much eſteemed, as containing the leſſer greek fathers. Another was ſent forth at Cologne in 1694. Pere Philip de St. Jacques gave an abridgment of this collection in 2 vols. fol. 1719. To the Biblioth. pp. are generally added, Index locorum ſcripturæ ſacræ, Genoa, 1707, fol. and the Apparatus of Nourri, Paris, 1703 and 1715, 2 vols. fol. Such is the completeſt edition. La Bigne diſtinguiſhed himſelf alſo by his harangues and his ſermons. He gave a collection of ſynodal ſtatutes in 1578, 8vo. and an edition of Iſidore of Seville in 1580, fol. He was a very ſtudious man; and, having got into ſome quarrels that were brought before the magiſtrates of Bayeux, he rather choſe to give up his benefices than his literary purſuits. He retired to Paris, where it is ſuppoſed he died.

BIGNICOURT (Simon de), ancien conſeiller au préſidial de Reims, where he was born in 1709, and died in 1775. He was well verſed in ancient and modern literature. We have by him, 1. A collection of latin and french poems, 1767, 12mo; they are ſhort, and in an eaſy and natural ſtyle. His epigrams are very much in the manner of the chevalier de Cailli; and he poſſeſſes one uncommon merit in his poetical productions, that he has not one piece either in latin or french that exceeds twenty lines. Some of his countrymen have compared them to Catullus, and ſeveral writers in the journals have extolled them as productions of extraordinary merit. But M. Bignicourt is beſt known for his, 2. Penſees et reflections philoſophiques. This work, which had before been publiſhed under the title of l'Homme du monde & l'homme de lettres, has however its admirers and its cenſurers with reſpect to the method of writing ſet phraſes, and giving them for thoughts and maxims.

BIGNON (Jerome), a french writer, born at Paris in 1590. His father took the care of his education upon himſelf, and taught him the languages, philoſophy, mathematics, civil law, and divinity. Jerome acquired great knowledge in a very ſhort time, and at ten years of age publiſhed his Deſcription of the Holy Land [A]; and three years after two other works [B], which gained him great reputation in France. Henry IV. appointed him page of honour to the dauphin, afterwards Lewis XIII.

[A] It is intituled, Chorographie, ou deſcription de la Terre Sainte.

[B] The firſt was, Diſcours de la ville de Rome, principales antiquitez & ſingularitez d'icelle. The other work is Traité ſommaire de l'election des papes: in which piece he gives an account of the different manner of electing the popes formerly.

He

He wrote a treatiſe of the precedency of the kings of France [c], which he dedicated to this king, who ordered him to continue his reſearches upon the ſubject; but the death of this prince interrupted his deſign, and made him leave the court; whither he was ſoon recalled at the ſollicitation of Mr. le Fevre, preceptor to Lewis XIII. and continued there till the death of his friend. In 1613 he publiſhed an edition of the Formulæ of Marculphus [D]; and the year following took a journey to Italy, where he received many marks of eſteem from Paul V. Father Paul likewiſe being pleaſed with his converſation, detained him ſome time at Venice.

Upon his return from his travels, he applied himſelf to the practice of the bar with great ſucceſs. His father procured for him the poſt of advocate general in the grand council; in the diſcharge of which he raiſed himſelf ſo great a reputation, that the king nominated him ſome time after counſellor of ſtate, and at laſt advocate general in the parliament. In 1641 he reſolved to confine himſelf entirely to his buſineſs in the council of ſtate, and therefore reſigned his place of advocate-general to Mr. Briquet his ſon-in-law. The year following he was appointed the king's librarian. His ſon-in-law dying in 1645, he was obliged to reſume his poſt of advocate-general, in order to preſerve it for his ſon. He had alſo a conſiderable ſhare in the ordinance of the year 1639; and he diſcharged with great integrity the commiſſions of Arriereban, and other poſts which he was intruſted with at different times. Queen Anne of Auſtria, during her regency, ſent for him to council upon the moſt important occaſions. He adjuſted the differences between Mr. d'Avaux and Mr. Servien, plenipotentiaries at Munſter; and he had a ſhare, with M. de Brienne and d'Emery, in making the treaty of alliance with the ſtates of Holland in 1649. He was appointed, in 1651, to regulate the great affair of the ſucceſſion of Mantua; and in 1654, to conclude the treaty with the Hans Towns. Mr. Bignon died, aged 66, on the 7th of April 1656, of an aſthma, with which he was ſeized the autumn before.

BILFINGER (GEORGE BERNARD), born at Canſtadt in 1693, a univerſal ſcholar, profeſſor of philoſophy at St. Peterſburg, and of theology at Tubingen, died in 1750. It has been remarked, that all the perſons of this family come into the world with twelve fingers and twelve toes. It was not however this

[c] It is intituled, De l'excellence des rois & du royaume de France, traitant de la preſeance & des prerogatives des rois des France par deſſus tous les autres, & de cauſes d'icelles. This book was written in order to confute what Diego Valdes, counſellor of the royal chamber of Granada, had publiſhed in favour of the precedency of the kings of Spain, under the title of De dignitate regum Hiſpaniæ. Granada, 1602, in fol.

[D] The title of it is, Marculphi monachi formulæ. Ex bibliotheca regia Hieron. Bignonius edidit, & notis illuſtravit. Paris, 1613, 8vo. Straſburg, 1655, 4to.

circumſtance that moſt diſtinguiſhed Belfinger. His writings raiſed him a name in Germany. The moſt ſought after is that which bears the title of, Dilucidationes philoſophicæ de Deo, animâ humanâ, mundo, & generalibus rerum affectionibus. He eſpouſed the party of Leibnitz. The academies of Peterſburg and Berlin admitted him of their number.

BILLAUT (Adam), known under the name of Maitre Adam, a joiner at Nevers about the cloſe of the reign of Louis XIII. and the beginning of that of Louis XIV. was called by the poets of his time Le Virgile au rabot. He made verſes amidſt his tools and his bottles. Cardinal Richelieu and the duke of Orleans ſettled penſions on him. His Chevilles, 1644, 4to.; his Villebrequin, 1663; his Rabot, in 12mo, &c. had a great run. Among a conſiderable number of dull frivolities we meet with ſome happy lines. His famous ſong,

Auſſitôt que la lumiére
Vient redorer nos côteaux,
Je commence ma carriére
Par viſiter mes tonnaux, &c.

is full of poetry and ſpirit. He died in 1662 at Nevers, which he never could be brought to quit for a lodging at Verſailles. He had a juſt notion of greatneſs, and was capable of feeling and inſpiring the charms of friendſhip. An epicurean without libertiniſm, and a ſtoic without ſuperſtition, he ſo aſſociated thoſe two ſects as to have it ſaid, that if Epicurus and Zeno had lived in his time, he would have brought them to drink together. He ſtuck to his mediocrity in order to preſerve his happineſs. The poets his contemporaries were his friends, and not envious of his fame. Mainard ſays, that the muſes ought never to be ſeated but on tabourets made by the hand of this poetical joiner. St. Amand proved that he underſtood the art of poetry as well as that of making boxes. The duke de St. Aignan tells him, in ſome very agreeable lines, that, by his verſes and his name, he is the firſt of men.

BILLI (Jacques de), born at Guiſe in Picardy, of which place his father was governor, died at Paris at the houſe of Genebrard his friend, the 25th of December 1581, at the age of 47. He preſided over the abbey of St. Michel en l'Herm, which John his brother had ceded to him in order to become a carthuſian monk. There are of his ſeveral pieces both in verſe and proſe; and eſpecially tranſlations of the greek fathers into latin. The moſt eſteemed of them are, thoſe of St. Gregory of Nazianzen, of St. Iſidore of Peluſium, and of St. John Damaſcenus. Few of the learned have been more maſters of the greek tongue. He diſtinguiſhed himſelf in other departments of literature. He compoſed ſeveral pieces of french poetry,

1576,

1576, in 8vo. and gave learned Obſervationes ſacræ, 1585, in folio. His life was written in latin by Chatard, Paris, 1582, in 4to. It is alſo found at the end of the works of St. Gregory Nazianzenus, of the edition of 1583.

BILLI (Jacques de), a jeſuit, born at Compiègne in 1602, died at Dijon in 1679, aged 77; publiſhed a great number of mathematical works, of which the Opus aſtronomicon, Paris, 1661, in 4to. is the moſt known.

BILSON (Thomas), a learned biſhop, born in Wincheſter, and educated at Wykeham's ſchool [E]. In 1565 he was admitted fellow of New College, Oxford, after he had ſtudied there two years. He took in due courſe the degrees of bachelor, and maſter of arts; of bachelor and doctor of divinity: the laſt in 1580. In his younger years he had a great paſſion for poetry, and made a good proficiency in philoſophy and phyſic: but after he entered into orders, he applied himſelf wholly to divinity, and became an excellent preacher. The firſt preferment he had was the maſterſhip of Wincheſter-ſchool. He was next made prebendary of Wincheſter, and afterwards warden of the college. Whilſt he held this office he was of great ſervice to the college in 1584, in ſaving the revenues, which had like to have been taken from them by forgery.

In 1585 he publiſhed his book, "Of the true difference between chriſtian ſubjection and unchriſtian rebellion. He dedicated it to queen Elizabeth. In 1593, came out another work, intituled, The perpetual government of Chriſt's church, &c. in whoſe cauſe it was written. June 1596 he was conſecrated biſhop of Worceſter, tranſlated May following to the biſhopric of Wincheſter, and made a privy counſellor. In 1599 he publiſhed "The effect of certain ſermons touching the full redemption of mankind by the death and blood of Jeſus Chriſt," &c. in which he ſhews, that the church of God hath always been governed by an inequality and ſuperiority of paſtors among themſelves, 4to. Theſe ſermons greatly alarmed the puritans, becauſe they contradicted ſome of their tenets. They collected their obſervations thereon, and ſent them to Henry Jacob, a learned puritan; who publiſhed them with his collections, and under his own name. The queen, who was at Farnham caſtle, which belonged to the biſhop of Wincheſter, directly commanded him, "neither to deſert the doctrine, nor to let the calling which he bore in the church of God, to be trampled under foot by ſuch unquiet refuſers of truth and authority." Upon which he wrote that learned treatiſe which was publiſhed in 1604, under the title of "The ſurvey of Chriſt's ſufferings for man's redemption, and of his deſcent to Hades or hell for

[E] Fuller's Worthies in Hantſhire, p. 7. A. Wood's hiſt. and antiq. univ. Oxon. lib. ii. p. 142.

our deliverance." It was this prelate who preached at Weſtminſter before king James the firſt and his queen, at their coronation on St. James's day, 28th July 1603, from Rom. xiii. 1; and his ſermon was publiſhed at London 1603, 8vo. In January 1604 he was one of the ſpeakers and managers at the Hampton Court conference. The care of reviſing and putting the laſt hand to the new tranſlation of the engliſh Bible, was committed to biſhop Bilſon and Dr. Miles Smith, afterwards biſhop of Glouceſter. The laſt public affair wherein he was concerned was, being one of the delegates that pronounced and ſigned the ſentence of divorce between Robert Devereux earl of Eſſex and the lady Frances Howard in 1613. This prelate died the 18th of June 1616, and was buried in Weſtminſter-abbey.

BINGHAM (JOSEPH) [F], the writer of ſeveral tracts on theological ſubjects, and author of that laborious performance, Origines eccleſiaſticæ; or, the Antiquities of the chriſtian church. The father of this eminent divine was Mr. Francis Bingham, a reſpectable inhabitant of Wakefield in Yorkſhire, where our author was born in September 1668. He learned the firſt rudiments of grammar at a ſchool in the ſame town, and on the 26th of May 1684 was admitted a member of Univerſity college in Oxford. There he applied with perſevering induſtry to thoſe ſtudies which are generally conſidered as moſt laborious. Though he by no means neglected the writers of Greece or Rome, yet he employed moſt of his time in ſtudying the writings of the fathers. How earneſtly he devoted himſelf to theſe abſtruſe enquiries, he had an early opportunity of giving an honourable teſtimony, which will preſently be mentioned more at large. He took the degree of B. A. in 1688, and on the 1ſt of July 1689 was elected fellow of the abovementioned college. His election to this fellowſhip was attended with ſome flattering marks of honour and diſtinction [G]. On the 23d of June 1691, he was created M. A. about four years after which a circumſtance occurred which eventually occaſioned him to leave the univerſity. Being called on to preach before that learned body, he would not let ſlip the opportunity it gave him of evincing publicly his intimate acquaintance with the

[F] From materials communicated by the Rev. Richard Bingham, B. A. miniſter of Goſport chapel, Hants, and late fellow of New college, Oxford, great grandſon of this learned writer.

[G] In that ſituation he paid particular attention to the inſtruction of a young man whom he had brought from Wakefield, and introduced at Univerſity college; and who, ſoon after Mr. Bingham's election to a fellowſhip, was, by his means, elected ſcholar of the ſame college. This was Mr. John Potter, who afterwards became archbiſhop of Canterbury. Mr. Potter's tutor happening to die when he was no more than two years ſtanding in the univerſity, Mr. Bingham took his young friend and townſman under his wing; and to his having given ſome general directions to his ſtudies, ſimilar to his own, it is reaſonable to ſuppoſe that we owe that excellent book, "Potter on church government."

opinions

opinions and doctrines of the fathers, and at the ſame time of diſplaying the zeal with which he was reſolved to defend their tenets concerning the trinity, in oppoſition to the attacks of men in much more conſpicuous ſtations than himſelf. Having heard what he conceived to be a very erroneous ſtatement of that ſubject delivered by a leading man from the pulpit at St. Mary's, he thought it his duty on this occaſion to point out to his hearers what the fathers had aſſerted to be the eccleſiaſtical notion of the term *perſon*. In purſuance of this determination he delivered a very long diſcourſe on the 28th of October 1695, from the famous words of the apoſtle "There are three that bear record in heaven, &c." This ſermon, though containing nothing more than an elaborate defence of the term perſon, in oppoſition to the explanation which he had lately heard, drew a very heavy [H] cenſure on the preacher from the ruling members of the univerſity, charging him with having aſſerted doctrines falſe, impious, and heretical, contrary to thoſe of the catholic church. This cenſure was followed by other charges in the public prints, viz. thoſe of arianiſm, tritheiſm, and the hereſy of Valentinus Gentilis. Theſe matters ran ſo high, that he found himſelf under the neceſſity of reſigning his fellowſhip, and of withdrawing from the univerſity; the former of which took place on the 23d of November 1695. How wholly unmerited theſe accuſations were, not only appears from the ſermon itſelf, now in the poſſeſſion of the writer of this article, but alſo from the whole tenor of his life and writings, conſtantly ſhewing himſelf in both a zealous defender of what is called the orthodox notion of the trinity.

About this time our author was preſented, without any ſollicitation on his part, by the famous Dr. Radcliffe, to the rectory of Headbourne-Worthy, a living valued at that time at about one hundred pounds a year; ſituated near Wincheſter. Within a few months after his ſettling in this country, being called on to preach at a viſitation held in the cathedral of Wincheſter, on the 12th of May 1696, he ſeized that opportunity of purſuing the ſubject which he had begun at Oxford, and of exculpating himſelf from thoſe charges which had been brought againſt him. How little our divine had deſerved thoſe imputations in the opinion of his brethren, before whom he preached, may in ſome degree be judged from his having been, at no greater diſtance of time than the 16th of September 1697, again appointed to preach before them on a ſimilar occaſion. He then

[H] That ſuch a cenſure was paſſed is moſt certain, as well from domeſtic tradition, as from the mention which is repeatedly made of it in the manuſcript papers of our author; but we are aſſured that no traces thereof are now to be found in the books of the univerſity.

brought

brought to a concluſion what he wiſhed farther to ſay on that ſubject, his manner of treating which had expoſed him to the cenſure of the univerſity: and having done ſo, he prepared to commit his three ſermons to the preſs. Why this intention was not fulfilled cannot be gathered from any of his papers, though there exiſts among them a long preface to the ſermon preached at Oxford, explaining and juſtifying his motives for having preached and publiſhed it; and a ſecond preface annexed to the firſt of thoſe preached at Winton, in which he dedicates the two viſitation ſermons to the clergy of the deanery before whom they were delivered; wherein he tells them, that he has been induced to do ſo not only from the ſubject contained in them being ſuch as was their immediate concern, but alſo that he might have an opportunity of giving a more full account of the motives and circumſtances which had occaſioned him to write or to publiſh them.

The preface gives a very long and learned account of what Mr. Bingham had in his ſermons aſſerted concerning the opinions of the fathers. To follow or repeat his obſervations on this ſubject would lead us into matter too prolix for an article of biography.

About ſix or ſeven years after our author had taken up his reſidence at Worthy, he married Dorothea, one of the daughters of the rev. Richard Pococke, at that time rector of Colmer in Hampſhire. By this lady, before he had any other preferment than the ſmall living above mentioned, he became the father of ten children; yet neither did he ſuffer the rapid increaſe of his family, nor the conſequent narrowneſs of his finances, to depreſs his ſpirits, or impede the progreſs of his ſtudies. On the contrary he appears to have applied to his literary purſuits with a cloſer and more perſevering induſtry; and by thoſe means, in the courſe of what cannot be conſidered as a long life, he was enabled to complete in this country retirement, beſides ſeveral other ſingle volumes [1], a moſt learned and laborious work, cloſely printed in ten volumes in octavo, under the title of Ori-

[1] Of theſe were, 1. The french church's apology for the church of England; or the objections of diſſenters againſt the articles, homilies, liturgy and canons of the engliſh church, conſidered, and anſwered upon the principles of the reformed church of France. A work chiefly extracted out of the authentic acts and decrees of the french national ſynods, and the moſt approved writers of that church, 1706, 8vo. 2. Scholaſtical hiſtory of the practice of the church in reference to the adminiſtration of baptiſm by laymen; Part I. 1712, 8vo. 3. A ſcholaſtical hiſtory of lay-baptiſm. Part II. with ſome conſiderations on Dr. Brett's anſwer to the firſt part, 8vo. To which is prefixed, The ſtate of the preſent controverſy: and at the end is an Appendix, containing ſome remarks on the author of the ſecond part of Lay-baptiſm invalid. 4. A diſcourſe concerning the mercy of God to penitent ſinners: intended for the uſe of perſons troubled in mind. Being a ſermon on Pſalm ciii. 13. Printed ſingly at firſt, and reprinted among the reſt of his works, in 2 vols. folio, 1725.

gines

gines eccleſiaſticæ, or the Antiquities of the chriſtian church, the firſt volume of which he publiſhed in 1708. He committed the laſt volume to the preſs in 1722. Of the various difficulties with which our author had to contend in the proſecution of his labours, he frequently ſpeaks in ſuch pointed terms as cannot but excite both our ſympathy and regret. He tells us that he had to ſtruggle with an infirm and ſickly conſtitution, and conſtantly laboured under the greateſt diſadvantages, for want of many neceſſary books, which he had no opportunity to ſee, and no ability to purchaſe. At the ſame time he does not omit to expreſs his gratitude to providence, which had ſo placed him, that he could have recourſe to a very excellent library [K], though even that was deficient in many works to which he had occaſion to refer; and yet when we turn to the Index auctorum at the end of his work, we ſhall perhaps be aſtoniſhed at the vaſt number of books which he appears to have conſulted. But to ſuch ſtraits was he driven for want of books, that he frequently procured imperfect copies at a cheap rate, and then employed a part of that time, of which ſo ſmall a portion was allotted him, and which therefore could ſo ill be ſpared, in the tedious taſk of tranſcribing the deficient pages; inſtances of which are ſtill in being, and ſerve as memorials of his indefatigable induſtry on all occaſions.

In the year 1712, ſir Jonathan Trelawney, at that time biſhop of Wincheſter, was pleaſed to collate our learned divine to the rectory of Havant, near Portſmouth, as a reward for his diligence; which preferment, together with the ſums he was daily receiving from the ſale of his works, ſeemed in ſome meaſure to have removed the narrowneſs of his circumſtances, and to promiſe a comfortable maintenance for his numerous family; but this pleaſing proſpect ſhortly diſappeared: he loſt almoſt or quite the whole of his hardly earned gains in 1720, by the burſting of the well-known ſouth-ſea bubble. Yet ſuch was the tranquillity of his diſpoſition, that he continued his ſtudies without intermiſſion almoſt to the very end of his life; for though but a few months elapſed between the publication of the laſt volume of Origines and his death, yet that ſhort time was employed in preparing materials for other laborious works, and in making preparations for a new edition of Origines. With this view he inſerted many manuſcript obſervations, in a ſet of the Antiquities which he preſerved for his own uſe, and which are now in the poſſeſſion of the furniſher of this article. But from this and all other employments he was prevented by death. His conſtitu-

[K] The library of the cathedral church of Wincheſter; being a very valuable collection bequeathed to that body for the advancement of learning amongſt the parochial clergy, by the renowned biſhop Morley.

tion,

tion, which was by nature extremely weak and delicate, could not be otherwiſe than much impaired by ſo unremitted a courſe of laborious ſtudies, in a life wholly ſedentary and recluſe, which brought on at an early period all the ſymptoms and infirmities of a very advanced age. The approach of his diſſolution being clearly viſible both to himſelf and friends, it was ſettled between the then biſhop of Wincheſter [L] and himſelf, that he ſhould reſign Havant to enable his lordſhip to appoint ſome friend of the family to hold it, till his eldeſt ſon, then about 20 years of age, could be collated to it. As this however was not carried into execution, it is probable that his death came on more haſtily than had been expected [M].

After a life thus ſpent in laborious purſuits, Mr. Bingham died on the 17th of Auguſt 1723, it may truly be ſaid of old age, though he was then only in his 55th year. His body was buried in the church-yard of Headbourne Worthy; but as he frequently expreſſed a diſlike to monuments and pompous inſcriptions, nothing of that ſort was erected to his memory.

At the time of his deceaſe only ſix of his ten children, two ſons and four daughters, were living; theſe, with their widowed mother, were left in very contracted circumſtances. Mrs. Bingham was therefore induced to ſell the copy-right of her late huſband's writings to the bookſellers, who immediately republiſhed the whole of his works in two volumes in folio, without making any alterations whatſoever; and though the eldeſt ſon undertook the office of correcting the preſs, he did not inſert any of the manuſcript additions which his father had prepared; as he was then ſo very young, that he probably had not had an opportunity of examining his father's books and papers ſufficiently to diſcover that any ſuch preparations for a new edition had been made. Of the four daughters, one married a gentleman of Hampſhire; the other three died ſingle. The ſecond ſon will be mentioned in the ſucceeding article. The widow died in a very advanced age, in biſhop Warner's college for clergymen's widows, at Bromley in Kent, in 1755.

Of ſuch importance have the works of this eminent writer been eſteemed in foreign countries, that they have all been correctly tranſlated into latin by a divine of a german univerſity. He did not live to receive this flattering mark of approbation; for he died in 1723, and we find the firſt volume of his Origines was publiſhed in latin by Johannes Henricus Griſ-

[L] Dr. Charles Trimnell, who ſucceeded ſir Jonathan Trelawney in 1721.

[M] Here it will not be thought impertinent to mention, in juſtice to the memory of biſhop Trimnell, that it was his declared intention to have collated our learned divine to the firſt vacant prebend in the church of Wincheſter; which, together with that before-mentioned, are ſuch proofs of his lordſhip's diſcernment and love of learning as ought never to be forgotten.

chonius,

chonius, at Halle, in 1724. Here it may not be amiſs to obſerve how frequently it occurs that the merits of an eminent anceſtor derive honour and emolument on their poſterity. It is preſumed that the character of the perſon whoſe life we have been writing, was the means of procuring the living of Havant for his eldeſt ſon, and the late learned and excellent biſhop of London [N] expreſsly aſſigns that reaſon for beſtowing a comfortable living on his grandſon. "I venerate (ſays he in a letter which conveyed the preſentation) the memory of your excellent grandfather, my father's particular and moſt intimate friend. He was not rewarded as he ought to have been; I therefore give you this living as a ſmall recompenſe for his great and ineſtimable merits." We ſhall conclude this article by giving the general character of this divine: As a writer his learning was extenſive and acute; his ſtyle zealous and perſuaſive, and his application uncommonly perſevering. His temper, on all common and indifferent occaſions, was mild and benevolent; and to theſe he united great zeal in the cauſe in which he was engaged. Though his paſſions were ſo wholly ſubject to the guidance of religion and virtue, that no worldly loſſes were ſufficient to diſcompoſe him, yet whenever he believed the important intereſts of the church to be in danger, he was always eager to ſtep forth in its defence.

BINGHAM (Joseph), the ſecond ſon of the eminent writer before mentioned, was the laſt of his numerous family, and conſequently extremely young at the time of his father's death. Though he died in very early life, yet during the ſhort period of his exiſtence, he purſued his ſtudies with ſuch unremitting perſeverance, and gave ſuch early proofs of genius and ſound underſtanding, and ſo ſtrongly evinced his determination to tread in the footſteps of his father, as fully entitle him to hang, as it were, on the arm of his learned parent, and thus obtain a few lines from the pen of the biographer. This young man received his education on the foundation at the Charter-houſe, from whence he was at the uſual age removed to Corpus college in Oxford. In the univerſity he was a moſt exemplary and perſevering ſtudent, and was preparing to give public proofs of his diligence, having actually printed every part, except the title-page and preface of a very valuable edition of the Theban ſtory, which was completed and publiſhed after his death by a gentleman, into whoſe hands his papers had fallen, as a ſecurity for a ſum of money which had been borrowed to facilitate the publication. Whilſt he was thus uſefully employed, and juſt as he was on the point of being ined, with every proſpect of promotion from the patronage

[N] Dr. Lowth.

of archbiſhop Potter, he was ſuddenly brought to his grave, at the immature age of 22, by an illneſs wholly occaſioned by too ſedentary a life, and too cloſe an application to his ſtudies. He lies buried in the cloiſters of Corpus college, without either monument, inſcription, or ſtone erected to his memory, though it might moſt truly be ſaid of him, that he fell a martyr to application, induſtry, and learning.

BINNING (HUGH), was born in the ſhire of Air 1625, and educated in the univerſity of Glaſgow, where he took his degrees, and was ſome years profeſſor of moral philoſophy, as then taught in the ſchools. His talents were extremely popular, and after he had preached ſome time as a probationer, he was elected miniſter of Govan, near Glaſgow. In his miniſterial conduct and character few excelled him, and the ſweetneſs of his temper was ſuch, that all ſeemed to know his worth but himſelf. At laſt his inceſſant labours brought on a conſumption, which put a period to his life at Govan, 1654, aged 29. His tracts, ſermons, and commentaries on the epiſtle to the Romans were publiſhed ſeparately; but they have been ſince collected into one volume quarto, and printed at Edinburgh 1735.

BIŒRNSTAHL, born at Rotarbo in Sudermania, in a condition not much above indigence, became tutor to the children of baron Rudbeck, and travelled over a great part of Europe with his pupils. On his return he was appointed aſſiſtant profeſſor of the oriental languages at Upſal, profeſſor of philoſophy in 1776, and profeſſor of the oriental and greek languages in 1779 at Lunden. Having undertaken a voyage to Turkey, by order of his ſovereign, the king of Sweden, he died at Salonica the 12th of July 1779. We have by him, Letters written during the courſe of his travels, in ſwediſh, tranſlated into german by M. Groſkurd; Leipſic 1779, in 8vo. and a continuation of theſe letters in 1781, in 8vo. They preſent us with intereſting matters, and impartial ſtatements. We find in them ſome curious anecdotes concerning Voltaire, whom he ſaw at Ferney.

BION. See MOSCHUS.

BION of Boriſthenes, diſciple of Crates, afterwards cynic, addicted himſelf to poetry and muſic; and pronounced a great number of maxims, ſome of them ingenious, and others void of ſenſe. Bion quitted the cloak and the wallet of the cynics to follow the leſſons of Theodorus, ſurnamed the Atheiſt, and afterwards thoſe of Theophraſtus, with whom he learnt to ſtrew flowers along the path of philoſophy. He was fond of oſtentation and applauſe. It is reported, that, being at Rhodes, he dreſſed the ſailors as ſcholars, and paraded the ſtreets with this brilliant train. Bion flouriſhed 276 years before the vulgar æra.—We muſt not miſtake him for another Bion, of the ſect of Democritus, and mathematician of Abdera. This latter was the

the first who conjectured that there were certain regions, where the days and the nights lasted six months.

BIONDI (Francis) [o], born in Liesena, an island in Dalmatia, in the Gulf of Venice, was introduced by the celebrated sir Henry Wotton, the ambassador there, to the notice of king James I. He was by that prince sent with secret commissions to the duke of Savoy, and was afterwards made a gentleman of the bedchamber, and received the honour of knighthood. His elegant "History of the civil wars betwixt the houses of York and Lancaster," which was written in italian, and translated into english by Henry Carey, earl of Monmouth, gained him great reputation. It should be observed that, like other foreign writers of our english story, he has made wild work with proper names.

BIRCH (Thomas), a distinguished historical and biographical writer, was born in the parish of St. John, Clerkenwell, London, Nov. 23, 1705, of parents who were quakers [p]. His father was a coffee-mill maker, and meant to bring up his son to his own trade; but the youth's passion for reading was so ardent, that the father consented to his pursuit of letters, upon his promise to provide for himself. The first school he went to was at Hemel-Hempsted in Hertfordshire; where he afterwards officiated as usher. He was usher in two schools afterwards, which, as well as the first, were kept by quakers. In 1728, he married, and was singularly happy in his wife: but his felicity was of a short duration, as she soon died of a consumption, occasioned by her first child-bearing. Almost in the very article of death, she wrote to her husband the following letter: "This day I return you, my dearest life, my sincere hearty thanks for every favour, bestowed on your most faithful and obedient wife, Hannah Birch, July 31, 1729." How much he was affected by this calamity, appears from a copy of verses written by him, Aug. 3, on his wife's coffin: too long for the scale of our work, but inserted in the Biographia Britannica. There are, in the British museum, several manuscript poems of Dr. Birch's; written, as is supposed, when he was young.

When he quitted quakerism does not appear; but he was soon after recommended as a proper person for orders. He was ordained deacon by the bishop of Salisbury, at King's-street chapel, London, Jan. 17, 1730; and priest by the same bishop, Dec. 21, 1731. He was at the same time presented to the rectory of Liddington St. Mary, and the vicarage of Siddington St. Peter, Gloucestershire. He had some time before been recommended to lord Hardwicke, then attorney-general;

[o] Granger, vol. ii. p. 36. [p] Biograph. Brit. 2d edit.

to

to whom, and the preſent lord Hardwicke, he was indebted for all his preferments. May, this year, he was inſtituted to the living of Ulting in Eſſex. In 1734, he was appointed a domeſtic chaplain to lord Kilmarnock, afterwards executed for rebellion in 1746; who however muſt then have been reputed a whig, ſince under no other character could Mr. Birch have been recommended to him. In 1735, he became F. R. S.; and, the ſame year, F. A. S.; juſt before which laſt he had a degree of M. A. conferred on him, by diploma from the Mariſchal college of Aberdeen. In 1743, he was preſented by the crown to the rectory of Landewy Welfrey, in Pembrokeſhire, a ſinecure. In 1744, he was preſented to the rectories of St. Michael Wood-ſtreet and St. Mary Staining united; and, in 1745-6, to the united rectories of St. Margaret Pattens and St. Gabriel Fenchurch-ſtreet. In 1752, he was elected ſecretary of the Royal Society. In 1753, the Mariſchal college of Aberdeen created him D. D.; and, in that year, the ſame honour was conferred upon him by Herring, archbiſhop of Canterbury. The laſt preferment given to him was the rectory of Depden in Eſſex, 1761; and he continued poſſeſſed of this, together with that of St. Margaret Pattens, till his death. This happened the 9th of Jan. 1766, and was occaſioned by a fall from his horſe, betwixt London and Hampſtead; though it is not certain that this fall was not occaſioned by an apoplexy: for he had laboured under much indiſpoſition, and an extreme dejection of ſpirits ſome time before [Q].

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[Q] His various publications were as follow: 1. The general dictionary, hiſtorical and critical, in ten vols. folio; the firſt of which was publiſhed in 1734, the laſt in 1741. This work he executed in conjunction with the rev. Mr. Bernard and Mr. Lockman; and Mr. Sale drew up the articles relating to oriental hiſtory. 2. Thurloe's State Papers, 1742, in 7 vols. folio. 3. Life of the hon. Robert Boyle, eſq. 1744, 8vo. 4. Heads of illuſtrious perſons of Great Britain, engraved by Houbraken and Vertue; with lives and characters, by Dr. Birch, 2 vols. fol. 1747, and 1752. 5. Enquiry into the ſhare which Charles I. had in the tranſactions of the earl of Glamorgan, 1747, 8vo. A ſecond edition, to which is added an appendix of letters from the king to the earl, was publiſhed in 1756, 8vo. 6. Hiſtorical view of the negotiations between the courts of England, France, and Bruſſels, from 1592 to 1617, 1749, 8vo. 7. Miſcellaneous works of Sir Walter Raleigh, 1751, 2 vols. 8vo. 8. The ſame year, Life of Mrs. Cockburn, prefixed to her works, in two vols. 8vo. 9. Life of Tillotſon, 1752, 8vo. ſecond edition, enlarged, 1753, 8vo. 10. Life of Milton, prefixed to his proſe works, in two vols. 4to, the ſame year. 11. Memoirs of the reign of queen Elizabeth, from 1581 till her death, 1754, 2 vols. 4to. 12. Hiſtory of the Royal Society from its firſt riſe: in which the moſt conſiderable of thoſe papers, which have hitherto not been publiſhed, are inſerted in their proper order, as a ſupplement to the Philoſophical Tranſactions, 4 vols. 4to, 1756 and 1757. 13. Life of Henry prince of Wales, eldeſt ſon of James I. 1760, 8vo. 14. Letters, ſpeeches, &c. of lord Bacon, 1763, 8vo. There are other ſmaller productions of Dr. Birch, which need not be particularly inſiſted on; and, at the time of his death, he had prepared for the preſs a collection of letters, to which he had given the following title: Hiſtorical letters, written in the reigns of James I. and Charles I. containing a detail of the public tranſactions

The compiler, or rather new modeller of this article (for it was compiled by Dr. Kippis for the Biographia Britannica), knew Dr. Birch well, and conſorted with him much, for the laſt 13 years of his life. He believes him to have been an honeſt, humane, and generous man; warm and zealous in his attachments to perſons and principle, but of univerſal benevolence, and ever ready to promote the happineſs of all men. He was cheerful, lively, and ſpirited, in the higheſt degree; and, notwithſtanding the labours and drudgery he went through in his hiſtorical purſuits, no man mixed more in company; but he was a very early riſer, and thus had done the buſineſs of a morning before others had begun it. He was not a man of learning, properly ſo called; he underſtood the latin and french languages, not critically, but very well; of the greek he knew very little. He was however a man of great general knowledge, and excelled particularly in modern hiſtory. As a collector and compiler, he was in the main judicious in the choice of his materials; but was ſometimes too minute in unintereſting details, and did not always exerciſe, with due ſeverity, the power of ſelection. He had a favourite poſition, that we could not be poſſeſſed of too many facts; and he never departed from it, though it was often urged to him, that facts, which admit of no reaſoning, and tend to no edification, which can only ſerve to encumber, and, as it were, ſmother uſeful intelligence, had better be conſigned to oblivion, than recorded. And indeed, in this very way of biographical compilation, we have always been of opinion, that, if it were leſs faſhionable to relate particulars of every man, which are common to almoſt all men, we ſhould be equally knowing, and our libraries would be by far leſs crowded. In his manners, Dr. Birch was ſimple and unaffected; very communicative, and forward to aſſiſt in any uſeful undertaking; and of a ſpirit perfectly diſintereſted, and (as his friends uſed to tell him) too inattentive to his own emolument.

In his life-time, he was very kind to his relations: and no near ones being living at his deceaſe, he bequeathed his books and manuſcripts to the Britiſh Muſeum, of which he was a truſtee. He likewiſe left the remainder of his fortune, not much more than 500l. to increaſe the ſtipend of the three aſſiſtant librarians of the ſaid Muſeum. To conclude, he was a very worthy man, and a very uſeful member of ſociety.

BIRD (WILLIAM)[R], ſuppoſed to be the ſon of Thomas Bird,

tranſactions and events in Great Britain during that period; with a variety of particulars not mentioned by our hiſtorians. Now firſt publiſhed from the originals in the Britiſh Muſeum, Paper Office, and Private Collections. See Ayſcough's Preface to his Catalogue of manuſcripts in the Britiſh Muſeum, page 5.

[R] Abridged from ſir John Hawkins's Hiſtory of muſic, vol. iii. p. 283 & ſeq.

one of the gentlemen of the chapel, and clerk of the cheque, in the reign of Edward VI. was one of the children of the chapel; and, as it is aſſerted by Wood, was bred up under Tallis. There are ſome particulars relating to this eminent perſon, that embarraſs his hiſtory, and render it difficult to aſcertain preciſely either the time of his birth or his age when he died, and conſequently the period in which he flouriſhed. The moſt probable conjecture that can be formed touching this particular ſeems to be, that he was a child of the chapel under Edward VI; and as his name does not occur in the chapel eſtabliſhment of queen Mary, that he was either not in her ſervice, or, if he was, that he did not receive a ſtipend as Tallis and others did, whoſe names are entered on the roll.

There can be very little doubt, conſidering the time when he lived, but that Bird was of the romiſh communion. It was not to be expected that in thoſe times the ſervants of the chapel ſhould be either divines or caſuiſts; therefore it is not to be wondered at if he accommodated himſelf to thoſe ſucceſſive changes of the national religion which were made before the revolution was completed.

Upon the acceſſion of queen Elizabeth, and the reſolutions taken by her to reform the choral ſervice, Bird ſeems to have no proviſion made for him at court. On the contrary, he went to Lincoln, of which cathedral he was choſen organiſt in 1563; nor does it appear that he had any employment in the chapel till 1569, when he was appointed a gentleman thereof, and permitted to execute his office of organiſt of Lincoln by a ſubſtitute. In 1575 we find him organiſt of the royal chapel. Wood in his account of Morley, Faſti, anno 1588, ſays of Bird, that he was ſkilled in the mathematics as well as muſic.

Theſe are all the particulars of his life that can now be recovered, excepting that he died on the 4th of July 1623, and that he had a ſon named Thomas, educated in his own profeſſion.

The compoſitions of Bird are ſo many and various, that we muſt refer the reader to ſir John Hawkins's Hiſtory of muſic, vol. iii, for a copious liſt and particular account of them.

BIRKENHEAD or BERKENHEAD (Sir JOHN), a famous political author, born about 1615. After a ſchool education, he went to Oxford, and was entered, in 1632, a ſervitor of Oriel college, under the learned Dr. Humphry Lloyd, afterwards biſhop of Bangor; by whom being recommended to Dr. William Laud, archbiſhop of Canterbury, he became his ſecretary. In this office he ſhewed ſuch capacity and diligence, that the archbiſhop, by his diploma, created him M. A. in 1639; and the year following, by letter commendatory from the ſame prelate, he

was

was chosen probationer fellow of All Souls college [s]. This obliged him to reside constantly at Oxford; and on king Charles's making that city his head quarters, our author was made choice of to write a kind of journal, in defence of the royal cause, by which he gained great reputation [T]. By his majesty's recommendation he was chosen reader in moral philosophy; which employment he enjoyed till 1648, when he was expelled by the parliament visitors. He retired afterwards to London, where he wrote several poetical pieces; and having adhered steadily to his principles, he acquired the title of the loyal poet, and suffered several imprisonments. He published, while he thus lived in obscurity, some very satirical compositions, mostly levelled against the republicans [U]. Upon the restoration of Charles II. he was rewarded for his loyalty [X]. He was created, April 6, 1661, on the king's letter sent for that purpose, doctor of the civil law by the university of Oxford; and in that quality, as an eminent civilian, was consulted by the convocation on the question, Whether bishops ought to be present in capital cases? He was about the same time elected to serve in parliament for Wilton [Y], in the county of Wilts. He was knighted, Nov. 14, 1662; and, upon sir Richard Fanshaw's going in a public character to the court of Madrid, appointed to succeed him as master of requests. He lived afterwards in credit and esteem, and received various favours from the court, which, however, drew upon him some very severe attacks from those who opposed it. Wood has treated him with great severity; but his memory has been transmitted with honour to posterity by others, particularly by Dryden, Langbaine, and Winstanly [Z]. He died in Westminster, Dec. 4, 1679, and was interred in St. Martin's in the Fields.

BISSET (CHARLES), took his degree of M. D. at St. Andrew's in 1765. He was the author of, 1. An essay on the theory and construction of fortifications, 8vo. 1751. 2. A treatise on the scurvy, 8vo. 1755. 3. An essay on the medical constitution of

[s] Wood's Fasti Oxon. vol. i. col. 282.

[T] This work was intituled, Mercurius Aulicus, communicating the intelligence and affairs of the court to the rest of the kingdom. It was printed weekly in one sheet, and sometimes more, in quarto; and was chiefly calculated to raise the reputation of the king's friends and commanders, and run down and ridicule those who sided with the parliament. They came out regularly, from the beginning of 1642 to the latter end of 1645, and afterwards occasionally.

[U] Among these were, 1. The Assembly-man; written in 1647, but printed, as Wood tells us, 1662-3. 2. News from Pembroke and Montgomery; or, Oxford manchestered, &c. 1648. 3. St. Paul's churchyard; libri theologici, politici, historici, nundinis Paulinis (una cum templo) prostant venales, &c. printed in three sheets, quarto, 1649. These sheets were published separately, as if they had been parts of one general catalogue. 4. The four-legged Quaker, a ballad, to the tune of the dog and elder's maid. A new ballad of a famous german prince, without date, &c.

[X] Wood, &c. vol. ii. col. 640.

[Y] Kennet's register. p. 620.

[Z] Defence of an essay upon dramatic poetry, prefixed to the Indian Emperor. Account of english dramatic poets, p. 206. Lives of english poets, p. 181.

Great Britain, 8vo. 1762. Dr. Biſſet, in a letteh ſome years ſince, after obſerving that many perſons who had read of his having publiſhed a work on fortifications, were at a loſs how to reconcile the medical with the military character; and were inclined to believe, that he had not a regular education in the line of his profeſſion: he wiſhed therefore to have it made known, that after a proper courſe of medical ſtudies at Edinburgh, he was appointed ſecond ſurgeon to the military hoſpital in Jamaica, where he continued from 1740 to 1745, when he returned to England, purchaſed a commiſſion in the army, and ſerved in Flanders as a lieutenant and engineer extraordinary till the peace of 1748, when he was reduced on half pay. In 1751 he retired to the village of Skelton in Cleveland, Yorkſhire, and reſumed the practice of phyſic; where, and in that neighbourhood, he continued till his death, which happened at Knayton, near Thirſk, the beginning of May 1791, being then in his 75th year.

BITO, a mathematician who lived about the year 335 before the common epoch, compoſed a treatiſe on the machines made uſe of in war, to be found in the Mathematici Veteres, Paris, 1693, folio.

BIZOT (PETER), canon of St. Sauveur d'Heriſſon, in the dioceſe of Bourges, is author of the Hiſtoire metallique de la republique de Hollande, printed in folio at Paris in 1687, and reprinted by Pierre Mortier, at Amſterdam, 1688, 3 vols. 8vo. This is a fine edition, of which Bizot's hiſtory was very deſerving, as a curious and intereſting work. But that of Vanloom, 1732, 5 vols. in folio, is far more complete. He died in 1696, at the age of 66.

BLACKBURN (WILLIAM), an eminent ſurveyor and architect, was born in the borough of Southwark, on the 20th of December, 1750. His father was a reſpectable tradeſman in St. John's pariſh, and his mother was a native of Spain. The whole of his grammatical education was derived from a common ſeminary in the neighbourhood; and at a proper age he was placed under a ſurveyor of no eminence, and from whom he derived very few advantages in the knowledge of his profeſſion. However, from the natural bent of an ardent mind, he ſought the acquaintance of men of genius, ſeveral of whom belonged to the Royal Academy. Into that academy he was admitted as a ſtudent; and in 1773 he was preſented with the medal for the beſt drawing of the inſide of St. Stephen's church in Walbrook. This prize he bore away from many competitors; and, at the delivery of it, received a high compliment to his abilities from the late ſir Joſhua Reynolds, the preſident. About the ſame time he entered into buſineſs for himſelf in Southwark, and carried it on for ſome years with increaſing ſucceſs among his pri-

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vate connections, when an event occurred which brought him into public notice and reputation. An act of parliament had paſſed in the year 1779, declaring, that "if any offenders convicted of crimes for which tranſportation had been uſually inflicted, were ordered to ſolitary impriſonment, accompanied by well regulated labour and religious inſtruction, it might be the means, under providence, not only of deterring others from the commiſſion of the like crimes, but alſo of reforming the individuals, and enuring them to the habits of induſtry." By this act his majeſty was authoriſed to appoint three perſons to be ſuperviſors of the buildings to be erected; and the ſuperviſors were to fix upon any common, heath, or waſte, or any other piece of ground, in Middleſex, Eſſex, Kent, or Surrey, on which ſhould be erected two plain ſtrong edifices, to be called "Penitentiary Houſes;" one for the confinement and employment of ſix hundred males, the other of three hundred females [A]. In the ſame year in which the act was paſſed, three ſuperviſors were appointed to carry it into execution. Theſe were John Howard, eſq. George Whatley, eſq. and Dr. John Fothergill [B]. This commiſſion however was diſſolved, firſt by the death of Dr. Fothergill, and ſoon after that event by the reſignation of Mr. Howard, who found it not in his power to coaleſce with his remaining colleague [C]. Another ſet of ſuperviſors was therefore appointed in 1781, being ſir Gilbert Elliot, bart. ſir Charles Bunbury, bart. and Thomas Bowdler, eſq. One of the principal objects with theſe gentlemen was to provide that they ſhould be conſtructed in the manner moſt conducive to the ends of ſolitary confinement, uſeful labour, and moral reformation. Accordingly, the ſuperviſors propoſed premiums for the beſt plans that ſhould be produced of the penitentiary houſes intended to be erected. The higheſt premium was a hundred guineas, which was unanimouſly aſſigned to Mr. Blackburn, in the month of March 1782. This preference, as a pecuniary conſideration, was a matter of little conſequence. The grand advantage that was to be expected from it, with regard to Mr. Blackburn, was, that he ſhould be employed as the architect and ſurveyor of the buildings propoſed. And in fact he was appointed by the ſuperviſors to that office; and the plan of a penitentiary houſe for male offenders was accordingly arranged by him, and proper draughts were made for the uſe of the workmen; and a great part of the work was actually contracted for by different perſons. Yet the deſigns of government were not carried into execution; the circumſtances of the times having diverted the attention of public men from this important object: nor has it ever ſince

[A] Gent. Mag. vol. lv. p. 325.
[B] Gent. Mag. vol. xlix. p. 567.
[C] Aikin's Life of John Howard, eſq. p. 108, 109.

been reſumed. Nevertheleſs, though Mr. Blackburn might in this reſpect be diſappointed of his juſt expectations, he did not loſe his reward, nor was the nation deprived of the benefit ariſing from his ingenuity. A ſpirit of erecting priſons in conformity to his plans was immediately excited; and many county gaols, and other ſtructures of the ſame nature, were built under his inſpection. Beſides the completion of ſeveral priſons, Mr. Blackburn was engaged in other deſigns of a ſimilar nature, when he was arreſted by the hand of death, in the fortieth year of his age. He departed this life on the 28th day of October 1790, at Preſton in Lancaſhire, being on a journey to Scotland, whither he was going at the inſtance of his grace the duke of Buccleugh, and the lord provoſt of Glaſgow, with a view to the erection of a new gaol in that city. From Preſton his remains were removed to London, and interred in the burying-ground of Bunhill Fields.

A few weeks before his deceaſe, he had been applied to reſpecting a penitentiary houſe for Ireland. At a former period, in the year 1787, he went over to that country upon an application from Limerick; in conſequence of which, he drew the plan of a new gaol for that city. He alſo ſuggeſted many improvements which might be made in the gaol of Newgate in the city of Dublin, and which were accordingly adopted.

It was not to the erection of priſons only that Mr. Blackburn's talents were confined. Three elegant deſigns were drawn by him for a new church at Hackney, one of which was intended to have been carried into execution; but after his deceaſe the ſcheme was laid aſide, on account of the expence which the completion of it would occaſion. He was employed, likewiſe, in preparing various deſigns for houſes, villas, &c. In many of his drawings great taſte is diſplayed, as well as a thorough knowledge of his favourite ſcience of architecture. It was in contemplation, ſome time after his death, to engrave and publiſh his principal drawings; but the intention of doing it is dropped, at leaſt for the preſent.

Being a diſſenter of the preſbyterian denomination, he was in the habits of intimacy with the principal perſons of that perſuaſion both in town and country; without however confining his regard and affection to any particular ſect. But what confers peculiar honour on Mr. Blackburn's memory is, that he enjoyed the intimate friendſhip and entire eſteem of the excellent Mr. Howard; that he concurred with him in his ideas, and eminently promoted his benevolent deſigns. Mr. Blackburn frequently correſponded with Mr. Howard, when that gentleman was engaged, either at home or abroad, in his journies and voyages of humanity. Of Mr. Blackburn Mr. Howard uſed to ſay, that he was the only man he ever met with, who was capable of

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delineating to his mind, upon paper, his ideas of what a priſon ought to be.

The perſon of Mr. Blackburn was of the middle ſtature; and from his early youth he was ſo very corpulent, that his friends were filled with apprehenſions, too unhappily verified, that his life would not be a long one. Till he became twenty-five years of age, he drank nothing but water. But at that time, in conſequence of a ſevere fit of ſickneſs, he was adviſed by the late Dr. John Fothergill to change his beverage for malt liquor, and occaſionally to take a glaſs of wine. The affliction of another ſevere illneſs, later in life, was ſuſtained by him with eminent and exemplary reſignation and fortitude. Previouſly to his laſt journey he was conſiderably better, and entertained hopes that travelling might contribute to the reſtoration of his former health: but it was ordered otherwiſe by the ſupreme Diſpoſer of events. By a ſudden ſtroke he was for ever taken from his beloved wife and children; who, with a number of ſelect friends, were left to lament a loſs, which they muſt feel ſo long as they remain in this world.

The character of Mr. Blackburn was, in every view of it, amiable and reſpectable. In diſcharging the duties and relations of life, he was uniform and conſiſtent. He was very cheerful in his temper, and affable and engaging in his behaviour. Being endued with a great flow of ſpirits, and much vivacity of mind, his converſation was at once agreeable and inſtructive.

In February 1783, Mr. Blackburn married Lydia, the daughter of Mr. Joſhua Hobſon, an eminent builder in his neighbourhood; an amiable woman, with whom he lived in the moſt perfect harmony, and by whom he left four children.

BLACKHALL (Offspring, D.D.), an eminent engliſh divine, was born in London, 1654, and educated at Catherine Hall, Cambridge. In 1690, he was inducted into the living of South Okenden, Eſſex, and four years afterwards to the rectory of St. Mary Aldermary, London; and was ſucceſſively choſen lecturer of St. Olave's, and of St. Dunſtan's in the Weſt. He was likewiſe appointed chaplain to king William. He preached before the houſe of commons Jan. 30, 1699, and in his ſermon animadverted on Mr. Toland for his aſſerting in his life of Milton, that Charles I. was not the author of Icon Baſilike, and for ſome inſinuations againſt the authenticity of the holy ſcriptures; which drew him into ſome controverſy with that author. In 1700, he preached a courſe of ſermons at Boyle's lecture, in the cathedral church of St. Paul, which were afterwards publiſhed. In 1707, he was conſecrated to the biſhopric of Exeter. Burnet [D], having mentioned him and ſir William Dawes as raiſed

[D] Hiſt. vol. ii. p. 487, 488.

to biſhoprics, tells us, "that theſe divines were in themſelves men of value and worth; but their notions were all on the other ſide. They had ſubmitted to the government; but they, at leaſt Blackhall, ſeemed to condemn the revolution, and all that had been done purſuant to it." And it is aſſerted in an anonymous pamphlet, publiſhed in 1705, that he had refuſed for two years to take the oath of allegiance to king William.

He died at Exeter, Nov. 29, 1716, and was interred in the cathedral there. Archbp. Dawes, who had a long and intimate friendſhip with him, declares [E], that in his whole converſation he never met with a more perfect pattern of a true chriſtian life, in all its parts, than in him: ſo much primitive ſimplicity and integrity; ſuch conſtant evenneſs of mind, and uniform conduct of behaviour; ſuch unaffected and yet moſt ardent piety towards God; ſuch orthodox and ſtedfaſt faith in Chriſt; ſuch diſintereſted and fervent charity to all mankind; ſuch profound modeſty, humility, and ſobriety; ſuch an equal mixture of meekneſs and courage, of cheerfulneſs and gravity; ſuch an exact diſcharge of all relative duties; and in one word, ſuch an indifferency to this lower world and the things of it; and ſuch an entire affection and joyous hope and expectation of things above. He ſays alſo, that his "manner of preaching was ſo excellent, eaſy, clear, judicious, ſubſtantial, pious, affecting, and upon all accounts truly uſeful and edifying, that he univerſally acquired the reputation of being one of the beſt preachers of his time." Felton, in his Claſſics, commends him as an excellent writer. M. de la Roche, in his Memoirs of literature, tells us, that our prelate was one of thoſe engliſh divines, who, when they undertake to treat a ſubject, dive into the bottom of it, and exhauſt the matter [F].

BLACKLOCK (Thomas). This perſon, in the words of Mr. Spence, might be eſteemed one of the moſt extraordinary characters that has appeared in this or any other age. He was the ſon of a poor tradeſman at Annan in Scotland [G], where he was born in the year 1721. Before he was ſix months old, he was totally deprived of his eye-ſight by the ſmall-pox. His father (who by his ſon's account of him muſt have been a particularly good man) had intended to breed him up to his own, or

[E] Preface to his works.

[F] His works were publiſhed in 2 vols. folio, 1723, conſiſting of Practical diſcourſes on our Saviour's ſermon on the mount, and on the Lord's prayer, together with his ſermons preached at Boyle's lecture, with ſeveral others upon particular occaſions.

[G] His father and mother were natives of the county of Cumberland, where his paternal anceſtors lived from time immemorial. They generally followed agriculture; and were diſtinguiſhed for a knowledge and humanity above their ſphere. His father was an honeſt and worthy tradeſman, had been in good circumſtances, but was reduced by a ſeries of misfortunes. His mother was daughter of Mr. Richard Rae, an extenſive dealer in cattle, a conſiderable buſineſs in that county; and was equally eſteemed as a man of fortune and importance.

ſome other trade: but as this misfortune rendered him incapable of any, all that this worthy parent could do, was to ſhew the utmoſt care and attention that he was able toward him, in ſo unfortunate a ſituation; and this goodneſs of his left ſo ſtrong an impreſſion on the mind of his ſon, that he ever ſpoke of it [H] with the greateſt warmth of gratitude and affection. What was wanting to this poor youth from the loſs of his ſight and the narrowneſs of his fortune, ſeems to have been repaid him in the goodneſs of his heart and the capacities of his mind. It was very early that he ſhewed a ſtrong inclination toward poetry in particular. His father, and a few of his other friends, uſed often to read to divert him; and among the reſt, they read ſeveral paſſages out of ſome of our poets. Theſe were his chief delight and entertainment. He heard them not only with an uncommon pleaſure, but with a ſort of congenial enthuſiaſm; and from loving and admiring them ſo much, he ſoon began to endeavour to imitate them. Among theſe early eſſays of his genius, there was one which is inſerted in his works. It was compoſed when he was but twelve years old; and has ſomething very pretty in the turn of it, and very promiſing, for one of ſo tender an age.

Providence was ſo kind as to indulge him in the aſſiſtance of this good father till he was nineteen, in the year 1740, when he was deprived of him by a melancholy accident; and as this misfortune, when it did happen [I], neceſſitated his falling into more hands than he had ever before been uſed to, it was from that time that he began by degrees to be ſomewhat more talked of, and his extraordinary talents more known. It was about a year after that he was ſent for to Edinburgh by Dr. Stevenſon, a man of taſte, and one of the phyſicians in that city; who had the goodneſs to ſupply him with every thing neceſſary for his living and ſtudying in the univerſity there. Dr. Blacklock looked on this gentleman as his Mæcenas; and the poem placed at the entrance to his works was a gratitude-piece addreſſed to him, in imitation of the firſt ode of Horace to that great patron.

He had got ſome rudiments of latin in his youth, but could not eaſily read a latin author till he was near twenty, when Dr. Stevenſon put him to a grammar-ſchool in Edinburgh. He afterwards ſtudied in that univerſity; where he not only perfected himſelf in latin, but alſo went through all the beſt greek authors with a very lively pleaſure. He was alſo a maſter of the french language, which he acquired by his intimacy in the family of Mr. provoſt Alexander, whoſe lady was a Pariſian.

[H] See his Poems, p. 158, 4to edition.

[I] Dr. Blacklock's father was a bricklayer, and being informed that a kiln belonging to a ſon-in-law of his was giving way, his ſolicitude for his intereſt made him venture in below the ribs to ſee where the failure lay; when the principal beam coming down upon him, with eighty buſhels of malt, which were upon the kiln at that time, he was in one moment cruſhed to death.

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After he had followed his ſtudies at Edinburgh for four years, he retreated from thence into the country, on the breaking out of the rebellion in 1745; and it was during this receſs that he was prevailed on by ſome of his friends to publiſh a little collection of his poems at Glaſgow. When that tempeſt was blown over, and the calm entirely reſtored, he returned again to the univerſity of Edinburgh, and purſued his ſtudies there for ſix years more. The ſecond edition of his poems was publiſhed by him there, in the beginning of the year 1754, very much improved and enlarged; and they might have been much more numerous than they were, had he not ſhewn a great deal more niceneſs and delicacy than is uſual; and kept ſeveral pieces from the preſs, for reaſons which ſeemed much ſtronger to himſelf than they did to his friends, ſome of whom were concerned at his exceſs of ſcrupulouſneſs, and much wiſhed not to have had him deprived of ſo much more reputation, nor the world of ſo many poetical beauties as abounded in them.

Dr. Blacklock, during his ten years ſtudies at the univerſity, "not only acquired," as Mr. Hume wrote to a friend, "a great knowledge in the greek, latin, and french languages, but alſo made a conſiderable progreſs in all the ſciences;" and (what is yet more extraordinary) has attained a conſiderable excellence in poetry; though the chief inlets for poetical ideas were barred up in him, and all the viſible beauties of the creation had been long ſince totally blotted out of his memory. How far he contrived, by the uncommon force of his genius, to compenſate for this vaſt defect; with what elegance and harmony he often wrote; with how much propriety, how much ſenſe, and how much emotion, are things as eaſy to be perceived in reading his poems, as they would be difficult to be fully accounted for. Conſidered in either of theſe points, he will appear to have a great ſhare of merit; but if thoroughly conſidered in all together, we are very much inclined to ſay (with his friend Mr. Hume), "he may be regarded as a prodigy."

Of his moral character Mr. Hume obſerved, "that his modeſty was equal to the goodneſs of his diſpoſition, and the beauty of his genius;" and the author of the account prefixed to his works, ſpeaking of the pieces which Dr. Blacklock would not ſuffer to be printed, and which, he ſaid, abounded with ſo many poetical beauties that nothing could do him greater honour, correcting himſelf, added, "Yet I muſt ſtill except his private character, which, were it generally known, would recommend him more to the public eſteem, than the united talents of an accompliſhed writer."

Among his particular virtues, one of the firſt to be admired was his eaſe and contentedneſs of mind under ſo many circumſtances, any one almoſt of which might be thought capable of

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depreſſing it. Conſidering the meanneſs of his birth; the lowneſs of his ſituation; the deſpicableneſs (at leaſt as he himſelf ſo ſpoke of it) of his perſon; the narrowneſs and difficulties of his fortune; and, above all, his ſo early loſs of his ſight, and his incapacity from thence of any way relieving himſelf under all theſe burthens; it may be reckoned no ſmall degree of virtue in him, even not to have been generally diſpirited and complaining.

Each of theſe humiliating circumſtances he ſpoke of in ſome part or other of his poems; but what he dwelt upon with the moſt laſting caſt of melancholy was his loſs of ſight, which in one place carries him on in a deploring ſtyle for above fifty lines together. But at the ſame time it ought to be conſidered, that this is in a piece written when his ſpirits were particularly depreſſed by an incident that very nearly threatened his life [κ]; from which he had but juſt eſcaped with a great deal of difficulty, and with all the terrors of ſo great a danger, and the dejection occaſioned by them juſt freſh upon his mind.

It is in the ſame melancholy poem that he expreſſed his dread of falling into extreme want.

However, his good ſenſe and religion enabled him to get the better of theſe fears, and of all his other calamities, in his calmer hours; and indeed in this very poem (which is the moſt gloomy of any he had written) he ſeemed to have a gleam of light fall in upon his mind, and recovered himſelf enough to expreſs his hopes that the care of Providence, which had hitherto always protected him, would again interfere, and diſſipate the clouds that were gathering over him.

Towards the cloſe of the ſame piece, he ſhewed not only that he was ſatisfied with his own condition, but that he could diſcover ſome very great bleſſings in it; and through the general courſe of his other poems, one may diſcern ſuch a juſtneſs of thinking about the things of this world, and ſuch an eaſy and contented turn of mind, as was every way becoming a good chriſtian and a good philoſopher.

This was the character given of our author by Mr. Spence, who in the year 1754 took upon himſelf the patronage of Dr. Blacklock, and ſucceſsfully introduced him to the notice of the public. In that year he publiſhed a pamphlet, intituled, An account of the life, character, and poems of Mr. Blacklock, ſtudent of philoſophy in the univerſity of Edinburgh, 8vo. which, with ſome improvements, was prefixed to a quarto edition of Dr. Blacklock's poems publiſhed by ſubſcription. By this publication a conſiderable ſum of money was obtained, and ſoon after

[κ] See the beginning of his Soliloquy, p. 153; a poem (as he there ſays) occaſioned by his eſcape from falling into a deep well; where he muſt have been irrecoverably loſt, if a favourite lap-dog had not (by the ſound of its feet upon the board with which the well was covered) warned him of his danger.

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our poet was fixed in an eligible ſituation in the univerſity of Edinburgh [L]. In 1760 he contributed ſome poems to a ſcotch collection publiſhed at Edinburgh in that year; and being there ſtyled the rev. Mr. Blacklock, it appears he had then entered into holy orders. About 1766 he obtained the degree of D. D. and in 1767 publiſhed Paracleſis; or, Conſolations deduced from natural and revealed religion, in two diſſertations, 8vo. In 1768 he printed two diſcourſes on the ſpirit and evidences of chriſtianity, tranſlated from the french of Mr. James Armand, and dedicated to the rev. moderator of the general aſſembly, 8vo. and in 1774 produced The Graham, an heroic ballad in four cantos, 4to. In 1776 appeared Remarks on the nature and extent of liberty as compatible with the genius of civil ſocieties; on the principles of government, and the proper limits of its powers in free ſtates; and on the juſtice and policy of the american war; occaſioned by peruſing the obſervations of Dr. Price on theſe ſubjects, 8vo. Edinburgh. This we have been aſſured was written by our author, who at length, at the age of 70, died in July 1791.

BLACKMORE (Sir RICHARD), a phyſician, and an indefatigable writer, has left a great number of works, theological, poetical, and phyſical. He received the firſt part of his education at a private ſchool in the country, from whence he was removed to Weſtminſter, and afterwards to Oxford. When he had finiſhed his academical ſtudies, he travelled to Italy, and took his degrees in phyſic at Padua. He viſited alſo France, Germany, and the Low Countries; and after a year and a half's abſence, returned to England, where he practiſed phyſic, and was choſen fellow of the college of phyſicians. He had declared himſelf early a favourer of the revolution, ſo that king William, in 1697, choſe him one of his phyſicians in ordinary, and ſome time after conferred upon him the honour of knighthood. Upon queen Anne's acceſſion to the throne, he was alſo appointed one of her phyſicians, and continued ſo for ſome time.

Dryden and Pope have treated the poetical performances of ſir Richard with great contempt; the former ſays, that he

> Writ to the rumbling of his coach's wheels.

And Mr. Pope thus characteriſes him in his Dunciad [M]:

> But far o'er all, ſonorous Blackmore's ſtrain;
> Walls, ſteeples, ſkies, bray back to him again.

[L] In his dedication of the ſecond part of Paracleſis to Mr. Spence, he ſays, "It is to your kind patronage that I owe my introduction into the republic of letters, and to your benevolence in ſome meaſure my preſent comfortable ſituation."

[M] Book ii. ver. 259. 268.

In

In Tot'nam fields, the brethren, with amaze,
Prick all their ears up, and forget to graze;
'Long Chanc'ry-lane retentive rolls the ſound,
And courts to courts return it round and round;
Thames wafts it thence to Rufus' roaring hall,
And Hungerford re-echoes bawl for bawl.
All hail him victor in both gifts of ſong,
Who ſings ſo loudly, and who ſings ſo long.

"A juſt character," ſays the annotator upon Pope, "of ſir Richard Blackmore, knight, whoſe indefatigable muſe produced no leſs than ſix epic poems: Prince and king Arthur, twenty books; Eliza, ten; Alfred, twelve; the Redeemer, ſix; beſides Job, in folio; the whole book of Pſalms; the Creation, ſeven books; Nature of man, three books, and many more." But notwithſtanding ſir Richard has been ſo much depreciated by theſe wits, yet much merit he certainly had. His poem on the Creation is his moſt celebrated performance; and, on the recommendation of Dr. Johnſon, has lately been inſerted in the collection of the Engliſh Poets. Addiſon [N], after having criticiſed on that book of Milton, which gives an account of the works of the creation, thus proceeds: "I cannot conclude this book upon the creation, without mentioning a poem which has lately appeared under that title. The work was undertaken with ſo good an intention, and executed with ſo great a maſtery, that it deſerves to be looked upon as one of the moſt uſeful and noble productions in our engliſh verſe. The reader cannot but be pleaſed to find the depths of philoſophy enlivened with all the charms of poetry, and to ſee ſo great a ſtrength of reaſon amidſt ſo beautiful a redundancy of the imagination." It muſt be mentioned too in honour of ſir Richard, that he was a chaſte writer, and a warm advocate for virtue, at a time when an almoſt univerſal degeneracy prevailed. He had been very free in his cenſures on the libertine writers of his age; and it was ſome liberty he had taken of this kind, which drew upon him the reſentment of Dryden. He had likewiſe given offence to Pope; for having been informed by Curll that he was the author of a Traveſtie on the firſt Pſalm, he took occaſion to reprehend him for it in his Eſſay on polite learning [O]. Sir Richard died Oct. 9, 1729. Towards the end of his life, his buſineſs as a phyſician declined; but as in his earlier years he had been the firſt in his profeſſion, and his practice very conſiderable, it is therefore highly probable he was in eaſy circumſtances in his old age [P].

[N] Spectator, No. 339.
[O] Vol. ii. p. 270.
[P] Beſides what are mentioned above, ſir Richard wrote ſome theological tracts; ſeveral treatiſes on the plague, ſmall-pox, conſumptions, the ſpleen, gout, dropſy, &c. and many ſmall poetical pieces.

BLACKSTONE (Sir WILLIAM, knt. and LL.D.), an illuſtrious engliſh lawyer, was born at his father's houſe in Cheapſide, London, July 10, 1723 [Q]. His father was a ſilkman; his mother the daughter of Lovelace Bigg, eſq. of Chilton-Foliot in Wiltſhire: and he was the youngeſt of four children. His father dying before he was born, and his mother before he was twelve years old, the care of his education and fortune fell to his uncle Mr. Thomas Bigg. In 1730, he was put to the Charter-houſe ſchool; and, in 1735, admitted upon the foundation there. November 1738, he was entered a commoner of Pembroke college, Oxford, and elected by the governors to one of the Charter-houſe exhibitions. December 12, he ſpoke the annual oration at the ſchool; and, about the ſame time, obtained alſo Mr. Benſon's gold prize-medal of Milton, for verſes on that poet. Purſuing his ſtudies with unremitting ardour, and attending not only to his favourite claſſics, but alſo to logic, mathematics, &c. at the age of twenty he compiled a treatiſe intituled Elements of architecture; intended only for his own uſe, but much approved by thoſe who have peruſed it.

Quitting, however, with regret, theſe amuſing purſuits, he engaged in the ſeverer ſtudies of the law; which regret he elegantly expreſſed in a copy of verſes, called "The lawyer's farewell to his muſe;" ſince printed in vol. iv. of Dodſley's Miſcellanies. Several little poetical pieces he has alſo left unpubliſhed; and his notes on Shakſpeare, inſerted in Mr. Malone's ſupplement to the laſt edition, ſhew how well he underſtood, as well as reliſhed, that author.

November 1740, he was entered of the Middle Temple; November 1743, elected into All Souls college; November 1744, ſpoke the annual commemoration-ſpeech, and was admitted actual fellow. Henceforward he divided his time between the univerſity and the Temple. June 1745, he commenced bachelor of law; and, November 1746, was called to the bar. As a counſel, he made his way but ſlowly, not having a flow of elocution, or a graceful delivery; but at Oxford, as a burſar, he arranged their muniments, and improved their eſtates; haſtened the completion of the Codrington library, and greatly diſtinguiſhed himſelf as a man of buſineſs, as well as a man of letters. In 1749, he was elected recorder of the borough of Wallingford in Berkſhire. April 1750, he became LL.D. and publiſhed "An eſſay on collateral conſanguinity," relative to the excluſive claim to fellowſhips, made by the founder's kin at All Souls. The profits of his profeſſion being inadequate to the expence, he determined, in 1753, to retire to his fellowſhip; ſtill continuing to practiſe as a provincial counſel. Soon after, he began to read

[Q] Life prefixed to his Reports.

his lectures on the laws of England; publiſhing, in 1755, his Analyſis of theſe laws, as a guide to his auditors, on their firſt introduction to this ſtudy. His Conſiderations on copyholders was publiſhed in March 1758; and a bill to decide the controverted point of their voting ſoon after paſſed into a law.

October 20, 1758, he was unanimouſly elected Vinerian profeſſor of the common law; and, on the 25th, read his introductory lecture, ſince prefixed to his Commentaries. In 1759, he publiſhed "Reflections on the opinions of Meſſrs. Pratt, Moreton, and Wilbraham, relating to lord Litchfield's diſqualification," who was then a candidate for the chancellorſhip; and "A caſe for the opinion of counſel, on the right of the univerſity to make new ſtatutes." Michaelmas term 1759, having previouſly bought chambers in the Temple, he reſumed his attendance at Weſtminſter; ſtill continuing to read his lectures at Oxford. November following, he publiſhed a new edition of the Great charter, and charter of the foreſt, where he ſhewed himſelf as an antiquary and hiſtorian, as well as a lawyer; and, about the ſame time, a ſmall treatiſe "On the law of deſcents in fee-ſimple." March 1761, he was returned to parliament for Hindon in Wiltſhire; and in May had a patent of precedence granted him to rank as king's counſel, having before declined the chief juſticeſhip of the court of common pleas in Ireland. May 1761, he married Sarah the daughter of James Clitherow, of Boſton Houſe in Middleſex, eſq. with whom he lived near nineteen years, and left ſeven children by her.

His fellowſhip of All Souls being now vacant, he was, in June 1761, appointed by the chancellor of the univerſity principal of New-Inn Hall. In 1762, he collected and republiſhed ſeveral of his pieces, under the title of "Law tracts," in two volumes 8vo. In 1763, he was choſen ſolicitor-general to the queen, and a bencher of the Middle Temple. November 1764, he publiſhed the firſt volume of his lectures, under the title of "Commentaries on the laws of England;" and, in the four ſucceeding years, the other three volumes. In 1766, he reſigned the Vinerian profeſſorſhip, and the principality of New Inn Hall; theſe ſituations being incompatible with his profeſſional attendance in London. In the new parliament, choſen in 1768, he was returned burgeſs for Weſtbury in Wiltſhire. In the courſe of this parliament, what he ſaid in the debate on the queſtion, Whether a member expelled was eligible or not in the ſame parliament? being deemed by ſome contradictory to what he had laid down on the ſame ſubject in his Commentaries, he was warmly attacked in a pamphlet, ſuppoſed to be written by another member, a baronet. Dr. Prieſtley and Dr. Furneaux alſo animadverted on ſome poſitions in the ſame work, relative to offences againſt the doctrine of the eſtabliſhed church; to both of whom

he

he replied [R]. May 1770, he became a junior judge in the court of king's bench; and, in June, was removed to the ſame ſituation in the common pleas. On this promotion, he reſigned the recorderſhip of Wallingford; a town, in which he had reſided more or leſs, at his villa called Priory Place, from about 1750.

Having now obtained the ſummit of his wiſhes, *otium cum dignitate*, he reſided conſtantly in London; and, when not occupied in the formalities of his calling, was always engaged in ſome ſcheme of public utility. The laſt of this kind was the act of parliament for providing detached houſes of hard labour for convicts, as a ſubſtitute for tranſportation. A few weeks before he died, his aſſiſtance was requeſted by the late ſir George Downing's truſtees, in forming a proper plan or body of ſtatutes for his new foundation at Cambridge: but, before any thing could be done in it, death put an end to him. His conſtitution, hurt by the gout, a nervous diſorder, and corpulency, occaſioned by midnight ſtudies, and an averſion to exerciſe, broke him up ſomewhat early. About Chriſtmas 1779, he was ſeized with a violent ſhortneſs of breath; and, though this was ſoon removed, the cauſe remained: for, on coming to town to attend Hilary term, he was attacked again. This brought on drowſineſs and a ſtupor; ſo that he became at laſt for ſome days almoſt totally inſenſible, and expired, February 14, 1780, in his 56th year.

Since his death, have been publiſhed, from his original MSS. according to the directions in his will, "Reports of caſes determined in the ſeveral courts of Weſtminſter Hall from 1746 to 1779 [S]." With a preface, containing memoirs of his life, 2 vols. folio.

BLACKWALL (ANTHONY), a native of Derbyſhire, was admitted ſizer in Emanuel college, Cambridge, Sept. 13, 1690; proceeded B. A. in 1694, and went out M. A. 1698 [T]. He was appointed head maſter of the free-ſchool at Derby, and lecturer of All-hallows there, where in 1706 he diſtinguiſhed himſelf in the literary world by "Theognidis Megarenſis ſententiæ morales, nova latina verſione, notis et emendationibus, explanatæ et exornatæ: unà cum variis lectionibus, &c." 8vo. Whilſt at Derby he alſo publiſhed An introduction to the claſ-

[R] But the moſt formidable objections to his book are diſplayed in a work intituled, A fragment on government; being an examination of what is delivered on the ſubject of government in general, in the introduction to ſir William Blackſtone's Commentaries: with a preface, in which is given a critique on the work at large, 8vo, 1776. The objections here rendered palpable ſtill remain unanſwered. It is ſaid to be the production of Mr Bentham, and is highly worthy of peruſal, as written with liberality and ſpirit.

[S] "We muſt not always rely on the words of reports, though under great names. Mr. juſtice Blackſtone's Reports are not very accurate;" per lord Mansfield in Haſſel v. Simpſon. Douglaſs's Reports, 2d edit. 1793, note.

[T] Nichols's Hiſtory of Hinckley, p. 177.

ſics;

ſics; containing a ſhort diſcourſe on their excellences, and directions how to ſtudy them to advantage; with an eſſay on the nature and uſe of thoſe emphatical and beautiful figures which give ſtrength and ornament to writing, 1718, 12mo; in which he diſplayed the beauties of thoſe admirable writers of antiquity, to the underſtanding and imitation even of common capacities; and that in ſo conciſe and clear a manner as ſeemed peculiar to himſelf. In 1722 he was appointed head maſter of the free-ſchool at Market-Boſworth in Leiceſterſhire; and in 1725 appeared, in quarto, his greateſt and moſt celebrated work, The ſacred claſſics defended and illuſtrated. A ſecond volume (completed but a few weeks before his death) was publiſhed in 1731, under the title of The ſacred claſſics defended and illuſtrated. The ſecond and laſt volume. To this volume was prefixed a portrait of the author by Vertue, from an original painting. Both volumes were reprinted in 4to, Lipſiæ, 1736. Mr. Blackwall had the felicity to bring up many excellent ſcholars in his ſeminaries at Derby and Boſworth; among others, the celebrated Richard Dawes, author of the Miſcellanea Critica, and ſir Henry Atkins, bart. who, being patron of the church of Clapham in Surry, preſented him, Oct. 12, 1726, to that rectory (then ſuppoſed to be worth 300 l. a year), as a mark of his gratitude and eſteem. This happened late in Mr. Blackwall's life. The grammar whereby he initiated the youth under his care into latin was of his own compoſing; and ſo happily fitted to the purpoſe, that in 1728 he was prevailed upon to make it public, though his modeſty would not permit him to fix his name to it, becauſe he would not be thought to preſcribe to other inſtructors of youth. Early in 1729 he reſigned the rectory of Clapham; and retired to Market-Boſworth, where he was equally reſpected for his abilities and conviviality. He died at his ſchool there, April 8, 1730. His ſon, John, who was many years an attorney at Stoke, in that neighbourhood, died July 5, 1763, aged 56. A daughter of the ſchoolmaſter was married to Mr. William Cantrell, bookſeller at Derby.

BLACKWELL (Thomas), was ſon of a miniſter at Aberdeen, and born there, 4th Aug. 1701[u]. He had his grammatical learning at a ſchool in Aberdeen, ſtudied greek and philoſophy in the Mariſchal college there, and took the degree of M. A. in 1718. Being greatly diſtinguiſhed by uncommon parts, and an early proficiency in letters, he was, Dec. 1723, made greek profeſſor in the college, where he had been educated; and continued to teach that language with applauſe, even to his death. In 1737, was publiſhed at London, but without his name, An enquiry into the life and writings of Homer, 8vo.;

[u] Biog. Brit. 2d edit.

a ſecond edition of which appeared in 1736 [x]; and, not long after, Proofs of the enquiry into Homer's life and writings; which was a tranſlation of the greek, latin, ſpaniſh, italian, and french notes, ſubjoined to the original work. We agree with thoſe who eſteem this the beſt of our author's performances. In 1748 he publiſhed Letters concerning Mythology, 8vo; without his name alſo. The ſame year, he was made principal of the Mariſchal college in Aberdeen, and is the only layman who has been appointed principal of that college, ſince the patronage came to the crown, by the forfeiture of the Mariſchal family, in 1716; all the other principals having been miniſters of the church of Scotland. March 1752 he took the degree of doctor of laws: and, the year following, came out the firſt volume of his Memoirs of the court of Auguſtus, 4to. The ſecond volume appeared in 1755; and the third, which was poſthumous, and left incomplete by the author, was fitted for the preſs by John Mills, eſq. and publiſhed in 1764: at which time was publiſhed a third edition of the two former volumes.

Soon after he became principal of his college, he married a merchant's daughter of Aberdeen, by whom he had no children. Several years before his death, his health began to decline: his diſorder was of the conſumptive kind, and thought to be forwarded by an exceſs of abſtemiouſneſs, which he impoſed upon himſelf. His diſeaſe increaſing, he was adviſed to travel, and accordingly ſet out in Feb. 1757: however, he was not able to go farther than Edinburgh, in which city he died the 8th of March following, in his 56th year. He was a very ingenious and very learned man: he had an equable flow of temper, and a truly philoſophic ſpirit, both which he ſeems to have preſerved to the laſt; for, on the day of his death, he wrote to ſeveral of his friends.

BLACKWELL (ALEXANDER), ſon of a dealer in knit-hoſe at Aberdeen, where he received a liberal education, ſtudied phyſic under Boerhaave at Leyden, took the degree of M. D. and acquired a proficiency in the modern languages [y]. On his return home, happening to ſtay ſome time at the Hague, he contracted an intimacy with a ſwediſh nobleman. Marrying a gentleman's daughter in the neighbourhood of Aberdeen, he propoſed practiſing his profeſſion in that part of the kingdom; but in two years finding his expectations diſappointed, he came to London, where he met with ſtill leſs encouragement as a

[x] Lord Kaims, ſpeaking of the wonderful perfection to which Homer arrived (Sketches of the hiſt. of man, vol. i. p. 275, 2d edit.) ſays, "An author of genius has endeavoured to account for this extraordinary phænomenon; and I willingly acknowledge that he has exerted much induſtry, as well as invention; but in my apprehenſion, without giving much ſatisfaction. Dr. Beattie however in his Diſſert. mor. crit. thinks more favourably of Dr. Blackwell's works.

[y] Anecdotes of Bowyer, by Nichols, p. 556.

phyſician,

phyſician, and commenced corrector of the preſs for Mr. Wilkins a printer. After ſome years ſpent in this employment, he ſet up as printer himſelf, and carried on ſeveral large works, till 1734, when he became bankrupt. In what manner he ſubſiſted during the five or ſix years ſubſequent to this event we do not learn, unleſs it was by the ingenuity of his wife, who publiſhed "A curious Herbal, containing 500 cuts, of the moſt uſeful plants which are now uſed in the practice of phyſic, engraved on folio copper plates, after drawings taken from the life, by Elizabeth Blackwell. To which is added, a ſhort deſcription of the plants, and their common uſes in phyſic, 1739," 2 vols. folio. In or about the year 1740 he went to Sweden, and, renewing his intimacy with the nobleman he knew at the Hague, again aſſumed the medical profeſſion, and was very well received in that capacity; till, turning projector, he laid a ſcheme before his Swediſh majeſty for draining the fens and marſhes, which was well received, and many thouſands were employed in proſecuting it under the doctor's direction, from which he had ſome ſmall allowance from the king. This ſcheme ſucceeded ſo well, that he turned his thoughts to others of greater importance, which in the end proved fatal to him. He was ſuſpected of being concerned in a plot with count Teſſin, and was tortured; which not producing a confeſſion, he was beheaded Auguſt 9, 1748; and ſoon after this event appeared "A genuine copy of a letter from a merchant in Stockholm, to his correſpondent in London; containing an impartial account of doctor Alexander Blackwell his plot, trial, character and behaviour, both under examination, and at the place of execution; together with a copy of a paper delivered to a friend upon the ſcaffold." He poſſeſſed a good natural genius, but was ſomewhat flighty, and a little conceited. His converſation, however, was facetious and agreeable; and he might be conſidered on the whole as a well-bred accompliſhed gentleman.

BLACKWOOD (ADAM), who had been a retainer to the unfortunate queen Mary, and who had great obligations to her, diſtinguiſhed himſelf as a violent advocate for that princeſs. In 1587, he publiſhed, in french, his Martyrdom of Mary Stuart, queen of Scotland, written with all that bitterneſs of reſentment which is natural for a man of ſpirit to feel, who, by an act of flagrant injuſtice, was deprived of his miſtreſs and his ſovereign, his friend and his benefactreſs. He addreſſes himſelf, in a vehement ſtrain of paſſion, to all the princes of Europe, to avenge her death; declaring, that they are unworthy of royalty, if they are not roufed on ſo intereſting and preſſing an occaſion. He laboured hard to prove that Henry VIII.'s marriage with Anne Bolen was inceſtuous; a calumny too groſs to merit a formal refutation. He continued many years in the ſtation of

a counſellor, or ſenator, at Poictiers. He died in 1613. His writings, which ſhew him to have been a civilian, a poet, and divine, were collected and publiſhed at Paris, by Sebaſtian Cramoiſy, 1644.

BLADEN (MARTIN, eſq.), a gentleman of Abrey Hatch in Eſſex, and formerly a lieutenant-colonel in queen Anne's reign, is more diſtinguiſhed by a tranſlation of Cæſar's Commentaries, which he dedicated to his general, the great duke of Marlborough, than by his dramatic pieces, Orpheus and Euridice a maſque, and Solon a tragi-comedy. However, it is but juſtice to him to ſay, that theſe were printed, 1705, without his conſent. This gentleman was in five parliaments. In 1714 he was made comptroller of the Mint; in 1717 one of the lords commiſſioners of trade and plantations; and, the ſame year, appointed envoy extraordinary to the court of Spain, which he declined. He died in 1746 [z].

BLAEU, or JANSSEN (WILLIAM), diſciple and intimate friend of Tycho Brahe, acquired celebrity by his geographical works and his impreſſions. In the compoſition of his Atlaſſes he employed the moſt ſkilful geographers and the beſt workmen. Some of his maps have not yet been excelled in neatneſs. There is by him, an Atlas, in 3 vols. fol. Amſterdam, 1638; a treatiſe on the globes, &c. This excellent printer died at Amſterdam, the place of his nativity, in 1638, at the age of 67. His two ſons, John and Cornelius, gave in 1663, a new edition of their father's Atlas, in 14 vols. folio: the celeſtial and the maritime Atlas, forming each a ſeparate volume, are compriſed in that number. This collection ſells dear, eſpecially when the maps are coloured. A fire, in which they loſt almoſt the whole of their ſtock in trade, contributed not a little to enhance the price of this book. John Blaeu is alſo author of the deſigns of the Nouveau Théatre d'Italie; Amſterdam, 1704, 4 vols. fol. with plates.

BLAGRAVE (JOHN), an eminent mathematician, who flouriſhed in the 16th and 17th centuries. He acquired the rudiments of his education at Reading, whence he removed to St. John's college, Oxford. He ſoon quitted the univerſity, and retired to Southcote Lodge at Reading, where he devoted his time to ſtudy and contemplation. His genius ſeemed to be turned moſt to mathematics; and that he might ſtudy this ſcience without interruption, he devoted himſelf to a retired life [A]. He employed himſelf chiefly in compiling ſuch works, as might render ſpeculative mathematics accurate, and the practical parts eaſy. He accordingly finiſhed ſome learned and uſeful works on

[z] Anecdotes of Bowyer, by Nichols. [A] Wood's Athenæ, Oxon. vol. i. col. 370.

mathematical ſubjects [B]. What he propoſed in all his writings was to render thoſe ſciences more univerſally underſtood. He endeavoured to ſhew the uſefulneſs of ſuch ſtudies, that they were not mere amuſements for ſcholars and ſpeculative perſons, but of general advantage, and abſolutely indiſpenſable in many of the neceſſaries and conveniences of life.

Blagrave was a man of great beneficence in private life. As he was born in the town of Reading, and had ſpent moſt of his time there, he was therefore deſirous of leaving in that place ſome monuments of his beneficent diſpoſition; and ſuch too as might have reference to each of the three pariſhes of Reading. He accordingly bequeathed a legacy for this purpoſe, of which we have an account by Aſhmole, in the following words [C]: "You are to note, that he doth deviſe that each church-warden ſhould ſend on Good-Friday one virtuous maid that has lived five years with her maſter: all three maids appear at the town-hall before the mayor and aldermen, and caſt dice. She that throws moſt has 10l. put in a purſe, and ſhe is to be attended with the other two that loſt the throw. The next year come again the two maids, and one more added to them. He orders in his will that each maid ſhould have three throws before ſhe loſes it; and if ſhe has no luck in the three years, he orders that ſtill new faces may come and be preſented. On the ſame Good-Friday he gives eighty widows money to attend, and orders 10s. for a good ſermon, and ſo he wiſhes well to all his countrymen. It is lucky money, for I never heard but the maid that had the 10l. ſuddenly had a good huſband." Blagrave died at his own houſe near Reading, Auguſt 9, 1611, and lies interred near his mother in the church of St. Lawrence; with a fine monument to his memory, and an inſcription; the following account of which is given by Mr. Aſhmole [D] On the north againſt the wall is a noble monument, repreſenting a man under an arch to the middle, holding one hand on a globe, the other on a quadrant. He is habited in a ſhort cloak, a caſſock, and a ruff, ſurrounded with books on each ſide of him. On one ſide is the figure of a woman to the breaſts, naked, holding an inſtrument in her hand, as offering it to him, and under her feet the word CUBUS. On the other ſide is another woman, ſomewhat naked, though

[B] He publiſhed the four following works: 1. A mathematical jewel, ſhewing the making and moſt excellent uſe of an inſtrument ſo called: the uſe of which jewel is ſo abundant, that it leadeth the direct path-way through the whole art of aſtronomy, coſmography, geography, &c. 1582, fol. 2. Of the making and uſe of the familiar ſtaff, ſo called: for that it may be made uſeful and familiarly to walk with, as for that it performeth the geometrical menſuration of all altitudes, 1590, 4to. 3. Aſtrolabium uranicum generale; a neceſſary and pleaſant ſolace and recreation for navigators in their long journeying; containing the uſe of an inſtrument, or aſtrolabe, &c. 1596, 4to. 4. The art of dialling, in two parts. 1609, 4to.

[C] Aſhmole's Berkſhire, vol. iii. p. 372.

[D] Ibid. vol. ii. p. 359.

with a ſcarf thrown cloſely round her, and offering in like manner; under her feet, ΤΕΤΡΑΕΔΡΟΝ. On the top are two women leaning on their arms, inſcribed ΟΚΤΑΕΔΡΟΝ ΔΩΔΕΚΑΕΔΡΟΝ. In the middle, a perſon armed, cap-a-pee, intituled, ΕΙΚΟΣΕΔΡΟΝ. And under the firſt figure mentioned, this inſcription, in an oval:

JOHANNES BLAGRAVE, totus mathematicus, cum matre ſepultus.

Here lies his corpſe, which living had a ſpirit,
Wherein much worthy knowledge did inherit,
By which with zeal our God he did adore,
Left for maid ſervants, and to feed the poor.
His virtuous mother came of worthy race,
A Hungerford, and buried in this place.
When God ſent death their lives away to call,
They liv'd belov'd, and died bewail'd of all.

BLAGRAVE (Joseph), a noted aſtrologer, was author of a large ſupplement to Culpeper's Herbal, with a new tract of Chirurgery, 8vo. He was alſo author of the Aſtrological Practice of Phyſic, 8vo; and Introduction to Aſtrology, 8vo, 1682. He was a ſtrenuous advocate for the doctrine of the ſtars. Died about 1688 [E].

BLAIR (John). All we know of this perſon is, that he was chaplain to the famous ſir William Wallace, who was baſely put to death by order of Edward I. of England. After the famous battle of Bannockburn, 1312, Thomas Randolph, earl of Murray, took Blair into his family, and promoted him to a living, where he ſpent the remainder of his days in eaſe and retirement. He died during the reign of king Robert Bruce. He wrote a moſt elegant latin poem on the death of Wallace, of which there is a beautiful tranſlation in Hume's Hiſtory of the Douglaſſes.

BLAIR (James, M. A.) was born and bred in Scotland, and ordained and beneficed in the epiſcopal church there: but meeting with ſome diſcouragements under an unſettled ſtate of affairs, and having a proſpect of diſcharging his miniſterial function more uſefully elſewhere, he quitted his preferments, and came into England near the end of Charles the IId's reign. It was not long before he was taken notice of by Compton biſhop of London, who prevailed with him to go as miſſionary to Virginia, about 1685; where, by exemplary conduct, and unwearied labours in the work of the miniſtry, he did good ſervice to religion, and gained to himſelf a good report amongſt all: ſo that the ſame biſhop Compton, being well appriſed of his true and great worth, made choice of him, about 1689, as

[E] Biograph. Brit.

his commiſſary for Virginia, the higheſt office in the church there; which, however, did not take him off from his paſtoral care, but only rendered him the more ſhining example of it to the reſt of the clergy.

While his thoughts were intent upon doing good in his office, he obſerved with concern that the want of ſchools, and proper ſeminaries for religion and learning, was ſuch a damp upon all attempts for the propagation of the goſpel, that little could be hoped for, without firſt removing that obſtacle. He therefore formed a vaſt deſign of erecting and endowing a college in Virginia, at Williamſburgh, the capital of that country, for profeſſors and ſtudents in academical learning: in order to which, he had himſelf ſet on foot a voluntary ſubſcription, amounting to a great ſum; and, not content with that, came over into England in 1693, to ſolicit the affair at court. Queen Mary was ſo well pleaſed with the noble deſign, that ſhe eſpouſed it with a particular zeal; and king William alſo very readily concurred with her in it. Accordingly a patent paſſed for erecting and endowing a college, by the name of the William and Mary college; and Mr. Blair, who had the principal hand in laying, ſolliciting, and concerting the deſign, was appointed preſident of the college. He was beſides rector of Williamſburgh in Virginia, and preſident of the council in that colony [F]. He continued preſident of the college near 50, and a miniſter of the goſpel above 60 years. He was a faithful labourer in God's vineyard, an ornament to his profeſſion and his ſeveral offices; and in a good old age went to enjoy the high prize of his calling, in the year 1743 [G].

BLAIR (JOHN), was educated at Edinburgh; and came to London in company with Andew Henderſon, a voluminous writer, who, in his title-pages ſtyled himſelf A. M. and for ſome years kept a bookſeller's ſhop in Weſtminſter-hall [H]. Henderſon's firſt employment was that of an uſher at a ſchool in Hedge-lane, in which he was ſucceeded by his friend Blair, who, in 1754, obliged the world with a valuable publication, under the title of "The chronology and hiſtory of the world, from the creation to the year of Chriſt 1753. Illuſtrated in 56 tables; of which four are introductory, and contain the centuries prior to the firſt olympaid; and each of the remaining 52, contain in one expanded view 50 years, or half a century. By the rev. John Blair, L. L. D." This volume, which is dedicated to lord chan-

[F] Burnet's Hiſt. vol. ii. p. 119. Humphrey's Hiſt. account, p. 9, 10.

[G] His works are, "Our Saviour's divine ſermon on the mount, explained; and the practice of it recommended in divers ſermons and diſcourſes, Lond. 1742." 4 vols. 8vo. The executors of Dr. Bray (to whom the author had previouſly tranſferred his copy-right) afterwards publiſhed a new impreſſion, reviſed and corrected.

[H] Nichols's hiſt. of Hinckley, p. 189.

cellor Hardwicke, was publiſhed by ſubſcription, on account of the great expence of the plates, for which the author apologized in his preface, where he acknowledged great obligations to the earl of Bath, and announced ſome chronological diſſertations, wherein he propoſed to illuſtrate the diſputed points, to explain the prevailing ſyſtems of chronology, and to eſtabliſh the authorities upon which ſome of the particular æras depend. In January 1755 he was elected F. R. S. and in 1761 F. A. S. In 1756 he publiſhed a ſecond edition of his Chronological Tables. In Sept. 1757, he was appointed chaplain to the princeſs dowager of Wales, and mathematical tutor to the duke of York; and, on Dr. Townſhend's promotion to the deanry of Norwich, the ſervices of Dr. Blair were rewarded, March 10, 1761, with a prebendal ſtall at Weſtminſter. The vicarage of Hinckley happening to fall vacant ſix days after, by the death of Dr. Morres, Dr. Blair was preſented to it by the dean and chapter of Weſtminſter; and in Auguſt that year he obtained a diſpenſation to hold with it the rectory of Burton Coggles in Lincolnſhire. In September 1763 he attended his royal pupil the duke of York in a tour to the continent; had the ſatisfaction of viſiting Liſbon, Gibraltar, Minorca, moſt of the principal cities in Italy, and ſeveral parts of France; and returned with the duke in Auguſt 1764. In 1768 he publiſhed an improved edition of his Chronological Tables, which he dedicated to the princeſs of Wales, who had expreſſed her early approbation of the former edition. To the edition were annexed, fourteen maps of ancient and modern geography, for illuſtrating the tables of chronology and hiſtory. To which is prefixed a diſſertation on the progreſs of geography. In March 1771 he was preſented by the dean and chapter of Weſtminſter to the vicarage of St. Bride's in the city of London; which made it neceſſary for him to reſign Hinckley, where he had never reſided for any length of time. On the death of Mr. Sims, in April 1776, he reſigned St. Bride's, and was preſented to the rectory of St. John the evangeliſt in Weſtminſter; and in June that year obtained a diſpenſation to hold the rectory of St. John with that of Horton, near Colebrooke, Bucks. His brother captain Blair [1] falling glorioufly

[1] This able officer, for his gallant conduct in the Dolphin frigate in the engagement with the Dutch on the Dogger Bank, Auguſt 5, 1781, was promoted to the command of the Anſon, a new ſhip of 64 guns. By bravely diſtinguiſhing himſelf under ſir George Rodney, he fell in the bed of honour, and became one of three heroes to whom their country, by its repreſentatives has voted a monument, for which an ingenious writer in the Gentleman's Magazine has propoſed the following well-adapted lines as part of an epitaph;

"This laſt juſt tribute grateful Britain pays,
That diſtant time may learn her Heroes' praiſe.
Fir'd with like zeal, fleets yet unform'd ſhall gain
Another BLAIR, a MANNERS, and a BAYNE;
And future Chiefs ſhall unrepining bleed,
When Senates thus reward and celebrate the deed."

in

in the ſervice of his country in the memorable ſea-fight of April 12, 1782, the ſhock accelerated the doctor's death. He had at the ſame time the influenza in a ſevere degree, which put a period to his life, June 24, 1782. His library was ſold by auction December 11-13, 1781; and a courſe of his Lectures on the canons of the Old Teſtament, has ſince appeared.

BLAKE (Robert), a famous admiral, born Auguſt 1599, at Bridgewater, in Somerſetſhire, where he was educated at the grammar-ſchool [K]. He went from thence to Oxford, where he was entered at St. Alban's hall, but removed to Wadham college, and in 1617 took the degree of B. A. [L]. In 1623 he wrote a copy of verſes on the death of Camden, and ſoon after left the univerſity. He was tinctured pretty early with republican principles; and diſliking that ſeverity with which Laud, then biſhop of Bath and Wells, preſſed uniformity in his dioceſe, he began to fall into the puritanical opinions. The natural bluntneſs and ſincerity of his diſpoſition led him to ſpeak freely upon all occaſions, inſomuch that, his ſentiments being generally known, the puritan party got him elected member for Bridgewater in 1640 [M]. When the civil war broke out, he declared for the parliament. In 1643 he was at Briſtol, under the command of col. Fiennes, who intruſted him with a little fort on the line; and, when prince Rupert attacked Briſtol, and the governor had agreed to ſurrender it upon articles, Blake nevertheleſs for ſome time held out his fort, and killed ſeveral of the king's forces: which exaſperated prince Rupert to ſuch a degree, that he talked of hanging him, had not ſome friends interpoſed, and excuſed him on account of his want of experience in war [N]. He ſerved afterwards in Somerſetſhire, under the command of Popham, governor of Lyme; and, being much beloved in thoſe parts, he had ſuch good intelligence there, that in conjunction with ſir Robert Pye, he ſurpriſed Taunton for the parliament [O]. In 1644 he was appointed governor of this place, which was of the utmoſt importance, being the only garriſon the parliament had in the weſt. The works about it were not ſtrong, nor was the garriſon numerous; yet, by his ſtrict diſcipline, and kind behaviour to the townſmen, he found means to keep the place, though not properly furniſhed with ſupplies, and ſometimes beſieged, and even blocked up by the king's forces. At length Goring made a breach, and actually took part of the town; while Blake ſtill held out the other part and the caſtle, till relief came. For this ſervice the parliament ordered the garriſon a bounty of 2000l. and the governor a preſent of 500l.

[K] Lives Britiſh and Foreign, vol. ii. p. 75. Lond. 1704, 8vo.

[L] Wood's Faſti, Oxon. vol. i. col. 203.

[M] Ibid. col. 204.

[N] Clarendon's Hiſt. vol. iii. p. 602.

[O] Ruſhworth's Hiſtorical collections, vol. v. p. 685.

When

When the parliament had voted no farther addreſſes ſhould be made to the king, Blake joined in an addreſs from the borough of Taunton, expreſſing their gratefulneſs for this ſtep taken by the houſe of commons [P]. However, when the king came to be tried, Blake diſapproved of that meaſure, as illegal; and was frequently heard to ſay, he would as freely venture his life to ſave the king's, as ever he did to ſerve the parliament. But this is thought to have been chiefly owing to the humanity of his temper; ſince after the death of the king he fell in wholly with the republican party, and, next to Cromwell, was the ableſt officer the parliament had.

Feb. 12, 1649, he was appointed to command the fleet, in conjunction with col. Deane and col. Popham. Soon after he was ordered to ſail, with a ſquadron of men of war, in purſuit of prince Rupert. Blake came before Kinſale in June 1649, where prince Rupert lay in harbour. He kept him in the harbour till the beginning of October; when the prince, deſpairing of relief by ſea, and Cromwell being ready to take the town by land, proviſions of all ſorts falling ſhort, he reſolved to force his way through Blake's ſquadron, which he effected with the loſs of three of his ſhips. The prince's fleet ſteered their courſe to Liſbon, where they were protected by the king of Portugal. Blake ſent to the king for leave to enter, and coming near with his ſhips, the caſtle ſhot at him; upon which he dropped anchor, and ſent a boat to know the reaſon of this hoſtility. The captain of the caſtle anſwered, he had no orders from the king to let his ſhips paſs: however, the king commanded one of the lords of the court to wait upon Blake, and to deſire him not to come in except the weather proved bad, leſt ſome quarrel ſhould happen between him and prince Rupert; the king ſent him, at the ſame time, a large preſent of freſh proviſions. The weather proving bad, Blake ſailed up the river into the bay of Wyers, but two miles from the place where prince Rupert's ſhips lay; and thence he ſent capt. Moulton, to inform the king of the falſities in the prince's declaration. The king, however, ſtill refuſing to allow the admiral to attack prince Rupert, Blake took five of the Brazil fleet richly laden, and at the ſame time ſent notice to him, that unleſs he ordered the prince's ſhips out from his river, he would ſeize the reſt of the portugueſe fleet from America [Q]. Sept. 1650 the prince endeavoured to get out of the harbour, but was ſoon driven in again by Blake, who ſent to England nine portugueſe ſhips bound for Brazil. October following, he and Popham met with a fleet of 23 ſail from Brazil for Liſbon, of whom they ſunk the admiral, took the vice-admiral, and 11 other ſhips, having 10,000 cheſts of ſugar on

[P] Lives Engliſh and Foreign, vol. ii. p. 81, 82. [Q] Ibid. vol. ii. p. 89.

board.

board. In his return home, he met with two ſhips in ſearch of the prince, whom he followed up the Streights; when he took a french man of war, the captain of which had committed hoſtilities. He ſent this prize, which was reported worth a million, into Calais, and followed the prince to the port of Carthagena, where he lay with the remainder of his fleet. As ſoon as Blake came to anchor before the fort, he ſent a meſſenger to the ſpaniſh governor, informing him, that an enemy to the ſtate of England was in his port, that the parliament had commanded him to purſue him, and the king of Spain being in amity with the parliament, he deſired leave to take all advantages againſt their enemy. The governor replied, he could not take notice of the difference of any nations or perſons amongſt themſelves, only ſuch as were declared enemies to the king his maſter; that they came in thither for ſafety, therefore he could not refuſe them protection, and that he would do the like for the admiral. Blake ſtill preſſed the governor to permit him to attack the prince, and the Spaniard put him off till he could have orders from Madrid. While the admiral was cruizing in the Mediteranean, prince Rupert got out of Carthagena, and ſailed to Malaga [R]. Blake having notice of his deſtroying many engliſh ſhips, followed him; and attacking him in the port, burnt and deſtroyed his whole fleet, two ſhips only excepted; this was in January 1651 [S]. In February, Blake took a french man of war of 40 guns, and ſent it, with other prizes, to England. Soon after he came with his ſquadron to Plymouth, when he received the thanks of the parliament, and was made warden of the cinque ports. March following, an act paſſed, whereby colonel Blake, colonel Popham, and colonel Deane, or any two of them, were appointed admirals and generals of the fleet, for the year enſuing. The next ſervice he was put upon, was the reducing the iſles of Scilly, which were held for the king [T]. He ſailed in May, with a body of 800 land troops on board. Sir John Grenville, who commanded in thoſe parts for the king, after ſome ſmall reſiſtance ſubmitted. He ſailed next for Guernſey, which was held for the king, by ſir George Carteret. He arrived there in October, and landing what forces he had the very next day, he did every thing in his power in order to make a ſpeedy conqueſt of the iſland, which was not completed that year. In the beginning of the next, however, the governor, finding all hopes of relief vain, thought proper to make the beſt terms he could. For this ſervice Blake had thanks from the parliament, and was elected one of the council of ſtate. March 25, 1652, he was appointed ſole admiral for nine months, on the proſpect of a

[R] Bates, elenchus motuum, p. 11. p. 72.
[S] Heath's chron. of the civil wars, p. 93.
[T] Lives Engliſh and Foreign, vol. ii. p. 275.

dutch

dutch war. The ſtates ſent Van Trump, with 45 ſail of men of war, into the Downs, to inſult the Engliſh: Blake, however, though he had but 23 ſhips, and could expect no ſuccour but from major Bourne, who commanded eight more, yet, being attacked by Van Trump, fought him bravely, and forced him to retreat. This was on the 19th of May 1652. After this engagement the ſtates ſeemed inclined to peace; but the commonwealth of England demanded ſuch terms as could not be complied with, and therefore both ſides prepared to carry on the war with greater vigour. Blake now haraſſed the enemy by taking their merchant ſhips, in which he had great ſucceſs. On the 10th of June, a detachment from his fleet fell upon 26 ſail of dutch merchantmen, and took them every one; and, by the end of June, he had ſent into port 40 prizes. On the 2d of July, he ſailed, with a ſtrong ſquadron, northwards. In his courſe he took a dutch man of war; and about the latter end of the month, he fell on 12 men of war, convoy to their herring buſſes, took the whole convoy, 100 of their buſſes, and diſperſed the reſt. Auguſt 12 he returned into the Downs, with ſix of the dutch men of war, and 900 priſoners [u]. Thence he ſtood over to the coaſt of Holland, and, on Sept. 28th, having diſcovered the dutch about noon, though he had only three of his own ſquadron with him, vice-admiral Penn with his ſquadron at ſome diſtance, and the reſt a league or two aſtern, he bore in among the dutch fleet, being bravely ſeconded by Penn and Bourne; when three of the enemy's ſhips were wholly diſabled at the firſt brunt, and another as ihe was towing off. The rear-admiral was taken by captain Mildmay; and had not night intervened, it was thought not a ſingle ſhip of the dutch fleet would have eſcaped. On the 29th, about day-break, the Engliſh ſpied the dutch fleet N. E. two leagues off; the admiral bore up to them, but the enemy having the wind of him, he could not reach them; however, he commanded his light frigates to ply as near as they could, and keep firing while the reſt bore up after them; upon which the Dutch hoiſted their ſails and run for it. The Engliſh, being in want of proviſions, returned to the Downs. Blake having been obliged to make large detachments from his fleet, Van Trump, who had again the command of the dutch navy, conſiſting of 80 men of war, reſolved to take this opportunity of attacking him in the Downs, knowing he had not above half his number of ſhips. He accordingly ſailed away to the back of the Goodwin. Blake having intelligence of this, called a council of war, wherein it was reſolved to fight, though at ſo great a diſadvantage. The engagement began November 29, about two in the morning, and laſted

[u] Heath's Chronicle, p. 322.

till

till near ſix in the evening. Blake was aboard the Triumph; this ſhip, the Victory, and the Vanguard, ſuffered moſt, having been engaged, at one time, with 20 of the enemy's beſt ſhips. The admiral, finding his ſhips much diſabled, and that the Dutch had the advantage of the wind, drew off his fleet in the night into the Thames, having loſt the Garland and Bonaventure, which were taken by the Dutch; a ſmall frigate was alſo burnt, and three ſunk; and his remaining ſhips much ſhattered and diſabled: Trump, however, bought this victory dear, one of his flag ſhips being blown up, all the men drowned, and his own ſhip and De Ruyter's both unfit for ſervice till they were repaired. This ſucceſs puffed up the Dutch exceedingly; Van Trump ſailed through the channel with a broom at his main-top-maſt, to ſignify that he had ſwept the ſeas of engliſh ſhips. In the mean time Blake having repaired his fleet, and Monk and Deane being now joined in commiſſion with him, ſailed, Feb. 8, 1653, from Queenſborough with ſixty men of war, which were ſoon after joined with twenty more from Portſmouth [x]. On the 18th they diſcovered Van Trump with ſeventy men of war and 300 merchant ſhips under his convoy. Blake, with twelve ſhips, came up with and engaged the Dutch fleet, and, though grievouſly wounded in the thigh, continued the fight till night, when the Dutch, who had ſix men of war ſunk and taken, retired. After having put aſhore his wounded men at Portſmouth, he followed the enemy, whom he came up with next day, when the fight was renewed, to the loſs of the Dutch, who continued retreating towards Bulloign. All the night following Blake continued the purſuit, and, in the morning of the 20th, the two fleets fought again till four in the afternoon, when the wind blowing favourably for the Dutch, they ſecured themſelves on the flats of Dunkirk and Calais. In theſe three engagements the Dutch loſt eleven men of war, thirty merchant ſhips, and had fifteen hundred men ſlain. The Engliſh loſt only one ſhip, but not fewer men than the enemy. In April Cromwell turned out the parliament, and ſhortly after aſſumed the ſupreme power. The ſtates hoped great advantages from this, but were diſappointed; Blake ſaid on this occaſion to his officers, "It is not for us to mind ſtate affairs, but to keep foreigners from fooling us [y]." Towards the end of the month Blake and his colleagues, with a fleet of an hundred ſail, ſtood over to the dutch coaſt, and forced their fleet to take ſhelter in the Texel; where, for ſome time, they were kept by Monk and Deane, while Blake ſailed northward: at laſt Trump got out, and drew together a fleet of an hundred and twenty men of war. June 3d, Deane and Monk engaged him off the North

[x] Heath's Chronicle, p. 381. [y] Bates, elenchus mot. p. 2. p. 174.

Foreland.

Foreland [z]. On the 4th Blake came to their aſſiſtance with eighteen freſh ſhips, by which means a complete victory was gained; and if the Dutch had not again ſaved themſelves on Calais ſands, their whole fleet had been ſunk or taken. Cromwell having called the parliament, ſtyled the Little Parliament, Blake, Oct. 10, took his ſeat in the houſe, where he received their ſolemn thanks for his many and faithful ſervices. The protector afterwards called a new parliament, conſiſting of four hundred, where Blake ſat alſo, being the repreſentative for his native town of Bridgewater. Dec. 6th, he was appointed one of the commiſſioners of the admiralty. Nov. 1654, Cromwell ſent him with a ſtrong fleet into the Mediterranean, with inſtructions to ſupport the honour of the engliſh flag, and to procure ſatisfaction for any injuries that might have been done to our merchants. In December Blake came into the road of Cadiz, where he was treated with great reſpect; a dutch admiral would not hoiſt his flag while he was there. The Algerines were ſo much afraid of him that they ſtopped their Sallee rovers, obliged them to deliver up what engliſh priſoners they had on board, and ſent them to Blake in order to procure his favour. Nevertheleſs he came before Algiers on the 10th of March, when he ſent an officer on ſhore to the dey, to tell him he had orders to demand ſatisfaction for the piracies committed on the Engliſh, and to inſiſt on the releaſe of all ſuch engliſh captives as were then in the place. To this the dey made anſwer, that the captures belonging to particular men he could not reſtore; but, if Mr. Blake pleaſed, he might redeem what engliſh captives were there at a reaſonable price; and, if he thought proper, the Algerines would conclude a peace with him, and for the future offer no acts of hoſtility to the Engliſh. This anſwer was accompanied with a preſent of freſh proviſions. Blake ſailed to Tunis on the ſame errand. The dey of Tunis ſent him a haughty anſwer. "Here (ſaid he) are our caſtles of Goletta and Porto Ferino, do your worſt! do you think we fear your fleet?" On the hearing this, Blake, as his cuſtom was when in a paſſion, began to curl his whiſkers; and, after a ſhort conſultation with his officers, bore into the bay of Porto Ferino with his great ſhips; when, coming within muſquet ſhot of the caſtle, he fired on it ſo briſkly, that in two hours it was rendered defenceleſs, and the guns on the works along the ſhore were diſmounted, though ſixty of them played at a time upon the Engliſh. He found nine ſhips in the road, and ordered every captain, even of his own ſhip, to man his long boat with choice men, and theſe to enter the harbour and fire the Tuniſeens, while he and his fleet covered them from the caſtle, by playing

[z] Lives Engliſh and Foreign, vol. ii. p. 109.

continually

continually on it with their cannon. The ſeamen in their boats boldly aſſaulted the pirates, and burnt all their ſhips, with the loſs of twenty-five men killed and forty-eight wounded [A]. This daring action ſpread the terror of his name through Africa and Aſia, which had for a long time before been formidable in Europe. He alſo ſtruck ſuch terror into the piratical ſtate of Tripoly, that he made them glad to ſtrike up a peace with England. Theſe and other exploits raiſed the glory of the engliſh name ſo high, that moſt of the princes and ſtates in Italy thought fit to pay their compliments to the protector, particularly the grand duke of Tuſcany, and the republic of Venice, who ſent magnificent embaſſies for that purpoſe. The war in the mean time was grown pretty hot with Spain; and Blake uſed his utmoſt efforts to ruin their maritime force in Europe, as Penn had done in the Weſt Indies. But, finding himſelf now in a declining ſtate of health, and fearing the ill conſequences which might enſue, in caſe he ſhould die without any colleague to take charge of the fleet, he wrote letters into England, deſiring ſome proper perſon to be named in commiſſion with him; upon which general Montague was ſent joint-admiral with a ſtrong ſquadron to aſſiſt him [B]. Soon after his arrival in the Mediterranean, the two admirals ſailed with their whole fleet to block up a ſpaniſh ſquadron in the bay of Cadiz. At length, in September, being in great want of water, Blake and Montague ſtood away for the coaſt of Portugal, leaving captain Stayner with ſeven ſhips to look after the enemy. Soon after they were gone, the ſpaniſh plate fleet appeared, but were intercepted by Stayner, who took the vice-admiral and another galleon, which were afterwards burnt by accident, the rear-admiral, with two millions of plate on board, and another ſhip richly laden. Theſe prizes, together with all the priſoners, were ſent into England under general Montague, and Blake alone remained in the Mediterranean; till being informed that another plate fleet had put into Santa Cruz, in the iſland of Teneriffe, he ſailed thither in April 1657 with a fleet of twenty-five men of war. On the 20th he came into the road of Santa Cruz; and though the ſpaniſh governor had timely notice, was a man of courage and conduct, and had diſpoſed all things in the moſt proper manner, ſo that he looked upon an attack as what no wiſe admiral would think practicable; yet Blake having ſummoned him, and received a ſhort anſwer, was determined to force the place, and to burn the fleet therein: and he performed it in ſuch a manner as appears next to incredible. It is allowed to be one of the moſt remarkable actions that ever happened at ſea [C]. As ſoon

[A] Lives Engliſh and Foreign, vol. 2. p. 115.

[B] Clarendon's Hiſt. vol. 3. p. 580.

[C] Heath's Chronicle, p. 391. Clarendon's hiſt. vol. 3. p. 601.

as the news arrived of this extraordinary action, the protector ſent to acquaint his ſecond parliament, then ſitting, therewith; upon which they ordered a public thankſgiving, and directed a diamond ring worth 500l. to be ſent to Blake; and the thanks of the houſe was ordered to all the officers and ſeamen, and to be given them by their admiral. Upon his return to the Mediterranean he cruiſed ſome time before Cadiz; but finding himſelf declining faſt, reſolved to return home. He accordingly ſailed for England, but lived not to ſee again his native land; for he died as the fleet was entering Plymouth, the 17th of Auguſt 1657, aged 58. His body was conveyed to Weſtminſter abbey, and interred with great funeral pomp in Henry VII.'s chapel; but removed from thence in 1661, and re-interred in St. Margaret's church yard [D].

BLAKE (JOHN BRADLEY), a gentleman who was cut off early in life; but whoſe progreſs and improvements in natural knowledge were ſo great, that the editors of the ſecond edition of Biographia Britannica have thought him entitled to an honourable place in their work. He was the ſon of John Blake, Eſq. and born in London, Nov. 4, 1745; educated at Weſtminſter ſchool; afterwards inſtructed in mathematics, chemiſtry, and drawing: but botany was his favourite object, in which he made a great progreſs. With theſe advantages he ſet out in life, and in 1766 was ſent as one of the Eaſt India company's ſupercargoes at Canton in China: where he was no ſooner fixed, than he reſolved to employ every moment of his time, which could be ſpared from the duties of his ſtation, to the advancement of natural ſcience for the benefit of his countrymen. His plan was, to procure the ſeeds of all the vegetables found in China, which are uſed in medicine, manufactures, and food; and to ſend into Europe not only ſuch ſeeds, but the plants by which they were produced. His view in this was, that they might be propagated either in Great Britain and Ireland, or in thoſe colonies of America, the ſoil and climate of which might ſuit them beſt. But it

[D] Clarendon having mentioned all Blake's employments to the time of his firſt going on board the fleet, concludes thus: "He then betook himſelf wholly to the ſea, and quickly made himſelf ſignal there. He was the firſt man that declined the old track, and made it manifeſt that the ſcience might be attained in leſs time than was imagined, and deſpiſed thoſe rules which had been long in practice, to keep his ſhip and his men out of danger; which had been held in former times a point of great ability and circumſpection, as if the principal art requiſite in the captain of a ſhip had been to be ſure to come ſafe home again. He was the firſt man who brought the ſhips to contemn caſtles on ſhore, which had been thought ever very formidable, and were diſcovered by him to make a noiſe only, and to fright thoſe who could be rarely hurt by them. He was the firſt that infuſed that proportion of courage into the ſeamen, by making them ſee by experience what mighty things they could do if they were reſolved, and taught them to fight in fire as well as upon water; and though he has been very well imitated and followed, he was the firſt that gave the example of that kind of naval courage, and bold and reſolute achievements." Hiſt. vol. iii. p. 392.

was

was not to botanic ſubjects alone, that Mr. Blake's genius was confined: he had begun to collect foſſils and ores; and he now attended as much to mineralogy, as he had done to botany.

It would exceed the limits of our plan, to relate particularly what he did in both. However, he is ſuppoſed to have ſacrificed his life to the cloſeneſs and ardour of his purſuits By denying himſelf the needful recreations, and by ſitting too intenſely to his drawing and ſtudies, he brought on a gravelly complaint; and this increaſing to the ſtone, and being accompanied with a fever, carried him off at Canton, Nov. 16, 1773, in his 29th year. The friends of natural knowledge in England were preparing to have him enrolled among the members of the Royal Society, when the news of his death arrived: however, ſir John Pringle, the preſident, took an opportunity of making his eloge, and lamented the loſs of him very pathetically, as a public misfortune.

BLANC (Thomas le), jeſuit of Vitri in Champagne, who died at Rheims in 1669, after having been provincial, was pious and learned. There are a great number of works by him, on the duties of the ſeveral conditions in life: le bon Valet; la bonne Servante; le bon Vigneron; le bon Laboureur; le bon Artiſan; le bon Riche; le bon Pauvre; le bon Ecolier; le Soldat genereux, &c. But the book that brought him the greateſt reputation is an ample commentary on the Pſalms, under this title: Analyſis pſalmorum davidicorum, Lyons, 1665, 6 vols. folio, reprinted at Cologne in 1681. The author does not confine himſelf to the literal ſenſe; he enters into all the myſtical applications of the different expoſitors, and therefore one may well be aſtoniſhed that he could crowd his matter into ſix volumes folio.

BLANC (John Bernard le), hiſtoriographer of buildings of the academy della Cruſca, and of that of the Arcades at Rome, was born at Dijon in 1707, of parents but ill provided with the goods of fortune. He went to Paris, where he gained friends and patrons. He then came to London, where he met with the ſame advantage. In 1746 Maupertuis offered him, on the part of the king of Pruſſia, a place ſuitable to a man of letters, at the court of Berlin; but, endued with philoſophy and moderation, he preferred mediocrity at home to flattering hopes held out to him from abroad. Abbé le Blanc died in 1781. His tragedy of Abenſaïde, the ſubject of which is very intereſting, was well received at firſt, notwithſtanding the harſhneſs of the verſification; but it did not ſupport this ſucceſs, when revived on the ſtage in 1743. What moſt brought the abbé le Blanc into repute was the collection of his letters on the engliſh, 1758, 3 vols. 12mo. where we meet with matters properly ſeen, ſound judgments, and judicious reflections: but he is heavy, formal,

fruitful in vulgar notions, and trivial in his erudition. He repeats, and ſometimes contradicts himſelf. The praiſes he beſtows on the great men, or the literati to whom he addreſſes his letters, are deficient in eaſe, preciſion and delicacy. The letters of abbé le Blanc cannot bear a compariſon with the London of Groſley, who has had the art of making his work more pleaſing and poignant.

BLANCHARD (James), an eminent painter, born at Paris in 1600. He learnt the rudiments of his profeſſion under his uncle Nicholas Bolleri, but left him at twenty years of age with an intention to travel to Italy. He ſtopped at Lyons in his way thither, where he ſtaid for ſome time; and during his reſidence here reaped both profit and improvement. He paſſed on to Rome, where he continued about two years. From thence he went to Venice, where he was ſo much pleaſed with the works of Titian, Tintoret, and Paul Veroneſe, that he reſolved to follow their manner; and in this he ſucceeded ſo far, that at his return to Paris he ſoon got into high employment; being generally eſteemed for the novelty, beauty, and force of his pencil [E]. He painted two galleries at Paris, one belonging to the firſt preſident, Perrault, and the other to monſieur de Bullion, ſuperintendant of the finances. But his capital piece is reckoned to be that at the church of Notre Dame, St. Andrew kneeling before the croſs, and the holy ghoſt deſcending. Blanchard was in a likely way of making his fortune; but a fever and an impoſthume in the lungs carried him off in his 38th year. Of all the french painters Blanchard was eſteemed the beſt colouriſt, having ſtudied this part of painting with great care in the venetian ſchool. There are few grand compoſitions of his; but what he has left of this kind ſhew him to have had great genius. He was moſtly taken up with madonnas, which prevented his employing himſelf in ſubjects of greater extent.

BLANCHET (Thomas), a painter, born at Paris in 1617, the diſciple and friend of Pouſſin and Albano, was appointed profeſſor of painting by the academy of Paris, though abſent, which is contrary to eſtabliſhed cuſtom; but Blanchet was deſerving of this departure from the rules. Le Brun preſented his picture for reception, repreſenting Cadmus killing a dragon. He ſpent a part of his life at Lyons, and there died in 1689. A cieling at the town-houſe of that place, in which Blanchet diſplayed the whole force of his talents, was burnt by fire. This painter excelled in hiſtory and portraits. His touches are bold, agreeable and eaſy, his drawing correct, his colouring excellent. Several of his pictures are ſeen at Paris and at Lyons.

BLANCHET (Abbe), cenſor royal, interpreter at the royal

[E] Du Piles' Lives of the painters.

library,

library, and keeper of the books in the french king's cabinet, quitted that place to go and live in obſcurity at St. Germain-en-laye. It was there he died in 1784, at about 80. His diſpoſition was amiable in ſociety, where he appeared but little; but he was gloomy and melancholy in the ſolitude to which he condemned himſelf. Premature infirmities had conſiderably altered his temper. He was oppreſſed with vapours, from which he ſuffered alone, and by which he was afraid of making others ſuffer. It was this that made him ſeek retirement. "Such as I am, ſaid he, I muſt bear with myſelf; but are others obliged to bear with me?" By nature diſintereſted, he conſtantly refuſed favours and benefits, and it was with great difficulty he could be made to accept of any thing. The advancement of his friends was not ſo indifferent to him as his own; he was delighted when they were promoted to any agreeable or uſeful place. The abbé Blanchet was ſcarcely known to the public till after his death. Of his writing are the Variétés morales et amuſantes, 1784; and, Apologues et contes orientaux, 1785, 8vo. From both collections he ſhews himſelf as a man well read, who has the talent of writing with much ſentiment, philoſophy and taſte. There are likewiſe by him ſeveral little pieces of poetry, of the light and agreeable kind, of which the greater part were attributed to the beſt poets of the time, who did not ſhew any vehement diſdain at the imputation; which made the abbé Blanchet ſay: I am delighted that the rich adopt my children.

BLAND (Elizabeth). This gentlewoman was remarkable both for her knowledge of the hebrew language, and for a peculiar ſkilfulneſs in writing it.

She was born about the time of the reſtoration, and was daughter and heir of Mr. Robert Fiſher of Long-acre.

April 26, 1681, ſhe married Mr. Nathanael Bland (then a linen-draper in London, afterwards lord of the manor of Beeſton in Yorkſhire), by whom ſhe had ſix children, who all died in their infancy, excepting one ſon named Joſeph, and a daughter called Martha, who was married to Mr. George Moore of Beeſton aforeſaid. She was inſtructed in the hebrew language by the lord Van Helmont, which ſhe underſtood to ſuch a degree of perfection, that ſhe taught it to her ſon and daughter.

Among the curioſities of the royal ſociety is preſerved of her writing, a phylactery in hebrew, of which Dr. Grew has given us a deſcription in his Account of rarities preſerved at Greſham college, folio, London, 1681. It was written by her at the requeſt of Mr. Thoreſby, and ſhe gave it to that repoſitory.

By the two pedigrees of the family, printed in Mr. Thoreſby's Ducatus Leodienſis, pages 209 and 587, it ſeems that ſhe was living in 1712.

This is all the account we have been able to procure either of her or her writings, which probably were conſiderable, as her attainments in this one branch of learning were ſo complete [F].

BLEECK (PETER VAN), an eminent painter, died July 20, 1764. He painted thoſe celebrated comedians, Johnſon and Griffin, in the characters of Ananias and Tribulation in the Alchymiſt. Mr. Walpole mentions Johnſon as the moſt natural actor he ever ſaw, and ſays, "he well ſupported the inſolent dignity of perſecution in biſhop Gardiner, and, completely a prieſt, ſhifted it in an inſtant to the fawning inſidious ſlave, as ſoon as Henry frowned. This was indeed hiſtory, when Shakſpeare wrote it, and Johnſon repreſented it: but when we read it in fictitious harangues, and wordy declamations, it is a tale told by a pedant to a ſchool-boy [G]."

BLETERIE [H], (JOHN PHILIP RENÉ DE LA), born at Rennes, entered early into the congregation of the oratory, and was there a diſtinguiſhed profeſſor. The order againſt wigs occaſioned his quitting it; but he retained the friendſhip and eſteem of his former brethren. He went to Paris, where his talents procured him a chair of eloquence in the college royal, and a place in the academy of belles lettres. He publiſhed ſeveral works which have been well received by the public: 1. The life of the emperor Julian, Paris, 1735, 1746, 12mo. a curious performance [I], well written, and diſtinguiſhed at once by impartiality, preciſion, elegance and judgment. 2. The hiſtory of the emperor Jovian, with tranſlations of ſome works of the emperor Julian, Paris, 1748, 2 vols. 12mo [K], a book no leſs valuable than the former, by the art with which the author has ſelected, arranged and eſtabliſhed facts, and by the free and varied turns of the tranſlator. The life of Jovian, however, ſeems much inferior to that of Julian. But the difference, ſays Mr. Peliſſot, may be owing to the character of thoſe two perſons, who in fact are very diſſimilar. 3. A tranſlation of ſome works of Tacitus, Paris, 1755, 2 vols. 12mo. The manners of the Germans, and the life of Agricola, are the two pieces compriſed in this verſion, which is equally elegant and faithful. Prefixed is a Life of Tacitus, which is alſo worthy of this writer, by the ſtrength of its ſentiments, and the animation of its ſtyle. For this hiſtorian the abbé de la Bleterie had a kind of predilection; he ſpoke of him inceſſantly to his friends. "To Tacitus, ſaid he, I am much indebted; I ought therefore in juſtice to dedicate to his glory the remainder of my life." 4. Tiberius, or the ſix firſt

[F] Ballard's Memoirs of learned ladies in the xvth and xvith centuries.

[G] Walpole's anecdotes of painting.

[H] It is thus printed with a ſingle T in his Hiſtoire de Julien.

[I] Tranſlated into engliſh under the inſpection of Mr. Bowyer, in 1746.

[K] Abridged, by Mr. Duncombe, in the Select works of the emperor Julian, 1784, 2 vols. 8vo.

books

books of the annals of Tacitus, tranſlated into French, Paris, 1768, 3 vols. 12mo. This work has undergone ſome juſt criticiſms; it is written in a vulgar, affected ſtyle, and we very ſeldom diſcover in it the elegant hiſtorian of Julian. It occaſioned at the time theſe two lines:

Des dogmes de Queſnel un triſte proſélyte
En bourgeois du Marais fait parler Tacite [L].

This tranſlation is in other reſpects ſufficiently exact. 5. Letters occaſioned by the account of Quietiſm given by M. Phelypeaux, 1733, 12mo. This pamphlet, which is ſcarce, and very well written, contains a defence of the conduct of Madame de Guyon. 6. Some diſſertations [M] in the Memoirs of the academy of belles lettres, well eſteemed. 7. Moſt humble remonſtrances of M. de Montrempuis; an obſcure and indifferent work, ſays M. Peliſſot, in favour of a pedant, who had made himſelf ridiculous by an abſurd and unlucky adventure. The abbé de la Bleterie died at an advanced age in 1772. He was a man of learning, attached to religion, and his morals did not belie his principles. His knowledge being ſolid and diverſified, rendered his converſation uſeful and intereſting. With ſound rather than brilliant talents, endowed with more judgment than imagination, he had the merit of knowing how to chooſe his friends, and how to retain them.

BLOEMART, a painter, born at Gorcum in Holland, 1567. His father was an architect, who retired from the Low Countries during the diſturbances there, to Utrecht, whither his ſon followed him; and here it was that he learnt the firſt principles of his profeſſion [N]. He was never ſo lucky however as to be under any al· maſter. He formed a manner to himſelf, as nature and his genius directed him. It was eaſy, graceful, and univerſal: he underſtood the claro obſcuro. The folds of his draperies were large, and had a good effect; but his manner of deſigning had too much of his own country in it. A great number of prints have been engraved after his works. He died in 1647, aged 80.

BLONDEL (David), a proteſtant miniſter, famous for his knowledge in eccleſiaſtical and civil hiſtory, born at Chalons in Champagne, 1591. He was admitted miniſter at a ſynod of the Iſle of France in 1614. A few years afterwards he began to write in defence of proteſtantiſm; for in 1619 he publiſhed a treatiſe intituled, "Modeſte declaration de la ſincerité et verité

[L] Of Queſnel's tenets a ſad devotee
Has made a burgher, Tacitus, of thee.

[M] One of thoſe is abridged in Mr. Duncombe's tranſlation of the Select works of Julian, vol. ii. p. 365.

[N] Du Piles' Lives of the painters.

des Egliſes reformées de France. This was an anſwer to ſeveral of the catholic writers, eſpecially to the biſhop of Lucon, ſo well known afterwards under the title of cardinal Richelieu. From this time he was conſidered as a perſon of great hopes. He was ſecretary more than twenty times in the ſynods of the Iſle of France, and was deputed four times ſucceſſively to the national ſynods. That of Caſtres employed him to write in defence of the proteſtants. The national ſynod of Charenton appointed him honorary profeſſor in 1645, with a proper ſalary, which had never been done to any body before. He wrote ſeveral pieces, but what gained him moſt favour amongſt the proteſtants are the following: his Explications on the Euchariſt; his work intituled, De la primauté d'égliſe; his treatiſe of the Sybils; and his piece De epiſcopis et preſbyteris. Some of his party however were diſſatisfied with him for engaging in diſputes relating to civil hiſtory; and alſo offended at the book he publiſhed, to ſhew what is related about pope Joan to be a ridiculous fable.

Upon the death of Voſſius, he was invited to ſucceed him in the hiſtory profeſſorſhip in the college of Amſterdam. He accordingly went thither in 1650, where he continued his ſtudies with great aſſiduity. This intenſe application, and the air of the country not agreeing with him, greatly impaired his health and deprived him of his ſight. In this condition he is ſaid to have dictated two volumes in volio, on the genealogy of the kings of France, againſt Chifflet, a work which we are told he undertook at the deſire of chancellor Seguier. He had like to have come into trouble in Holland, from the malice of ſome perſons who endeavoured to render him ſuſpected of arminianiſm, and who inveighed againſt him for the "Conſiderations religieuſes et politiques," which he publiſhed during the war betwixt Cromwell and the Hollanders. He died the 6th of April 1655, aged 64.

BLONDEL (Francis), regius profeſſor of mathematics and architecture, a man of great fame for the ſkill he acquired in his profeſſion. He was governor to Lewis-Henry, count de Brienne, whom he accompanied in his travels from July 1652 to November 1655. He wrote a latin account of them, which was printed twice, in 1660 and 1662. He had ſeveral honourable employments both in the army and navy. He was alſo entruſted with the management of ſome negotiations with foreign princes, and at length arrived at the dignity of marſhal de camp, and counſellor of ſtate. He had the honour to be appointed mathematical preceptor to the dauphin. It was he who drew the deſign of the new gates ſince the dutch war in 1672, and he wrote ſome of the inſcriptions on them; for he was no leſs verſed in the knowledge of the belles lettres than in that of geometry, as may be ſeen by the compariſon he publiſhed between

Pindar and Horace. He was director of the academy of architecture, and a member of the royal academy of ſciences. He died Feb. 1, 1686. He has left ſeveral treatiſes [o].

BLONDEL (John Francis), was born at Rouen in 1705, of a family diſtinguiſhed by their ſkill in architecture. He prepared for running the ſame courſe by the ſtudy of the belles-lettres, the mathematics, and the art of drawing. Inſtructed in the practice of that art by his uncle, he was capable of giving leſſons in it before he had reached the age of 35; and he was the firſt who opened a public ſchool at Paris. Being elected in 1755 a member of the academy of architecture, he was afterwards choſen profeſſor at Paris. He died Jan. 9, 1774, in the 69th year of his age. We have of his, 1. A courſe of architecture, 6 vols. 8vo. 1771—1773. 2. Of the decoration of edifices, 1738, 2 vols. 4to. 3. Diſcourſe on architecture, 12mo. It was he who furniſhed all the articles relating to architecture in the Encyclopedia.

BLONDET, phyſician at Pithiviers, and intendant of the mineral waters of Segrai, died in 1759, with the reputation of a very able practitioner. He wrote two diſſertations: one, on the nature and qualities of the mineral waters of his department, 1749, 12mo; the other on the epidemical diſeaſe of cattle, 1748, 12mo.

BLONDUS (Flavius), born at Forli in Italy in 1388. He was ſecretary to pope Eugenius IV. and continued in this employment under Eugenius's ſucceſſors to pope Pius II. under whoſe pontificate he died June 4, 1463 [p]. He compoſed ſeveral works, the moſt famous of which is his Hiſtory from the year 400 to 1440 [q].

BLOOD (Thomas), a daring ruffian, known by the appellation of colonel Blood, was a diſbanded officer of Oliver Cromwell, notorious for engaging in a conſpiracy to ſurpriſe the caſtle of Dublin, which was defeated by the vigilance of the duke of Ormond. Eſcaping to England, he meditated revenge againſt the duke, and actually ſeized him one night in his coach in St. James's ſtreet, with an intention to hang him at Tyburn; but this refinement in his vengeance ſaved the duke's life, for he was reſcued by his own ſervants in the way. A little after, in 1671, Blood formed the daring ſcheme to carry off the crown and regalia from the Tower; he was dreſſed in the habit of a clergyman, and was very near being ſucceſsful, had it not been

[o] Notes on the architecture of Savot. 2. A courſe of architecture, in three vols. in folio. 3. The art of throwing bombs. 4. The hiſtory of the roman calendar. 5. A new manner of fortifying places.

[p] Voſſius de hiſtor. Lat.

[q] Beſides his hiſtory he wrote the following works: 1. Romæ triumphantis, libri decem. 2. Romæ inſtauratæ, libri tres. 3. Italiæ illuſtratæ, libri octo. 4. Hiſtoriarum Romanarum, decades tres. 5. De origine et de geſtis Venetorum.

for his pity to the keeper, whoſe life he ſpared, and by that means was diſcovered. It was with no ſmall difficulty that the crown was wreſted from him. The following famous epigram was made on the occaſion:

When daring Blood his rent to have regained,
Upon the Engliſh diadem diſtrained,
He choſe the caſſock, ſurcingle, and gown,
The fitteſt garb for him that ſteals a crown;
But his lay-pity underneath prevailed,
And while he ſpared the keeper's life, he failed.
With the prieſt's veſtments had he but put on
The prelate's cruelty, the crown had gone [R].

Charles II. having a curioſity to ſee him, Blood not only owned his guilt, but even declared his having engaged in a ſcheme to murder him, but was checked by the awe of majeſty when he was about to ſhoot him. Whatever were the king's motives, he firſt granted Blood a pardon, then an eſtate of 500l. a year in Ireland, and treated him afterward with ſuch familiarity, that many applied to him for favours from the king. So that the king's enemies uſed to ſay, he kept that villain about him to intimidate thoſe who ſhould dare to offend him: alluding to the recent fate of ſir John Coventry.

BLOUNT (THOMAS), a learned engliſh writer, born at Bordeſley in Worceſterſhire in 1619. He had not the advantage of a univerſity education, but by ſtrength of genius and great application made a conſiderable progreſs in literature. Upon the breaking out of the popiſh plot in the reign of Charles II. being much alarmed on account of his being a zealous roman catholic, he contracted a palſy, as he informed Mr. Wood in a letter dated April the 28th, 1679; adding, that he had then quitted all books, except thoſe of devotion [S]. He died the 26th of December following [T]. He was a barriſter at law, and of the Inner Temple.

[R] Gent. Mag. for 1780, p. 125.

[S] Wood's Athen. Oxon. vol. ii.

[T] His works are as follow: 1. The academy of eloquence, containing a compleat engliſh rhetoric. 2. Gloſſographica, or a dictionary interpreting ſuch hard words, whether hebrew, greek, latin, italian, &c. that are now uſed in our refined engliſh tongue, &c. 1656, 8vo. 3. The lamps of the law, and the light of the goſpel: or the titles of ſome late ſpiritual, polemical, and metaphyſical new books. 4. Boſcobel; or the hiſtory of his majeſty's eſcape after the battle of Worceſter, 1660, 8vo. 5. The catholic almanac for 1661, 62, 63, &c. But this not ſelling ſo well as John Booker's almanac, he wrote, 6. Booker refuted, or Animadverſions on Booker's Teleſcopium Uranicum, or Ephemeris, 1665, which is very erroneous, &c. 1665, in one ſheet, 4to. 7. A law dictionary, 1671, folio. 8. Animadverſions upon ſir Richard Baker's chronicle, and its continuation, &c. 1672, 8vo. 9. A world of errors diſcovered in the new world of words, &c. 1673, folio. 10. Fragmenta antiquitatis, antient tenures of land, and jocular cuſtoms of ſome manors, 1679. 11. Boſcobel, &c. the ſecond part, Lond. 1681, in 8vo; to which is added, Clauſtrum regale reſeratum, or the king's concealment at Trent, in Somerſetſhire, publiſhed by Mrs. Anne Windham of Trent.

BLOUNT

BLOUNT (Sir HENRY), an engliſh writer, born Dec. 15, 1602, at Tittenhanger in Hertfordſhire. He was educated at the free-ſchool of St. Alban's, from whence he was removed to Trinity college, Oxford, 1616. He was a youth of a cheerful diſpoſition, and had a ſtrong taſte for claſſical learning. In 1618 he took his degree of bachelor of arts, and ſoon after left Oxford. Then he went to Gray's Inn, where for ſome time he applied himſelf to the law, and in 1634 ſet out on his travels [u]. After having viſited France, Spain, and Italy, he went to Venice, where he contracted an acquaintance with a janizary, whom he reſolved to accompany to the turkiſh dominions. He accordingly embarked, May 1634, on board a venetian galley for Spalatro, and thence continued his journey by land to Conſtantinople. His ſtay at Conſtantinople was ſhort, for he went from thence to Grand Cairo; and after having been abroad two years returned to England, where, in 1636, he printed an account of his travels. This work went through ſeveral editions. The title of the 8th runs thus: "A voyage into the Levant, being a brief relation of a journey performed from England by the way of Venice, into Dalmatia, Sclavonia, Boſnia, Hungary, Macedonia, Theſſaly, Thrace, Rhodes, and Ægypt, into Grand Cairo, with particular obſervations concerning the modern condition of the Turks and other people under that empire."

In 1638 his father died, and left him the ſeat of Blount's hall in Staffordſhire, with a conſiderable fortune. March 21, 1639, the king conferred on him the honour of knighthood; and upon the breaking out of the civil war, he attended his majeſty to ſeveral places, was preſent at the battle of Edgehill; and at this juncture is ſuppoſed to have had the care of the young princes. He afterwards quitted his majeſty's ſervice, and returned to London, where he was called to an account for adhering to the king, but brought himſelf off by alleging his duty on account of his poſt [x]. In 1651 he was named by the parliament in a committee of twenty perſons, for inſpecting the practice of the law, and remedying its abuſes; and about this time he ſhewed himſelf very active againſt the payment of tithes, being deſirous to have reduced the income of pariſh miniſters to one hundred pounds a year. He alſo ſat with Dr. Zouch, Dr. Clarke, Dr. Turner, civilians, and other eminent perſons in the court of King's (then called the upper) bench, in Weſtminſter-hall, on the 5th of July 1654, by virtue of a commiſſion from Oliver Cromwell, for trying Don Pantalion Sa, brother to the portugueſe ambaſſador, for murder. Nov. 1, 1655, he was appointed one of the twenty-one commiſſioners to conſider of the trade and navigation of the commonwealth.

[u] Voyage to the Levant, p. 25. [x] Wood's Athen. Oxon.

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He was received into favour and confidence on the king's reſtoration, and appointed high ſheriff of the county of Hertford in 1661 [Y]. From this time he lived as a private gentleman, ſatisfied with the honours he had acquired and the eſtate he poſſeſſed; and after having paſſed upwards of twenty years in this manner, died Oct. 9, 1682.

BLOUNT (Sir THOMAS POPE), an eminent engliſh writer, ſon of the preceding ſir Henry Blount, born at Upper Holloway in Middleſex, Sept. 12, 1649. Charles II. conferred upon him the degree of a baronet in 1679 [Z]. He was elected burgeſs for St. Alban's in Hertfordſhire, the ſame year, and was knight of the ſhire in three parliaments after the revolution; being alſo appointed commiſſioner of accounts for the three laſt years of his life by the houſe of commons. He always diſtinguiſhed himſelf as a lover of liberty. He was a man of great learning, and well verſed in the beſt writers; of which he gave a proof in his famous work, Cenſura celebriorum authorum, &c [A]. His capacity for writing on a variety of important and entertaining ſubjects appears from his eſſays [B]. His extenſive knowlege is farther diſplayed in another learned piece on natural hiſtory [C]. He wrote alſo a work on poetry, "De re poëticâ, or remarks upon poetry; with characters and cenſures of the moſt conſiderable poets, whether antient or modern, extracted out of the beſt and choiceſt critics." It is dedicated to John earl of Mulgrave. After having acquired great honour in his ſeveral public characters, with eſteem and friendſhip in private life, he quietly ended his days at Tittenhanger, June 30, 1697, not quite 48 years old.

BLOUNT (CHARLES), younger ſon of ſir Henry Blount, and an eminent writer alſo, born April 27, 1654. He had an excellent capacity; and, being trained by his father, quickly acquired an extraordinary ſkill in the arts and ſciences [D]. In

[Y] Chauncey's Hertfordſhire, p. 512.

[Z] Baronetage of England, vol. iii. p. 672.

[A] More fully, thus: "Cenſura celebriorum authorum, ſive tractatus in quo varia virorum doctorum de clariſſimis cujuſque ſeculi ſcriptoribus judicia traduntur, 1690, folio.

[B] His eſſays are in number ſeven, on the following ſubjects:

1. That intereſt governs the world, and that popery is nothing but prieſtcraft, or an invention of the prieſts to get money. 2. The great miſchief and prejudice of learning, and that a wiſe man ought to be preferred before a man of learning. 3. Of education and cuſtom; the great influence it hath upon moſt men: but that a good education is not always effectual. 4. Of the ancients, and the reſpect that is due unto them; that we ſhould not too much enſlave ourſelves to their opinions. 5. Whether the men of this preſent age are any way inferior to thoſe of former ages, either in reſpect of virtue, learning or long life? 6. Of paſſion; and whether the paſſions are an advantage or diſadvantage to men? 7. The variety of opinions, whence it proceeds; the uncertainty of human knowledge.

[C] The title of the book runs thus, A natural hiſtory, containing many not common obſervations, extracted out of the beſt modern writers, 1693, 12mo.

[D] Blount's life prefixed to his works.

1679,

1679, he publiſhed his Anima Mundi, which giving great offence, complaint was made to Compton biſhop of London [E]. Blount was a ſtrenuous advocate for liberty, of which he gave teſtimony in a pamphlet on the popiſh plot, and the fear of a popiſh ſucceſſor, ſubſcribed Junius Brutus [F]. In 1680 he printed his work which rendered him moſt known to the world, the life of Apollonius Tyaneus, which was ſoon after ſuppreſſed, as an attack upon revealed religion [G]. The ſame year came out his Diana of the Epheſians, in which, while expoſing ſuperſtition, he ſtrikes at revelation [H]. In 1684 he publiſhed a kind of "Introduction to polite literature [I]."

Blount was a warm friend to the revolution: he gave a ſtrong teſtimony of attachment to his principles, and the love of freedom, in a treatiſe he wrote for the liberty of the preſs; wherein he ſhews, that all reſtraints thereon can have no other tendency than to eſtabliſh ſuperſtition and tyranny, by abaſing the ſpirits of mankind, and injuring the human underſtanding. Warmth of temper, affection for king William, and ſtrong deſire to ſee things ſettled according to his wiſhes, led him to write a pamphlet, in which he aſſerted king William and queen Mary to be conquerors; which piece, however, was condemned to be burnt by both houſes of parliament. After the death of his wife, he became enamoured of her ſiſter, a lady of beauty, wit, and virtue, who is ſaid not to have been inſenſible on her ſide, but ſcrupulous only as to marrying him after her ſiſter [K]. He wrote a letter on this ſubject, wherein he ſtates the caſe as of a third perſon, and treats it with great learning and addreſs. It is alſo ſaid that he applied to the archbiſhop of Canterbury, and other divines, who decided againſt his opinion; and this deciſion rendering the lady inflexible, threw him into a fit of deſpair, which ended in a phrenſy, ſo that he ſhot himſelf [L]. The wound, however, did not prove immediately mortal: he lived after it ſome days, and died in Auguſt 1693. After his deceaſe many of his private letters were publiſhed in a work

[E] The title of this work at large is, "Anima mundi; or, an hiſtorical narration of the opinions of the antients concerning man's ſoul after this life, according to unenlightened nature." Several anſwers were written to it.

[F] The title runs thus: "An appeal from the country to the city, for the preſervation of his majeſty's perſon, liberty, property, and the proteſtant religion."

[G] The title runs thus: "The two firſt books of Philoſtratus, concerning the life of Apollonius Tyaneus, written originally in greek, with philological notes upon each chapter," a thin folio. The notes, which chiefly gave the offence, are ſaid to have been taken from the manuſcript writing of the famous lord Herbert of Cherbury. Bayle, in Apollonius.

[H] The title: "Great is Diana of the Epheſians, or the original of idolatry, together with the political inſtitution of the Gentiles' ſacrifices. The motto:

Cum ſis ipſe nocens, moritur cur victima pro te?
Stultitia eſt morte alterius ſperare ſalutem.

[I] Athen. Oxon. vol. ii.

[K] Complete hiſtory of England, vol. iii. p. 657.

[L] Athen. Oxon. vol. ii.

called,

called, The oracles of reaſon, by Mr. Gildon; and which was afterwards printed, with ſeveral of our author's pieces, under the title of The miſcellaneous works of Charles Blount, eſq.

BLOW (Dr. JOHN), an eminent muſician, was born at Collingham in Nottinghamſhire about the year 1648 [M]. In 1674 he was appointed maſter of the children of the royal chapel; in 1685, compoſer to his majeſty; in 1687, almoner and maſter of the choriſters of St. Paul's cathedral. Blow was not a graduate of either univerſity; but archbiſhop Sancroft conferred on him the degree of doctor in muſic. Upon the deceaſe of Purcell, in 1695, he became organiſt of Weſtminſter abbey. He died Oct. 1, 1708, and was buried in the north aiſle of Weſtminſter abbey.

BLUTEAU (DOM. RAPHAEL), theatin, born at London of french parents in 1638, went over to France and became diſtinguiſhed as a ſcholar and a preacher. From thence he went to Liſbon, where he died in 1734, 96 years old. There is by him a dictionary, portugueſe and latin, much eſteemed, 8 vols. folio; Coimbra, 1712 to 1721; with a Supplement, Liſbon, 1727 and 1728, two vols. folio. Two doctors of the academy of the Appliqués, delivered each of them a diſcourſe for the diſcuſſion of this problem: Whether it was more glorious for England in having given birth to this ſcholar, or for Portugal in having poſſeſſed him?

BOBART (JACOB), a German, whom Dr. Plot calls an excellent gardener and botaniſt, was by the earl of Danby, founder of the phyſic garden at Oxford, appointed the firſt keeper of it. He was author of Catalogus plantarum horti medici Oxonienſis, ſcil. Latino-Anglicus et Anglico-Latinus, Ox. 1648, 8vo. Died Feb. 1679, aged 81 [N].

BOCCACE (JOHN), an eminent writer, born at Certaldo, in Tuſcany, 1313. His father deſigned him for buſineſs, and placed him with a merchant of Florence, who took him to Paris, and with whom Boccace lived ſix years; but being at length tired of trade, and having declared his averſion to it, he was ſent to ſtudy the canon law. He diſliked this alſo, his paſ-

[M] Hawkins's Hiſt. of muſic, iv. 486.

[N] Dr. Zachary Grey, in his notes on Hudibras, vol. i. p. 125, gives us the following anecdote of Jacob Bobart the ſon. He ſays: "Mr. Smith of Bedford obſerves to me on the word Dragon as follows: Mr. Jacob Bobart, botany profeſſor of Oxford, did, about 40 years ago, find a dead rat in the phyſic-garden, which he made to reſemble the common picture of dragons, by altering the head and tail, and thruſting in taper ſharp ſticks, which extended the ſkin on each ſide till it mimicked wings. He let it dry as hard as poſſible. The learned immediately pronounced it a dragon; and one of them ſent an accurate deſcription of it to Magliabechi, librarian to the grand duke of Tuſcany; ſeveral fine copies of verſes were wrote on ſo rare a ſubject; but at laſt Mr. Bobart owned the cheat: however, it was looked upon as a maſterpiece of art, and, as ſuch, depoſited in the muſeum, or anatomy ſchool, where I ſaw it ſome years after."

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ſion being for poetry; nor could his father's commands, or the exhortations of his friends, induce him to ſuppreſs this inclination. However, he could not wholly diſengage himſelf from the law till after his father's death; but then renounced it, and gave himſelf wholly up to poetry. He put himſelf under the inſtruction of Petrarch, and ſought every where for the moſt eminent maſters; but not having an income ſufficient for his expences, he was reduced to the neceſſity of being aſſiſted by others; and was particularly obliged to Petrarch, who furniſhed him with money as well as books. Boccace was a great admirer of the greek language: he found means to get Homer tranſlated into latin for his own uſe; and procured a profeſſor's chair at Florence for Leontius Pylautus, in order to have this poet explained by him. The republic of Florence honoured Boccace with the freedom of that city, and employed him in public affairs, particularly to negotiate the return of Petrarch; but Petrarch not only refuſed to return to Florence, but perſuaded Boccace alſo to retire from thence, on account of the factions which prevailed in that republic. Having quitted Florence, he went to ſeveral places in Italy, and ſtopped at laſt at Naples, where king Robert gave him a very kind reception. He conceived a violent affection for the natural daughter of that prince, which made him remain a conſiderable time at Naples. He alſo made a long ſtay in Sicily, where he was in high favour with queen Joan. When the troubles were ſomewhat abated at Florence, he returned thither: but ſoon retired to Certaldo, where he ſpent his time in ſtudy. His intenſe application brought on him a ſickneſs in the ſtomach, which put an end to him in 1375. He left ſeveral works, ſome in latin, and ſome in italian [o]. Of all his compoſitions his Decameron is the moſt famous: it was received, ſays Mr. Bullart, with applauſe, by all Italy; it likewiſe was ſo favourably entertained by foreign nations, that every one would have it in their own tongue; and it was ſought after ſo much the more eagerly, as pains were taken to ſuppreſs it, his ſtories being too licentious and ſatirical on the monks. Boccace publiſhed it in 1348, at a time when Florence was made deſolate, and almoſt a deſert, by a cruel plague. It may be reckoned among the fineſt of his writings compoſed for entertainment. Petrarch found ſo many charms

[o] 1. An abridgment of Roman hiſtory, from Romulus to the year of Rome 724. Cologn, 1534. 2. The hiſtory of illuſtrious women. Bern, 1539. 3. The genealogy of the Gods, with a treatiſe of mountains, ſeas, rivers, lakes, &c. Baſil, 1532. 4. Of the fortunes of illuſtrious men. This work begins at Adam, and ends at John king of France, taken priſoner by the Engliſh in 1356. Printed at Paris, in folio, by John Thievri of Beauvais.

He wrote the following pieces in the italian language. 1. Il Philocalo. 2. La Fiammetta. 3. L'Ameto. 4. Il labirinto d'Amore. 5. La Vita di Dante. 6. Il Decameron.

in

in it, that he was at the pains to tranſlate it into latin. This writer was one of the firſt who gave to the italian language the graces, the ſweetneſs, and elegance, which diſtinguiſh it from all living languages. Boccace could not equal Petrarch in poetry, but his proſe is recommended as a model ſtill.

BOCCALINI (TRAJAN), a ſatirical wit, born at Rome, about the beginning of the xviith century. The method he took to indulge his turn for ſatire was, by feigning that Apollo, holding his courts on Parnaſſus, heard the complaints of the whole world, and gave judgment as the caſe required. He was received into the academies of Italy, where he gained great applauſe by his political diſcourſes, and his elegant criticiſms. The cardinals Borgheſe and Cajetan having declared themſelves his patrons, he publiſhed his Ragguagli di Parnaſſo, and Secretaria di Apollo, a continuation thereof; which works being well received, he proceeded farther, and printed his Pietra di Paragone; wherein he attacks the court of Spain, ſetting forth their deſigns againſt the liberty of Italy, and inveighing particularly againſt them for the tyranny they exerciſed in the kingdom of Naples. The Spaniards complained of him in form, and were determined at any rate to be revenged. Boccalini was frightened, and retired to Venice. Some time after he was murdered in a ſurpriſing manner. He lodged with one of his friends, who having got up early one morning left Boccalini in bed; when a minute after four armed men entered his chamber, and gave him ſo many blows with bags full of ſand that they left him for dead; ſo that his friend, upon his return, found him unable to utter one word. Great ſearch was made at Venice for the authors of this murder; and though they were never diſcovered, yet it was univerſally believed that they were ſet to work by the court of Spain. Moreri tells us, that Boccalini was compoſing diſcourſes on Tacitus when he was aſſaſſinated; but Bayle affirms, that they were not only finiſhed at that time, but had gone through two editions at Geneva. His Ragguagli di Parnaſſo has been tranſlated into engliſh, and many other languages.

BOCCAMAZZA (ANGELUS), biſhop of Catania in Sicily, is the author of a ſhort Chronicle, which compriſes the moſt remarkable things tranſacted in Sicily, from 1027 to 1283; including the conqueſt of the Normans in that iſland, and the victories they obtained over the Saracens, whom they drove quite out of that iſland. He was made biſhop in 1279, and held his dignity to the time of his death, which happened after 1296. His Brevis Chronica is inſerted in the Rerum Ital. Script. of Muratori.

BOCCONI (SYLVIO), a celebrated natural hiſtorian, born at Palermo in Sicily, the 24th of April 1633. After he had gone through

through the uſual courſe of ſtudies, he applied himſelf chiefly to natural hiſtory, in which he made a moſt ſurpriſing progreſs. He was afterwards ordained prieſt, and entered into the ciſtercian order: but this new way of life did not in the leaſt divert him from his favourite ſtudy; for he purſued it with greater vigour than ever, and travelled not only over Sicily, but likewiſe viſited the iſle of Malta, Italy, the Low Countries, England, France, Germany, Poland, and ſeveral other nations. In 1696, he was admitted a member of the academy of the virtuoſi in Germany. He was at Padua ſome time, where he ſtudied under James Pighi, firſt profeſſor of anatomy there: upon his return to Sicily, he retired to a convent of his own order, near Palermo, where he died Dec. 22, 1704. He left many curious works [P].

BOCHART (SAMUEL), a learned french proteſtant, born at Roan in Normandy, 1599. He made a very early progreſs in learning, particularly in the greek language, of which we have a proof in the verſes he compoſed in praiſe of Thomas Dempſter, under whom he ſtudied at Paris. He went through a courſe of philoſophy at Sedan, and ſtudied divinity at Saumur under Camero, whom he followed to London, the academy at Saumur being diſperſed during the civil war. He made however but a ſhort ſtay in England, for about the end of 1621 he was at Leyden, where he applied himſelf to the ſtudy of the arabic under Erpenius. When Bochart returned to France, he was

[P] They are as follow: 1. Della Pietra Belzuar Minerale Siciliana. Printed at Monteleone, 1669, 4to. 2. Novitiato alla ſegretaria lettura grata non meno a principi, che a loro ſegretarii, per monſtrare con facilita è brevita l'arte d'un accorto ſegretario. Genoa, 12mo. 3. Recherches & obſervations naturelles touchant le corail, la pierre etoilée, l'embraſement du mont Ema. Paris, 1672, 12mo. 4. Epiſtola Botanica. Naples, 1673, 4to. 5. Lettre écrite à l'Auteur du Journal des Savans touchant une gemme ou eſpece de Baume, qui eſt ſouverain pour les bleſſures. This is inſerted in the Journal des ſavans of Jan. 20, 1676. 6. Icones & deſcriptiones rariorum plantarum Siciliæ, Melitæ, Galliæ, et Italiæ, quarum unaquæque proprio charactere ſignata ab aliis ejuſdem claſſis facile diſtinguitur. Cum præfatione Roberti Moriſonii. Oxon. 1674, 4to, with cuts. 7. Oſſervazioni naturali, ove ſi contengono Materie Medico-fiſiche, é di Botanica, produzioni naturali, Foſſofori diverſi, Fuochi Sotteranei d'Italia, & altre curioſita, diſpoſte in trattati familiari. Bologna, 1684, 8vo. 8. Muſeo di Fiſica di eſperanza variato di oſſervazioni naturali, note medicinale, è Raggionamenti, ſecondo i principii de moderni, con una diſſertatione dell' origine, è della prima impreſſione delle produzioni marine. 9. Remarks upon ſeveral points of natural hiſtory, extracted from the Muſeo di Fiſica, printed in high dutch at Francfort, 1697, 12mo. This piece contains twenty-four obſervations extracted from the preceding work. 10. Muſeo di Piante rara della Sicilia, Malta, Corſica, Italia, Piemonte, & Germania. Con figure 133. Venice, 1697, 4to. 11. Obſervatio circa nonnullas plantas marinas imperfectas, uti fucas, corallinas, zoophyta, fungos, & ſimiles, earumque originem. 12. De materia ſimili Lithomargæ Agricolæ aut Agarico Minerali Ferrantis Imperati, quæ in cavitate quorundam ſaxorum aut ſilicum in diſtrictu civitatis Rhotomagenſis & Portus Gratiæ in Normannia invenitur. This peice is inſerted in the firſt and ſecond centuries of the Journal above mentioned, and in Mangetus's Bibliotheca Scriptorum Medicorum, tom. i.

choſen

choſen miniſter of Caen, where he diſtinguiſhed himſelf by public diſputations with father Veron, a very famous controverſiſt. The diſpute was held in the caſtle of Caen, in preſence of a great number of catholics and proteſtants. Bochart came off with honour and reputation, which was not a little increaſed upon the publication of his Phaleg and Canaan, which are the titles of the two parts of his Geographica Sacra, 1646. He acquired alſo great fame by his Hierozoicon, printed at London, 1675. This treats de animalibus ſacræ ſcripturæ. The great learning diſplayed in theſe works rendered him eſteemed not only amongſt thoſe of his own perſuaſion, but amongſt all lovers of knowledge of whatever denomination. In 1652, the queen of Sweden invited him to Stockholm, where ſhe gave him many proofs of her regard and eſteem. At his return into France, in 1653, he continued his ordinary exerciſes, and was one of the members of the academy of Caen, which conſiſted of all the learned men of that place. He died ſuddenly, when he was ſpeaking in this academy, May 6, 1667, which gave M. Brieux occaſion to make the following epitaph on him:

Scilicet hæc cuique eſt data ſors æquiſſima, talis
Ut ſit mors, qualis vita peracta fuit.
Muſarum in gremio teneris qui vixit ab annis,
Muſarum in gremio debuit iſte mori.

Beſides what we have mentioned, he wrote a treatiſe on the terreſtrial paradiſe, on the plants and precious ſtones mentioned in ſcripture, and ſome other pieces, but he left theſe unfiniſhed. He left alſo a great number of ſermons. As many of his diſſertations as could be collected were publiſhed in the edition of his works printed in Holland 1692.

BOCHIUS (JOHN), born at Bruſſels in 1555. He was a good latin poet, and thence ſtyled the Virgil of the Low Countries. He accompanied cardinal Radzivil to Rome, where he ſtudied under Bellarmin. Bochius, after having viſited moſt parts of Italy, went through Poland, Livonia, and Ruſſia. In going from Smolenſko to Moſcow he ſuffered much from the cold, and his feet were frozen to ſuch a degree that ſome thought he would be obliged to have them cut off: but he recovered without the operation. Upon his return to the Low Countries, the duke of Parma made him ſecretary of Antwerp. He died Jan. 13, 1609 [Q].

[Q] He has left the following pieces. 1. De Belgii principatu. 2. Parodia heroica pſalmorum davidicorum. 3. Obſervationes phyſicæ, ethicæ, politicæ et hiſtoricæ in pſalmos. 4. Vita Davidis. 5. Orationes. 6. Poëmata, &c. His poetical pieces, conſiſting of epigrams, elegies, &c. were collected and printed at Cologne, in 1615.

BOCQUILLOT (Lazarus Andrew), born at Avalon, of obſcure parents, attended in 1670 Nointel ambaſſador to Conſtantinople. On his return to France he was admitted advocate at Dijon, and addicted himſelf with equal ardour to pleaſure and to ſtudy. He afterwards took orders, was made curé of Chatelux, and afterwards canon of Avalon. At this latter place he died Sept. 22, 1728, at the age of 80. Having lived ſome time at Port-Royal, he caught a taſte at once for literature and piety. He wrote, 1. Several volumes of homilies, and other works of devotion. Bocquillot made a preſent of them to the printers, and fixed himſelf the price of each copy, in order that they might not be out of the reach of the poor. 2. A tract on the Liturgy, 8vo. printed at Paris in 1701, curious and intereſting to the admirers of eccleſiaſtical antiquities. 3. Hiſtory of the chevalier Bayard, 12mo. under the name of Lonval. 4. Letters in 12mo. and diſſertations.

BODIN (John), a celebrated french lawyer, born at Angers. He ſtudied the law at Toulouſe, where he took degrees, and afterwards read lectures with great applauſe. He intended to ſettle there as law profeſſor, and, in order to ingratiate himſelf with the Toulouſians, compoſed his oration, De inſtituenda in republica juventute: which he addreſſed to the people and ſenate of Toulouſe, and recited it publicly in the ſchools. But he at length preferred the common to the civil law, and quitted the ſchool of Toulouſe for the bar of Paris: where however not ſucceeding, he applied himſelf wholly to compoſing books, in which he had ſurpriſing ſucceſs. The firſt work he publiſhed was his Commentary on Oppian's books of Hunting, and his tranſlation of them into latin verſe, 1555; Method of Hiſtory, 1566; Diſcourſe on Coins, &c. 1568; Republic, 1576, in folio, and afterwards ſeveral times in 8vo.: the ſame year, Account of the States of Blois; Law Tables, intituled Juris univerſi diſtributio, 1578; Demonomanie des Sorciers, 1579; and a little before his death, Theatre de la nature univerſelle. He ordered by will that his books De imperio, et juriſdictione, et legis actionibus, et decretis, et judiciis, ſhould be burnt, which was accordingly done. Beſides what we have mentioned, he wrote alſo a book by way of dialogue on religions, intituled Heptaplomeron, ſive de abditis rerum ſublimium arcanis: this, however, was never publiſhed.

The reputation of Bodin as a man of wit and learning induced king Henry III. to ſee him; and as he was alſo extremely agreeable in converſation, his majeſty conceived a fondneſs for him, and took delight in his company; but the royal favour was not of long continuance. However, he found means to get into the good graces of the duke of Alençon, whom he accompanied to England; where he had the pleaſure to find that his

books of the "Republic" were read publicly in the univerſity of Cambridge, and that the Engliſh had tranſlated them into latin from the french original, which induced him afterwards to tranſlate them himſelf into latin. They were likewiſe tranſlated from the french and latin copies into engliſh by Richard Knolles, and publiſhed at London, 1606, in folio.

Upon the death of the duke of Alençon, Bodin retired to Laon, where he married. He had an office in the præſidial of this city; and it was perhaps on account of this office, that he was deputed in 1576, by the third ſtate of Vermandois, to the ſtates of Blois. He there ſpoke with great ſpirit for the rights of the people. In Charles the IXth's time he was the king's ſolicitor with a commiſſion for the foreſts of Normandy. He died of the plague at Laon, in 1596.

BODLEY (Sir THOMAS), from whom the bodleian library at Oxford takes its name, the eldeſt ſon of Mr. John Bodley, born at Exeter, March 2, 1544. He was about twelve years of age, when his father removed with his family to Geneva [R]. "My father," ſays he, "in the time of queen Mary, being noted and known to be an enemy to popery, was ſo cruelly threatened, and ſo narrowly obſerved by thoſe that maliced his religion, that, for the ſafeguard of himſelf and my mother, who was wholly affected as my father, he knew no way ſo ſecure, as to fly into Germany; where after a while he found means to call over my mother, with all his children and family, whom he ſettled for a while at Weſel, in Cleveland (for there then were many Engliſh, which had left their country for their conſcience, and with quietneſs enjoyed their meetings and preachings); and from thence we removed to the town of Frankfort, where was in like ſort another engliſh congregation. Howbeit we made no long tarriance in either of thoſe two towns, for that my father had reſolved to fix his abode in the city of Geneva, where (as far as I remember) the engliſh church conſiſted of ſome hundred perſons." The univerſity of Geneva being then newly erected, young Bodley applied himſelf to the ſtudy of the learned languages under the moſt celebrated profeſſors. He frequented the public lectures of Chevalerius in the hebrew tongue, Beroaldus in the greek, and Calvin and Beza in divinity. Upon the acceſſion of queen Elizabeth in 1558, he returned to England with his father, who ſettled in London; and ſoon after was ſent to Magdalen college, in Oxford. In 1563, he took the degree of B. A. and the year following was admitted fellow of Merton college. In 1565, he undertook the reading of a greek lecture in the hall of that college. In 1566, he took the

[R] Life of ſir Thomas Bodley, written by himſelf, p. 1. 2. Reliquiæ Bodleianæ, publiſhed by T. Hearne. Lond. 1703, 8vo.

degree

degree of M. A. and the ſame year read natural philoſophy in the public ſchools. In 1569, he was elected one of the proctors of the univerſity; and, for a conſiderable time, ſupplied the place of univerſity orator. In 1576, he went abroad, and ſpent four years in France, Germany, and Italy. Upon his return, he applied himſelf to the ſtudy of hiſtory and politics [s]. In 1585, he was made gentleman uſher to queen Elizabeth. About two years after he was employed in ſeveral embaſſies, to the king of Denmark, duke of Brunſwick, the landgrave of Heſſe, and other german princes, to engage them in the aſſiſtance of the king of Navarre, afterwards Henry IV. of France; and, having diſcharged that commiſſion, he was ſent to Henry III. at the time when this prince was forced by the duke of Guiſe to quit Paris. In 1588, he was ſent to the Hague, where, according to an agreement between the Queen and the States, he was admitted one of the council of ſtate, and took his place next to count Maurice. In this ſtation he behaved entirely to the ſatisfaction of his royal miſtreſs. After about five years reſidence in Holland, he obtained leave to return into England, to ſettle his private affairs; but was ſhortly after remanded to the Hague. At length having finiſhed all his negotiations, he had his final revocation in 1597. After his return, finding his advancement at court obſtructed by the jealouſies and intrigues of the great men, he retired from all public buſineſs, and never after would accept of any employment. The ſame year he ſet about the noble work of reſtoring the public library at Oxford.

Having, in the account of his life, given us the motives of his retiring from court, and chooſing a private life, he goes on thus: "Only this I muſt truly confeſs myſelf, that though I did never yet repent me of thoſe, and ſome other, my often refuſals of honourable offers, in reſpect of enriching my private eſtate, yet ſomewhat more of late I have blamed myſelf and my nicety that way, for the love that I bear to my reverend mother the univerſity of Oxon, and to the advancement of her good, by ſuch kind of means as I have ſince undertaken. For thus I fell to diſcourſe and debate in my mind, that although I might find it fitteſt for me to keep out of the throng of court contentions, and addreſs my thoughts and deeds to ſuch ends altogether, as I myſelf could beſt effect; yet withal I was to think, that my duty towards God, the expectation of the world, and my natural inclination, and very morality did require, that I ſhould not wholly ſo hide thoſe little abilities that I had, but that in ſome meaſure, and in one kind or other, I ſhould do the true part of a profitable member of the ſtate. Whereupon,

[s] Reliquiæ Bodleianæ, &c. p. 4.

examining exactly for the reſt of my life what courſe I might take, and having ſought (as I thought) all the ways to the wood, to ſelect the moſt proper, I concluded at the laſt to ſet up my ſtaff at the library door in Oxon, being thoroughly perſuaded that, in my ſolitude and ſurceaſe from the commonwealth affairs, I could not buſy myſelf to better purpoſe, than by reducing that place (which then in every part lay ruined and waſte) to the public uſe of ſtudents. For the effecting whereof I found myſelf furniſhed, in a competent proportion, of ſuch four kinds of aids, as, unleſs I had them all, there was no hope of good ſucceſs. For without ſome kind of knowledge, as well in the learned and modern tongues, as in ſundry other ſorts of ſcholaſtic literature; without ſome purſe ability, to go through with the charge; without great ſtore of honourable friends, to further the deſign; and without ſpecial good leiſure to follow ſuch a work, it could but have proved a vain attempt and inconſiderate." Camden ſays, this undertaking was a taſk ſuited to the dignity of a crowned head.

Bodley wrote a letter, dated London, Feb. 23, 1597, to Dr. Ravis, dean of Chriſt-church, then vice chancellor, to be communicated to the univerſity; offering therein, to reſtore the fabric of the library, and to ſettle an annual income for the purchaſe of books, and the ſupport of ſuch officers as might be neceſſary to take care of it. This letter was received with the greateſt ſatisfaction by the univerſity, and an anſwer returned, teſtifying their moſt grateful acknowledgement and acceptance of his noble offer [T]. Whereupon Bodley immediately ſet about the work, and in two years time brought it to a good degree of perfection. He furniſhed it with a large collection of books, purchaſed in foreign countries at a great expence; and this collection in a ſhort time became ſo greatly enlarged, by the generous benefactions of ſeveral noblemen, biſhops, and others, that neither the ſhelves nor the room could contain them. Whereupon Bodley offering to make a conſiderable addition to the building, the motion was readily embraced; and, July 19, 1610, the firſt ſtone of the new foundation was laid with great ſolemnity, the vice-chancellor, doctors, maſters of arts, &c. attending in their proper habits, and a ſpeech being made upon the occaſion. But Bodley did not live to ſee this part of his deſign completed, though he left ſufficient to do it with ſome of his friends in truſt; for, as appears by the copy of his will, he beſtowed his whole eſtate (his debts, legacies, and funeral charges defrayed) to the noble purpoſes of this foundation. By this means, and the help of other benefactions, in procuring which he was very ſerviceable by his great intereſt with many

[T] Wood's hiſt. et antiq. univ. Oxon. l. 2. p. 48.

eminent

eminent perſons, the univerſity was enabled to add three other ſides to what was already built; whereby was formed a noble quadrangle, and ſpacious rooms for ſchools of arts. By his will 200l. per annum was ſettled on the library for ever; out of which he appointed near 40l. to the head librarian, 10l. for the ſub-librarian, and 8l. for the junior. He drew up likewiſe a body of excellent ſtatutes for the government of the library [u]. In this library is a ſtatue erected to the memory of ſir Thomas Bodley (for he was knighted by king James upon his acceſſion to the throne) by the earl of Dorſet, chancellor of the univerſity, with the following inſcription: THOMAS SACKVILLUS DORSETTIÆ COMES, SUMMUS ANGLIÆ THESAURARIUS, ET HUJUS ACADEMIÆ CANCELLARIUS, THOMÆ BODLEIO EQUITI AURATO, QUI BIBLIOTHECAM HANC INSTITUIT, HONORIS CAUSA PIE POSUIT. The Bodleian library is juſtly eſteemed one of the nobleſt in the world. James I. we are told, when he came to Oxford in 1605, and among other edifices took a view of this famous library, at his departure, in imitation of Alexander, broke out into this ſpeech: "If I were not a king, I would be

[u] The original copy of them, written by his own hand, is preſerved in the archives of the Bodleian library. They provide, 1. That the keeper or librarian ſhall be a graduate, without cure of ſouls, and unmarried; and that both the electors and elected ſhall take an oath, preſcribed in the ſtatutes, the election to be made after the ſame manner as in the choice of proctors. 2. The librarian's office is to keep the great regiſter book, in which are enrolled the names and gifts of all benefactors to the library; to preſerve the diſpoſition of the whole, and to range all books that ſhall be given under their proper claſſes; and to attend in the library from eight to eleven in the morning, and from two to four or five in the afternoon, ſuch days and times only excepted as are ſpecified in the ſtatutes. 3. To prevent accidents from fire, neither the keeper nor any perſon frequenting the library, to be allowed candle, or any other kind of light. 4. The keeper to deliver the books into the hand of perſons, deſiring them to be uſed in ſight, and reſtored before ſuch perſons depart; and no book, upon any pretence whatever, to be lent out of the library. 5. In caſe of ſickneſs or other neceſſary avocation, the keeper may be allowed a deputy, who muſt be a graduate, and take the ſame oath as the keeper did at his admiſſion. He is allowed likewiſe an aſſiſtant in his office, and an inferior attendant (uſually ſome poor ſcholar) to keep the library clean. 6. The revenue ſettled for the maintenance of the library, &c. to be lodged in the univerſity cheſt, and managed by the vice-chancellor and proctors for the time being. 7. None to enjoy the freedom of ſtudy there, but only doctors and licentiates of the three faculties, bachelors of divinity, maſters of arts, bachelors of phyſic and law, and bachelors of arts of two years ſtanding; alſo lords, and the ſons of members of parliament; and thoſe who become benefactors to the library; and all ſuch, before admiſſion to ſuch privilege, to take an oath preſcribed in the ſtatutes. 8. Any graduate or other perſon who ſhall be convicted of diſmembering or purloining, or altering any word or paſſage of any book or books, to be publicly degraded, and expelled the univerſity. 9. Eight overſeers or viſitors of the library are appointed, viz. the vice-chancellor and proctors, the three profeſſors of divinity, law, and phyſic, and the two regius profeſſors of hebrew and greek, who are to inſpect the ſtate both of the building and the books, the behaviour of the keeper, &c. annually on the 8th of November; and on the viſitation day, forty ſhillings are allowed to be expended on a dinner or ſupper for the viſitors, and gloves to be preſented them by a beadle, viz. ſeven pair of ten ſhillings the pair, to the five profeſſors and two proctors; and one pair of twenty ſhillings price to the vice chancellor, beſides forty ſhillings in money to each of the proctors, and twenty nobles to the vice chancellor.

an univerſity man; and if it were ſo that I muſt be a priſoner, if I might have my wiſh, I would have no other priſon than that library, and be chained together with ſo many good authors [x]."

Sir Thomas Bodley died Jan. 28, 1612, and was buried with great ſolemnity at the upper end of Merton college choir. Over him is erected a monument of black and white marble, on which is placed his effigies, in a ſcholar's gown, ſurrounded with books; at the four corners ſtand Grammar, Rhetoric, Muſic, and Arithmetic. On each hand of his effigies ſtands an angel, that on the left holding out to him a crown, that on the right a book open, in which are theſe words, "Non delebo nomen ejus de libro vitæ." Underneath is the figure of a woman, ſitting before the ſtairs of the old library, holding in one hand a key, and in the other a book, wherein the greateſt part of the alphabet appears; and behind are ſeen three ſmall books ſhut, inſcribed with the names of Priſcianus, Diomedes, and Donatus. Beneath all are engraven theſe words: Memoriæ Thomæ Bodley militis, publicæ bibliothecæ fundatoris, ſacrum. Obiit Jan. 28, 1612."

An annual ſpeech in his praiſe is ſtill made at Oxford, Nov. 8, at which time is the viſitation of the library.

BŒCLER (JOHN HENRY), hiſtoriographer of Sweden, and profeſſor of hiſtory at Straſburg, was born in Franconia 1611, and died in 1686. He received penſions from ſeveral princes; among others, from Lewis XIV. and Chriſtina, which latter invited him to Sweden. His principal works are, 1. Commentationes Plinianæ. 2. Timur, vulgo Tamerlanus, 1657, 4to. 3. Notitia Sancti Romani Imperii, 1681, 4to. 4. Hiſtoria, ſchola Principum. 5. Commentatio in Grotii librum de Jure Belli et Pacis. With all the warmth and zeal, which commentators and biographers uſually have for their principals, he laviſhes panegyric upon Grotius. He ſwears, in a letter publiſhed after his death, that no man will ever approach him; and that whoever ſhould attempt to equal this work of his, would only furniſh matter of laughter to poſterity. Theſe enthuſiaſtic admirers of Grotius were called at Straſburgh Grotians.

BŒHMEN (JACOB), a teutonic philoſopher, a noted viſionary, born in a village of Germany, near Gorlitz, 1575. His education was ſuitable to the circumſtances and views of his parents, who, deſigning him for a mechanic trade, took him from ſchool as ſoon as he could read and write, and put him apprentice to a ſhoemaker. He firſt began to uſe that occupation as a maſter at Gorlitz, in 1594; and getting into ſuch buſineſs as enabled

[x] Iſaaci Ware Rex Platonicus.

him

him to ſupport a family, he entered after ſome time into matrimony, and had ſeveral children.

In the mean time, being naturally of a religious turn of mind, he was a conſtant frequenter of ſermons from his youth, and took all opportunities of reading books of divinity. Whereby not being able to ſatisfy himſelf about the differences and controverſies in religion, he grew very uneaſy, till happening one day to hear from the pulpit that ſpeech of our Saviour, Your heavenly Father will give the holy ſpirit to them that aſk it; he was preſently ſo affected, that from this moment he never ceaſed aſking, ſeeking, and knocking, that he might know the truth. Upon this, as he tells us himſelf [y], by the divine drawing and will he was in ſpirit rapt into the holy ſabbath, where he remained ſeven whole days in the higheſt joy; after which, coming to himſelf, he laid aſide all the follies of youth, and was driven by divine zeal earneſtly to reprehend impudent, ſcandalous, and blaſphemous ſpeeches, and in all his actions forbore the leaſt appearance of evil, continuing to earn a comfortable livelihood by diligent application to his trade. In 1600, he was a ſecond time poſſeſſed with a divine light, and by the ſight of a ſudden object brought to the inward ground or centre of the hidden nature; yet ſomewhat doubting, he went out into an open field, and there beheld the miraculous works of the Creator in the ſignatures, figures, or ſhapes of all created things very clearly and manifeſtly laid open, whereupon he was taken with exceeding joy, yet held his peace, in ſilence praiſing God. But ten years after, in 1610, through the overſhadowing of the holy ſpirit, he was a third time touched by God, and became ſo enlightened, that, leſt ſo great grace beſtowed upon him ſhould ſlip out of his memory, and he reſiſt his God, he began to write privately for his own uſe (without the help of any books except the holy ſcripture), the truths which had been thus revealed to him. In this ſpirit he firſt publiſhed his treatiſe, intituled "Aurora, or the Riſing of the Sun," in 1612: which book was immediately carried to the magiſtrates of Gorlitz by George Richterus [z], dean of the miniſters of that place, who complained of its containing many of the errors of Paracelſus and Wigelius; for Bœhmen had amuſed himſelf with chemiſtry in his youth. The magiſtrates ſuppreſſed the piece as much as poſſible, and commanded the author to write no more; obſerving to him, that ſuch employment was properly the buſineſs of the clergy, and did not belong to his profeſſion and condition.

Thus rebuked, he remained ſilent for ſeven years; but finding that the directors of the electoral laboratory had recommended

[y] In various parts of his writings.
[z] Or rather Gregory Richter.

him to a great many perſons of the court as a good chemiſt, he lifted up his head, and boldly oppoſed Richterus: and, taking up his pen again, was reſolved to redeem the time he had loſt; inſomuch that in the remaining five years of his life he wrote above twenty books, the laſt of which, intituled, "A table of his principles, or a key of his writings," was publiſhed in 1624. He did not long ſurvive it; for betimes in the morning, Nov. 18, of that year, he called one of his ſons, and aſked him, "if he alſo heard that excellent muſic?" To which being anſwered in the negative, he ordered the door to be ſet open, that the muſic might be the better heard. He aſked afterwards what o'clock it was? and being told it had ſtruck two, he ſaid, "It is not yet my time, my time is three hours hence." In the interim he was heard to ſpeak theſe words, "O thou ſtrong God of hoſts deliver me according to thy will: O thou crucified lord Jeſus, have mercy upon me, and receive me into thy kingdom." When it was near ſix o'clock, he took leave of his wife and ſons, and bleſſed them, and ſaid, "Now I go hence into paradiſe;" then bidding his ſon turn him, he immediately expired in a deep ſigh [A].

A great number of perſons have been inveigled by the viſions of this fanatic; among others the famous Quirinus Kahlman [B] in Germany, who ſays, that he had learned more being alone in his ſtudy from Bœhmen, than he could have learned from all the wiſe men of that age together; and that we may not be in the dark as to what ſort of knowledge this was, he acquaints us, that amidſt an infinite number of viſions it happened, that being ſnatched out of his ſtudy, he ſaw thouſands of thouſands of lights riſing round about him. But our author is better known among ourſelves, where he has hundreds of admirers [C]; and no wonder, ſince, as Dr. Henry More obſerves, the ſect of the quakers have borrowed a great many of their doctrines from our teutonic philoſopher [D]; of whom we ſhall venture to ſay, from a peruſal of ſome of his writings, that he poſſeſſed the grand arcanum of myſterizing plain truths by an inextricably ænigmatical expreſſion [E]. He has ſtill many diſciples in England.

BOER,

[A] His life prefixed to his anſwer to the 40 queſtions of the ſoul, &c.

[B] Micrælius's hiſt. eccleſ. p. 1449. edit. 1699.

[C] Among the reſt the famous Mr. William Law, author of "Chriſtian Perfection," &c. ſtands characteriſed as a principal one. See preface to the Divine Legation of Moſes, &c. edit 1758.

[D] In his treatiſe addreſſed to the quakers.

[E] As his books have been all tranſlated into engliſh, and are much enquired after, we ſhall give a liſt of them as follows; 1. Aurora, or the riſing of the ſun. 1612. 2. Of the three principles, together with an appendix of the threefold life of man. 1619. 3. Of the threefold life of man. 1620. 4. An anſwer to the forty queſtions of the ſoul, propounded by Dr. Walter, &c. ibid. 5. Three books, the firſt of the incarnation of Jeſus Chriſt;

the

BOERHAAVE (HERMAN), an illuſtrious phyſician and profeſſor at Leyden, born Dec. 31, 1668, at Voorhoot, a ſmall village in Holland, about two miles from that city. His father intended him for divinity, and with this view initiated him in letters himſelf [F]. About the twelfth year of his age, he was afflicted with an ulcer in his left thigh, which ſeemed to baffle the art of ſurgery, and occaſioned ſuch exceſſive pain, as greatly interrupted his ſtudies for ſome time; but at length, by fomenting it with ſalt and wine, he effected a cure himſelf, and thereupon conceived his firſt thoughts of ſtudying phyſic. In 1682, he was ſent to the public ſchool at Leyden, and at the expiration of the year got into the ſixth and higheſt claſs, whence it is cuſtomary, after ſix months, to be removed to the univerſity [G]. At this juncture his father died, who left a wife and nine children, with but a ſlender proviſion; of whom Herman, though but ſixteen, was the eldeſt. Upon his admiſſion into the univerſity, he was particularly noticed by a friend of his father, Mr. Trigland, one of the profeſſors of divinity, who procured him the patronage of Mr. Daniel Van Alphen, burgo-maſter of Leyden; and by the advice of theſe gentlemen he attended Senguerd's lectures on logic, the uſe of the globes, natural philoſophy, metaphyſics, and ethics: he likewiſe attended the learned Jacob Gronovius on greek and latin authors, Rykius on latin claſſics, rhetoric, chronology, and geography, and Trigland and Scaafe on the hebrew and chaldee languages, in order to underſtand the ſacred writings in their originals. In 1687, he applied to mathematics, and found the ſtudy ſo entertaining, that, after having gone through geometry and trigonometry, he proceeded

the ſecond, of the ſuffering, death, and reſurrection of Chriſt; the third, of the tree of faith, ibid. 6. Of ſix parts, ibid. 7. Of the heavenly and earthly myſterium, ibid. 8. Of the laſt times, to P. K. ibid. 9. De ſignaturâ rerum, or the ſignature of all things, 1621. 10. A conſolatory book of the four complexions, ibid. 11. An apology to Balthazar Tilken, in two parts, ibid. 12. A conſideration upon Eſaias Steefel's book, ibid. 13. Of true repentance, 1622. 14. Of true reſignation, ibid. 15. Of regeneration, ibid. 16. Of predeſtination and election of God; at the end of which is a treatiſe, intituled, 17. A ſhort compendium of repentance, 1623. 18. The myſterium magnum upon Geneſis, ibid. 19. A table of the principles, or key of his writings, to G. F. and J. H. 20. Of the ſuperſenſual life, ibid. 21. Of the two teſtaments of Chriſt, viz. baptiſm and the ſupper of the Lord, ibid. 22. A dialogue between the enlightened and unenlightened ſoul, ibid. 23. An apology upon the book of true repentance, directed againſt a paſquil of the principal miniſter of Gorlitz, called Gregory Rickter, ibid. 24. An epitome of the myſterium magnum, ibid. 25. A table of the divine manifeſtation, or an expoſition of the threefold world, to J. S. V. S and A. V. F. ibid. The following are without date. 26. Of the errors of the ſects of Ezekiel Meths, to A. P. A. or an apology to Eſaias Steefel. 27. Of the laſt judgement. 28. Certain letters to diverſe perſons, written at diverſe times, with certain keys for ſome hidden words. Beſides theſe our author left unfiniſhed, 29. A little book of divine contemplation. 30. A book of one hundred and ſeventy-ſeven theoſophick queſtions. 31. The holy weeks, or the prayer-book.

[F] An account of his life and writings, by W. Burton, M. D. p. 2.

[G] Commentariolus Boerhaavii, at the end of Dr. Burton's life of our author, ſect. 4.

to

to algebra, under Volder, in 1689. This year he gave a ſpecimen of his learning in an academic oration, proving, "That the doctrine of Epicurus concerning the chief good was well underſtood by Cicero; and for this received the golden medal, which uſually accompanies the merit of ſuch probationary exerciſe. In 1690 he took a degree in philoſophy. In his theſis on this occaſion, with great ſtrength of argument, he confuted the ſyſtems of Epicurus, Hobbes, and Spinoſa. After having laid a ſolid foundation in all other parts of learning, he proceeded to divinity under the profeſſors Trigland and Spanheim; the firſt of whom gave lectures on hebrew antiquities, the ſecond on eccleſiaſtical hiſtory.

Notwithſtanding he was thus qualified for entering into orders, which, according to his father's intention, he had hitherto chiefly in view, and that his patrimony was by this time almoſt wholly exhauſted; yet ſuch was his diffidence, that he attempted rather, by teaching mathematics, to defray the expence attending the farther proſecution of his theological ſtudies. By this means he not only increaſed his reputation, but (what laid the foundation of his future fortune) was introduced to an intimate friendſhip with John Vandenburg, burgo-maſter of Leyden. By this new connection he was recommended to the curators, to compare the Voſſian manuſcripts (purchaſed in England for the public library at Leyden) with the catalogue of ſale; which he executed with ſuch accuracy as procured him the eſteem of the univerſity, and recommended him in ſo particular a manner to Mr. Vandenburg, that this gentleman became ever after ſolicitous for his advancement; and obſerving the amazing progreſs Boerhaave made in whatever he applied to, perſuaded him to join the ſtudy of phyſic to philoſophy and theology. As a relaxation therefore from divinity, and in complaiſance to this gentleman, he dipt into phyſic, being duly prepared for it by his acquaintance with the learned languages, mathematics, and natural philoſophy; and he reſolved to take a degree in phyſic before his ordination. The ſtudy of medicine commencing with that of anatomy, he diligently peruſed Veſalius, Fallopius, and Bartholin, oftentimes himſelf diſſecting and attending the public diſſections of profeſſor Nuck. He next applied himſelf to the fathers of phyſic, beginning with Hippocrates; and, in their chronological order, reading carefully all the greek and latin phyſicians: but ſoon finding that the later writers "were almoſt wholly indebted to that prince of phyſicians for whatever was valuable in them, he reſumed Hippocrates, to whom alone in this faculty he devoted himſelf for ſome time, making extracts, and digeſting them in ſuch a manner, as to render thoſe ineſtimable remains of antiquity quite familiar to him." He afterwards made himſelf acquainted with the beſt modern authors,

particularly

particularly with Sydenham, whom he uſually ſtyled the immortal Sydenham. He next applied to chemiſtry, which ſo captivated him, that he ſometimes ſpent days and nights ſucceſſively in the ſtudy and proceſſes of this art. He made alſo a conſiderable proficiency in botany; not contented with inſpecting the plants in the phyſic-garden, he ſought others with fatigue in fields, rivers, &c. and ſometimes with danger in almoſt inacceſſible places, thoroughly examining what he found, and comparing them with the delineations of authors.

His progreſs in phyſic hitherto was without any aſſiſtance from lectures, except thoſe mentioned in anatomy, and a few by profeſſor Drelincourt on the theory; nor had he yet any thoughts of declining the prieſthood: amidſt mathematical, philoſophical, anatomical, chemical and medical reſearches, he ſtill earneſtly purſued divinity. He went to the univerſity of Harderwick in Guelderland, and in July 1693 was created there M. D. Upon his return to Leyden, he ſtill perſiſted in his deſign of engaging in the miniſtry, but found an invincible obſtruction to his intention. In a paſſage-boat where he happened to be, ſome diſcourſe was accidentally ſtarted about the doctrine of Spinoſa, as ſubverſive of all religion; and one of the paſſengers, who exerted himſelf moſt, oppoſing to this philoſopher's pretended mathematical demonſtrations only the loud invective of a blind zeal, Boerhaave aſked him calmly, "Whether he had ever read the works of the author he decried?" The orator was at once ſtruck dumb, and fired with ſilent reſentment. Another paſſenger whiſpered the perſon next him, to learn Boerhaave's name, and took it down in his pocket-book; and as ſoon as he arrived at Leyden, gave it out every where, that Boerhaave was become a Spinoſiſt. Boerhaave, finding that ſuch prejudices gained ground, thought it imprudent to riſque the refuſal of a licence for the pulpit, when he had ſo fair a proſpect of riſing by phyſic. He now therefore applied wholly to phyſic, and joined practice with reading. In 1701, he took the office of lecturer upon the inſtitutes of phyſic; and delivered an oration the 18th of May, the ſubject of which was a recommendation of the ſtudy of Hippocrates: apprehending that, either through indolence or arrogance, this founder of phyſic had been ſhamefully neglected by thoſe whoſe authority was likely to have too great weight with the ſtudents of medicine. He officiated as a profeſſor, with the title of lecturer only, till 1709, when the profeſſorſhip of medicine and botany was conferred on him; his inaugural oration was upon the ſimplicity of true medical ſcience, wherein, exploding the fallacies and oſtentation of alchemiſtical and metaphyſical writers, he reinſtates medicine on the ancient foundation of obſervation and experiments. In a few years he enriched the phyſic-garden with ſuch a number of plants, that it

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was found neceſſary to enlarge it to twice its original extent. In 1714, he arrived to the higheſt dignity in the univerſity, the rectorſhip; and, at its expiration, delivered an oration on the method of obtaining certainty in phyſics. Here, having aſſerted our ignorance of the firſt principles of things, and that all our knowledge of their qualities is derived from experiments, he was thence led to reprehend many ſyſtems of the philoſophers, and in particular that of Des Cartes, the idol of the times. This drew upon him the outrageous invectives of Mr. R. Andala, an orthodox carteſian profeſſor of divinity and philoſophy at Franeker, who ſounded the alarm, that the church was in danger; and that the introduction of ſcepticiſm, and even ſpinoſiſm, muſt be the conſequence of undermining the carteſian ſyſtem by ſuch a profeſſed ignorance of the principles of things: his virulence was carried to ſuch a degree, that the governors of the univerſity thought themſelves in honour obliged (notwithſtanding Boerhaave's remonſtrances to the contrary) to inſiſt upon his retracting his aſperſions. He accordingly made a recantation, with offers of further ſatisfaction: to which Boerhaave generouſly replied, that the moſt agreeable ſatisfaction he could receive was, that ſo eminent a divine ſhould have no more trouble on his account. In 1728, he was elected of the academy of ſciences at Paris; and, in 1730, of the royal ſociety of London. In 1718, he ſucceeded Le Mort in the profeſſorſhip of chemiſtry; and made an oration on this ſubject, "That chemiſtry was capable of clearing itſelf from its own errors." Auguſt 1722, he was taken ill and confined to his bed for ſix months, with exquiſite arthritic pains; he ſuffered another violent illneſs in 1727; and being threatened with a relapſe in 1729, he found himſelf under the neceſſity of reſigning the profeſſorſhips of botany and chemiſtry. This gave occaſion to an elegant oration, in which he recounts many fortunate incidents of his life, and returns his grateful acknowledgements to thoſe who contributed thereto. Yet he was not leſs aſſiduous in his private labours till the year 1737, when a difficulty of breathing firſt ſeized him, and afterwards gradually increaſed. In a letter to Baron Baſſand, he writes thus of himſelf [H]: "An impoſthumation of the lungs, which has daily increaſed for theſe laſt three months, almoſt ſuffocates me upon the leaſt motion: if it ſhould continue to increaſe without breaking, I muſt ſink under it; if it ſhould break, the event is ſtill dubious: happen what may, why ſhould I be concerned? ſince it cannot be but according to the will of the Supreme Being, what elſe ſhould I deſire? God be praiſed! In the mean time, I am not wanting in the uſe of the moſt approved remedies, in order to mitigate the diſeaſe, by promoting matu-

[H] Dr. Burton's Life, p. 68.

ration,

ration, no ways anxious about the ſucceſs of them: I have lived to upwards of ſixty-eight years, and always cheerful." Finding alſo unuſual pulſations of the artery in the right ſide of the neck, and intermiſſions of the pulſe, he concluded there were polypous concretions between the heart and lungs, with a dilatation of the veſſels. Sept. 8. 1738, he wrote his caſe to Dr. Mortimer, ſecretary of the royal ſociety; and for ſome days there were flattering hopes of his recovery; but they ſoon vaniſhed, and he died the 23d, aged almoſt ſeventy [1].

No profeſſor was ever attended in public as well as private lectures by ſo great a number of ſtudents, from ſuch different and diſtant parts, for ſo many years ſucceſſively: none heard him without conceiving a veneration for his perſon, at the ſame time they expreſſed their ſurpriſe at his prodigious attainments; and it may be juſtly affirmed, that none in ſo private a ſtation ever attracted a more univerſal eſteem. He amaſſed greater wealth than ever any phyſician in that country from the practice of phyſic, which was owing as much at leaſt to his œconomy, as the largeneſs of his fees; he was falſely accuſed of penuriouſneſs, for he was liberal to the diſtreſſed, but without oſtentation: his manner of obliging his friends was ſuch, that they often knew not, unleſs by accident, to whom they were indebted. In friendſhip he was ſincere, conſtant, and affectionate; he was communicative without conceitedneſs, and zealous though diſpaſſionate in contending for truth; ſo unmoved was he by detraction, as to ſay, "The ſparks of calumny will be preſently extinct of themſelves, unleſs you blow them."

In the latter part of his life his chief pleaſure was retiring to his country ſeat, where he had a garden of near eight acres, enriched with all the exotic trees and plants he could poſſibly procure, that would flouriſh and live in that climate and ſoil: ſo intent was he upon ſtocking it with the greateſt variety, that he ſtyles a preſent of american ſhrub ſeeds, "munera auro cariora,"

[1] The following is a liſt of his works, as given by himſelf in the preface to his Elementa chemiæ. 1. Oratio de commendando ſtudio Hippocratico. An. 1701. 2. de uſu ratiocinii mechanici in medicina, 1703. 3. qua repurgatæ medicinæ facilis aſſeritur ſimplicitas, 1709. 4. de comparando certo in phyſicis, 1715. 5. de chemia ſuos errores expurgante, 1718. 6. de vita et obitu Cl. Bernardi Albini, 1721. 7. quam habuit, quum honeſta miſſione impetrata, botanicam et chemicam profeſſionem publicè ponerem, 1729. 8. de honore medici, ſervitute, 1731, 44, 45.— Inſtitutionis medicæ in uſus annuæ exercitationis domeſticos, 1708. Aphoriſmi de cognoſcendis et curandis morbis, in uſum doctrinæ domeſticæ, 1709. Index plantarum in horto Lugd. Bat. repert. 1710. Libellus de materia medica, et remediorum formulis quæ ſerviunt aphoriſmis, 1719. Index alter plantarum, quæ in horto Lugd Bat. aluntur, 1720, 2 vol. Epiſtola ad Ruyſchium de fabrica glandularum in corpore humano, 1722, p. 129. Atrocis nec deſcripti prius morbi hiſtoria, ſecundum medicæ artis leges conſcripta, 1724. Atrocis rariſſimique morbi hiſtoria altera, 1728. Tractatus medicus de lue aphrodiſiaca, præfixus aphrodiſiaco, edit. 1728.

gifts

gifts more precious than gold: and that of two cedar trees, "regali beare dono," making him happy by a royal benefaction.

BOETHIE (ÈTIENNE DE LA), of Sarlat in Perigord, conſeiller au parlement de Bordeaux, cultivated both latin and french poetry with ſucceſs. He was an author at the age of 16, and died at 32 in 1563, at Germignan, two leagues from Bordeaux. Montagne, his friend, to whom he left his library, collected his works in 8vo in 1571. They conſiſt of tranſlations of ſeveral works of Plutarch and Xenophon, of political diſcourſes, pieces of poetry, &c. His Authenoticon, or Voluntary ſlavery, was publiſhed in 1575, at the time of the bloody diſſenſions about religion in France.

BOETHIUS, or BOETIUS (FLAVIUS ANICIUS MANLIUS TORQUATUS SEVERINUS), a proſe as well as poetical writer of the ſixth century, born of one of the nobleſt families in Rome. His father dying when he was an infant, he was ſent to Athens, where he not only attained to a perfect knowledge of the greek tongue, but alſo of philoſophy, and all other kinds of ſcience. Returning to Rome, he ſoon became univerſally eſteemed, and was advanced to the chief dignities of his country. In 1523, having remonſtrated with great ſpirit againſt the conduct of Theodoric, who began every day to exert new inſtances of tyranny, he fell under his reſentment; and ſoon after was accuſed of having carried on a conſpiracy with the emperor Juſtin againſt the Goths. Theodoric brought the cauſe before the ſenate, where the accuſers producing ſuborned evidence, who exhibited forged letters to Juſtin in the name of Boethius, though abſent, unheard, undefended, he was condemned to death: but the king, fearing the conſequence of ſuch injuſtice and inhumanity, changed his ſentence from death to baniſhment. He was baniſhed to Milan, or (as others ſay) confined to Ticinum, now Pavia; and all his friends forbidden to accompany him on his way, or to follow him thither. During his exile, he wrote his books of the conſolation of philoſophy, and that upon the trinity. The year following, or ſomewhat later, according to ſome writers, he was beheaded in priſon by the command of Theodoric. The tomb of Boethius is to be ſeen in the church of St. Auguſtine at Pavia, near to the ſteps of the chancel, with the following epitaph:

Mæonia et Latia lingua clariſſimus, et qui
Conſul eram, hic perii, miſſus in exilium.
Et quid mors rapuit? Probitas me vexit ad auras;
Et nunc fama viget maxima, vivit opus.

Boethius wrote many philoſophical works, the greater part in the logical way: but his ethic piece, De conſolatione philoſophiæ,

is his chief performance, and has always been juſtly admired both for the matter and for the ſtyle. It is a ſuppoſed conference between the author and philoſophy, who as a perſon endeavours to comfort him; and is partly proſe, and partly verſe. It was engliſhed by our Chaucer; and Camden tells us, that queen Elizabeth, after having read it to mitigate grief, tranſlated it alſo into very elegant engliſh [K]. A writer of diſtinction obſerved, that "with Boethius the latin tongue, and the laſt remains of roman dignity, may be ſaid to have ſunk in the weſtern world [L]." The beſt edition of his works is that of Leyden, 1671, in 8vo.

BOETHIUS, BOECE, or BOEIS (HECTOR), a famous ſcottiſh hiſtorian, born at Dundee, in the ſhire of Angus, about 1470. After having ſtudied at Dundee and Aberdeen, he was ſent to the univerſity of Paris, where he applied to philoſophy, and became a profeſſor of it there. Here he contracted an acquaintance with ſeveral eminent perſons, particularly with Eraſmus, who kept a correſpondence with him afterwards [M]. Elphinſton biſhop of Aberdeen, having founded the king's college in that city about 1500, ſent for Boeis from Paris, and appointed him principal. He took for his colleague Mr. William Hay, and by their joint labour the kingdom was furniſhed with ſeveral eminent ſcholars. Upon the death of his patron, he undertook to write his life, and thoſe of his predeceſſors in that ſee. The work is in latin, and intituled, Vitæ epiſcoporum Murthlacenſium et Aberdonenſium. Paris, 1522, 4to. He begins at Beanus, the firſt biſhop, and ends at Gawin Dunbar, who was biſhop when the book was publiſhed. A third part of the work is ſpent in the life of Elphinſton, for whoſe ſake it was undertaken [N]. He next applied to write in the ſame language the hiſtory of Scotland: the firſt edition of which was printed at Paris by Badius Aſcenſius in 1526, which conſiſted of ſeventeen books, and ended with the death of James I. but the next in 1574 was much enlarged, having the addition of the 18th book and part of the 19th: the work was afterwards brought down to the reign of James III. by Ferrerius, a Piedmonteſe. Mackenzie obſerves, that of all ſcots hiſtorians, next to Buchanan, Boetius has been the moſt cenſured and commended by the learned men who have mentioned him. Nicolſon tells us, that in the firſt ſix books there are a great many particulars not to be found in Fordun or any other writer now extant; and that, "unleſs the authors which he pretends to have ſeen be hereafter diſcovered, he will continue to be ſhrewdly ſuſpected for the contriver of almoſt as many tales as Jeoffrey of Monmouth." His 18th book however

[K] Hiſtory of Q. Elizabeth.
[L] Harris's Hermes.
[M] Mackenzie's Lives of the moſt eminent ſcots writers.
[N] Bp. Nicolſon's Scottiſh hiſtorical library.

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is highly commended by Ferrerius, who ſays, "that he has treated of things there in ſo comprehenſive a manner, that he believes no one could have done it more fully or ſignificantly on the ſame ſubject." His ſtyle, ſays another writer, has all the purity of Cæſar's, and is ſo nervous both in the reflections and diction, that he ſeems to have abſolutely entered into the gravity of Livy, and made it his own. Eraſmus, who was intimately acquainted with him, ſays, in one of his epiſtles, "that he was a man of an extraordinary happy genius, and of great eloquence." "He was certainly," ſays another writer, "a great maſter of polite learning, well ſkilled in divinity, philoſophy, and hiſtory; but ſomewhat credulous, and much addicted to the belief of legendary ſtories. With regard to his other accompliſhments, he was diſcreet, well-bred, attentive, generous, affable, and courteous [o]."

BOFFRAND (GERMAIN), a celebrated french architect, was the ſon of a ſculptor, and of a ſiſter of the famous Quinaut; and born at Nantes in Bretagne, 1667. He was trained under Harduin Manſarad, who truſted him with conducting his greateſt works. Boffrand was admitted into the french academy of architecture in 1709: many princes of Germany choſe him for their architect, and raiſed conſiderable edifices upon his plans. His manner of building approached that of Palladio; and there was much of grandeur in all his deſigns. As engineer and inſpector-general of the bridges and highways, he cauſed to be conſtructed a number of canals, ſluices, bridges, and other mechanical works. There is of this illuſtrious architect a curious and uſeful book, which contains the general principles of his art; to which is added an account of the plans, profiles, and elevations of the principal works which he executed in France and other countries. A very gracious idea is tranſmitted to us of this artiſt, who is repreſented as of a noble and diſintereſted ſpirit, and of a pleaſing and agreeable manner. He died at Paris, in 1755, dean of the academy of architecture, firſt engineer and inſpector-general of the bridges and highways, architect and adminiſtrator of the general hoſpital.

BOHADIN, an arabian hiſtorian of great note, celebrated for his Life of Saladin, in whoſe court he flouriſhed in the xiith century. What makes his hiſtory particularly valuable, is his being contemporary to the events he writes; and what is more, he was a favourite of Saladin's, conſtantly about his perſon, and high in office. He is very accurate in his account of the cruſades, and Saladin's taking of Jeruſalem; and mentions our Richard I. who made ſuch a figure as Saladin's antagoniſt. The accurate Schultens has publiſhed a very excellent edition in folio

[o] Mackenzie, p. 451.

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with much erudition, Leyden, 1755. It has been obſerved by an able critic, that this hiſtorian, as well as Abulpharagius and Abulfeda, bears much reſemblance to Plutarch; as they have enriched their hiſtories with ſo many ſtriking anecdotes and curious information on the progreſs and ſtate of literature in their reſpective ages and countries.

BOILEAU (GILES), member of the french academy, and the eldeſt brother of the celebrated Boileau Deſpreaux, wrote a tranſlation of Epictetus, two diſſertations againſt Menage and Caſtor, and ſome other works. He died in 1669, aged 38.

BOILEAU (JAMES), brother of the former, and a learned doctor of the Sorbonne, was born at Paris on the 16th of March 1635. After having been dean and grand vicar of Sens under M. de Goudrin, he returned to Paris in 1694, and was made canon of the holy chapel. He died when dean of the faculty of divinity, on the 1ſt of Auguſt 1716. He publiſhed a great number of curious works, the principal of which are, 1. The Decretal ſuper ſpecula de magiſtris. 2. De antiquo jure preſbyterorum in regimine eccleſiaſtico. 3. De antiquis et majoribus epiſcoporum cauſis, in 4to. 4. An hiſtory of auricular confeſſion, in latin, &c.

BOILEAU (JOHN JAMES), canon of the church of St. Honoré at Paris, was of the dioceſe of Agen, in which he enjoyed a curacy. The delicacy of his conſtitution having obliged him to quit it, he repaired to Paris. The cardinal de Noailles afforded him many marks of his eſteem. He died the 10th of March 1735, aged 86. There are by him, 1. Letters on various ſubjects of morality and devotion, 2 vols. 12mo. 2. The life of the ducheſs of Liancourt, and that of madame Combé, ſuperior of the houſe of the Bon Paſteur. All theſe works evince a fund of ſenſe and good ſentiments; but he is too much the orator in every one of them.

BOILEAU, Sieur DESPREAUX (NICHOLAS), a celebrated french poet, born at Paris, Nov. 1, 1636. His mother died when he was in his infancy, and he loſt his father before he was ſeventeen. After he had finiſhed his philoſophical ſtudies, he was perſuaded to ſtudy the law; in which he made a conſiderable proficiency, and was admitted advocate, Dec. 4, 1656 [P]. But though he had all the qualifications neceſſary to make him a great lawyer, yet the profeſſion, dealing ſo much in falſehood and chicanery, did not ſuit the candour and ſincerity of his diſpoſition; for which reaſon he quitted the bar. He has expreſſed his averſion to the law in his fifth epiſtle.

[P] Des Maizeaux's Life of Boileau, prefixed to the engliſh tranſlation of his works, edit. 1712.

He now reſolved to ſtudy divinity, and accordingly went to the Sorbonne; but in a little time he contracted a ſtrong averſion to this purſuit; for he found, to his aſtoniſhment, the moſt important points of ſalvation reduced to empty ſpeculation, wrapt up in terms of obſcurity, and thereby giving riſe to endleſs diſputes. He therefore left the Sorbonne, and applied himſelf to the more polite ſtudies, eſpecially to poetry, for which his genius was particularly formed; and he ſoon carried the palm from every poet in France. The ſucceſs which his firſt works met with, is humorouſly hinted at in his epiſtle to his book.

He wrote ſatires, wherein he expoſed the bad taſte of his time. He was likewiſe extremely ſevere againſt vice, and the corrupt manners of the age. His pieces gained him vaſt applauſe, but he was blamed for mentioning names [Q]. As incorrect copies of his performances were handed about in manuſcript, and others aſcribed to him, of which he was not the author, he therefore got a privilege from the king, and publiſhed his works himſelf. With regard to his naming of perſons, he publiſhed a ſatire [R] in his own defence: he wrote alſo a diſcourſe upon ſatire, wherein he vindicated himſelf by the example of both french and roman ſatiriſts. In 1669, he inſcribed an epiſtle to the king, upon the peace then lately concluded with Spain [S]. There is likewiſe a ſmall production of his, intituled, A dialogue of the dead; expoſing the abſurdity of ſeveral dramatic pieces and romances, which were then in high reputation. The ſucceſs of Lewis in Holland, in 1672, furniſhed Boileau with an occaſion of addreſſing another epiſtle to his majeſty. The king was a great admirer of Boileau's performances; nor was he ſatisfied with only ſignifying his approbation in private, but likewiſe gave a public teſtimony thereof, in the licence granted him for publiſhing his works [T]. October 1677, Boileau was fixed upon

[Q] The duke of Montauſier ſaid once in a paſſion, that Boileau and all ſatiric poets ſhould be ſent into the river to rhime. It was to this perhaps our poet alluded in his ninth ſatire, where he ſays,

Your freedom will in drowning end in time,
And I ſhall to the Seine be ſent to rhime.

[R] This ſatire was written in 1667, and is thought to be the moſt excellent of all his productions.

[S] Notwithſtanding there was a peace concluded in 1668, yet the French in general wiſhed for a freſh war. Colbert alone diſſuaded the king from it; and it was to countenance this great miniſter's views, that Boileau wrote this epiſtle, wherein he endeavours to celebrate the king as a peaceable hero, and to ſhew that a king may be a great and glorious prince in peace as well as war. Remarques de Broſſette, ſur ep. 1.

[T] The beginning of the licence is to the following purpoſe: "Whereas our dear and well-beloved the ſieur Deſpreaux has humbly remonſtrated to us that he has written divers pieces which he deſires to have printed, and likewiſe to reprint his ſatires, the licence whereof is expired, if we ſhould pleaſe to grant him our letters of permiſſion for ſo doing: Wherefore, being deſirous to encourage the ſaid ſieur Deſpreaux, and to give to the public, by the reading of his works, the ſame pleaſure we ourſelves received thereby, we have permitted him to cauſe the ſaid works to be printed, &c."

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by the king to write his hiſtory, in conjunction with Racine [u]; and in 1684, he was choſen a member of the french academy [x]. Boileau's ſatirical pieces raiſed him many enemies: his Satire againſt the women, in particular, was much talked of, and occaſioned great clamour [y]. Having been attacked by the authors of a journal printed at Trevoux, he made repriſals on them in ſome epigrams, and in his ſatire againſt equivocation. In 1701, he was elected penſionary of the academy of inſcriptions and medals, which place he filled with honour till 1705, when, being grown deaf and infirm, he deſired and obtained leave to reſign. He quitted the court, and ſpent the remainder of his life in quiet and tranquillity amongſt a few ſelect friends. He died March 2, 1711, aged 74.

Bruyere, in his ſpeech to the french academy, ſpeaking of Boileau as a writer, ſays, "that he excels Juvenal, comes up to Horace, ſeems to create the thoughts of another, and to make whatever he handles his own. He has, in what he borrows from others, all the graces of novelty and invention: his verſes, ſtrong and harmonious, made by genius, though wrought with art, will be read even when the language is obſolete, and will be the laſt

[u] The public however never had this work which they expected from Boileau and Racine. Valincourt writes thus to the abbot Olivet upon this ſubject: "Meſſieurs Deſpreaux and Racine, having for ſome time endeavoured to write that hiſtory, ſoon found that ſuch a work did not at all ſuit their genius; and beſides, they juſtly thought, that the hiſtory of ſuch a prince as the late king was filled with ſo many and great circumſtances, could not well be written till an hundred years after his death, except one could compoſe it only from inſipid extracts of the public newspapers, as ſome pitiful writers have done, who ventured to write that hiſtory." Olivet's Hiſt. de l'Academie Franc. p. 371. Paris edit.

[x] A place being vacant by the death of Colbert, which happened Sept. 1683, ſome of the members waited on Boileau, and aſked him whether he would accept of that place, in caſe the academy offered it to him. Boileau received the offer very civilly, but declared poſitively that he would not petition for it. The gentlemen accordingly propoſed him to the academy, Fontaine being at the ſame time propoſed to ſupply this vacancy: the academy being divided betwixt theſe two great men, and ſeveral of the members piqued at finding their names in Boileau's ſatires, the majority of voices fell to Fontaine. The king was not pleaſed with the preference given to this gentleman; and, when the deputies of the academy, according to cuſtom, waited on the king for his approbation of their choice, he diſmiſſed them without an anſwer, and went to the ſiege of Luxemburg without declaring his mind. During this interval, Bezons, a privy counſellor, and a member of the french academy, died; whereupon the academy immediately choſe Boileau to ſucceed him, and the king approving their choice, confirmed at the ſame time Fontaine's election. Broſſette, Oeuv. de Boileau, tom. iv. p. 73, 74.

[y] Boileau, in an advertiſement prefixed to this piece, makes a ſort of apology to the ladies for the liberty he had taken in painting their vices: "All the pictures I have drawn," ſays he, "are ſo general, that, far from being afraid of offending the ladies, it is on their approbation and curioſity that I ground my greateſt hopes of ſucceſs. One thing, at leaſt, I am ſure they will commend me for, which is, my having treated this delicate matter ſo, that not a word has eſcaped me, which can give offence to modeſty: wherefore I hope I ſhall eaſily obtain my pardon; and that the ladies will not be more ſhocked at my preaching againſt their faults in this ſatire, than at the ſatires the preachers make every day againſt the ſame faults from the pulpit." See the engliſh tranſlation of his works, vol. i. p. 251.

ruins of it [z]." But his fame has not been confined to his own country: he has been no leſs praiſed by other nations. Baron Spanheim has beſtowed very high encomiums on him. Lord Shafteſbury calls him "a noble ſatiriſt, who applied his criticiſm with juſt ſeverity even to his own works [A]." Dr. Warton, the ingenious author of An eſſay on the writings and genius of Pope, ſpeaking of Boileau's Art of poetry, ſays it is the beſt compoſition of that kind extant. "The brevity of his precepts, ſays this writer, enlivened by proper imagery, the juſtneſs of his metaphors, the harmony of his numbers, as far as alexandrine lines will admit, the exactneſs of his method, the perſpicuity of his remarks, and the energy of his ſtyle, all duly conſidered, may render this opinion not unreaſonable. It is to this work he owes his immortality, which was of the higheſt utility to his nation, in diffuſing a juſt way of thinking and writing, baniſhing every ſpecies of falſe wit, and introducing a general taſte for the manly ſimplicity of the ancients, on whoſe writings this poet had formed his taſte [B]."

There have been many editions of Boileau's works; but that publiſhed by Broſſette, with his notes and commentary, is the moſt famous [C].

BOINDIN (Nicholas), born at Paris in 1676, of a procureur du roi in the office of the finances, entered into the regiment of muſqueteers in 1696. The weakneſs of his conſtitution, unable to reſiſt the fatigues of the ſervice, obliged him to lay down his arms and take to the cloſet. He was received in 1706 into the academy of inſcriptions and belles-lettres; and would have been of the academie françoiſe, if the public profeſſion he made of atheiſm had not determined his excluſion. He was afflicted towards the latter end of his days with a fiſtula, which carried him off the 30th of Nov. 1751, at the age of 75. He was denied the honours of ſepulture; being inhumed the day following without ceremony at three o'clock in the morning [D]. M. Parfait the elder, who inherited the works of Boindin, gave them to the

[z] Preface to his tranſlation of Julian's Emperors, p. 5.

[A] Characteriſtics, vol. i. p. 218. vol. iii. p. 280.

[B] Eſſay on the writings of Pope, p. 96.

[C] A great many paſſages in Boileau were become unintelligible, becauſe they hinted at ſeveral things, which moſt readers were ignorant of, or had forgot. He mentions alſo many perſons, whoſe lives and actions were unknown to the greateſt part of the world, ſo that a commentary became as neceſſary to underſtand Boileau, as Horace, Perſius, or Juvenal. Broſſette was undoubtedly the moſt proper perſon to write ſuch a commentary, as he had kept a cloſe correſpondence with Boileau for above twelve years. This edition conſiſts of four volumes, and was firſt printed at Geneva in 1716.

[D] A bel-eſprit made this epigrammatical epitaph upon him:

Sans murmurer contre la Parque,
Dont il connoiſſoit le pouvoir,
Boindin vient de paſſer la barque,
Et nous a dit à tous bon-ſoir.
Il l'a fait ſans cérémonie.
On ſçait qu'en ces derniers momens
On ſuit volontiers ſon génie:
Il n'aimoit pas les complimens.

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public in 1753, in 2 vols. 12mo. In the firſt we have four comedies in proſe: 1. Les trois Garçons, compoſed in concert with la Motte; they afterwards diſputed to whom it moſt belonged: Moliere would certainly not have laid claim to it, though it contains ſeveral artful and agreeable ſtrokes. 2. Le Bal d'Auteuil, the ſubject of which is laughable, and the plot ſtriking and ingenious. It is in the manner of Dancour, whom the author imitates even in the dialogue. 3. Le Port de Mer, in conjunction with la Motte, and more worthy of giving birth to a quarrel of pretenſions between them. It was applauded, and is continued on the ſtage. 4. Le Petit-maître de Robe; too ſimple, though tolerably well dialogued. At the head of the firſt volume is a memoir on his life and writings, compoſed by himſelf. This man, who plumed himſelf on being a philoſopher, here gives himſelf, without ſcruple, all the praiſes that a dull panegyriſt would have found ſome difficulty in affording him. There is alſo by him a memoir, very circumſtantial and very ſlanderous, in which he accuſes, after a lapſe of forty years, la Motte, Saurin, and Malaffaire a merchant, of having plotted the ſtratagem that cauſed the celebrated and unhappy Rouſſeau to be condemned [E]. Boindin, though an atheiſt, in point of morals was irreproachable. His heart was generous: but to his virtues he added preſumption and obſtinacy, was capricious and unſociable. He was a fine ſpeaker, and a tolerable writer. He eſcaped the perſecution and chaſtiſement that uſually follow the profeſſion of atheiſm, becauſe, in the diſputes between the jeſuits and their adverſaries, he uſed frequently to declaim in the coffee-houſes againſt the latter. M. de la Place relates, that he ſaid to a man who thought like him, and who was threatened for his opinions, "They plague you, becauſe you are a janſeniſtic atheiſt; but they let me alone, becauſe I am a moliniſtic atheiſt." Not that he inclined more to Molina than to Janſenius; but he found that he ſhould get more by ſpeaking in behalf of thoſe that were then in favour.

BOIS (Jean du). Joannes à Boſco, born at Paris, was originally a celeſtine monk; but, having obtained permiſſion to leave the cloiſter, he embraced the military ſervice, and there diſtinguiſhed himſelf in ſuch a manner, that Henry III. never called him by any other name than the emperor of monks. After the extinction of the Ligue he re-entered his order, became preacher in ordinary to Henry IV. and obtained ſo much of the favour of

[E] Boindin is deſcribed in the Temple du Gout in the following manner:

Un raiſonneur, avec un fauſſet aigre,
Crioit: "Meſſieurs, je ſuis ce juge intégre,
Qui toujours parle, argûe et contredit,
Je viens ſifler tous ce qu'on applaudit."
Lors le critique apparut, et lui dit:
"Ami Bardou, vous êtes un grand maître:
Mais n'entrerez en cet aimable lieu:
Vous y venez pour fronder notre Dieu,
Contentez vous de ne pas le connoître."

cardinal Olivier, that he permitted him to bear his name and his arms, and procured him the abbey of Beaulieu in Argonne. After the death of Henry IV. he filled his ſermons with invectives againſt the jeſuits, whom he believed to be the contrivers of it, and who had the art to puniſh him for it; for, having gone to Rome in 1612, he was preſently ſhut up in St. Angelo's caſtle, where he died in 1626. He printed at his own expence the Bibliotheca floriacenſis; Lyons, 1605, in 8vo. It is a collection of ſmall tracts by the ancient eccleſiaſtical authors, taken from the manuſcripts of the library belonging to the monaſtery of Fleuri-ſur-Loire. The third part alone contains ſome opuſcula of the editor; among others, the portrait-royal of Henry IV. [it is his funeral diſcourſe] 1610, 8vo; that of cardinal Olivier his benefactor; Rome, 1610, 4to; and a number of letters.

BOIS (GERARD DU), of the Oratoire, a native of Orleans, died July 15, 1696, at 67; ſucceeded pere le Cointe his friend in the place of librarian to the houſe of St. Honoré, and inherited his papers. They were not uſeleſs in his hands. He reviſed the eighth volume of the Eccleſiaſtical annals of France, and publiſhed it in 1683. This work procured him a penſion of a thouſand livres granted him by the clergy. He afterwards undertook, at the entreaty of Harlay archbiſhop of Paris, the Hiſtory of that church; 1690, 2 vols. folio. The ſecond did not appear till eight years after his death, by the care of pere de la Rippe, and pere Deſmolets of the oratory. He frequently mingles civil with eccleſiaſtical hiſtory. His digreſſions have lengthened his work; but they have alſo diverſified it. The diſſertations with which he has accompanied it evince great ſagacity in diſcerning what is true from what is falſe. His hiſtory is written in latin, and the ſtyle is pure and elegant.

BOIS (PHILIPPE DU), born in the dioceſe of Bayeux, doctor of Sorbonne, librarian to le Tellier archbiſhop of Rheims, died in 1703. There is by him, 1. A catalogue of the library under his care; 1693, at the Louvre, folio. 2. An edition of Tibullus, Catullus, and Propertius, in 2 vols. 8vo. ad uſum Delphini, 1685. 3. An edition of the theological works of Maldonat, in folio; Paris, 1677. The dedication and the preface, in which he apologizes for the manners and the doctrine of that jeſuit, are only in ſome of the copies.

BOISMORAND (the abbé CHIRON DE), born at Quimper about 1680, was long a jeſuit, and died at Paris in 1740, under the cilice and the cowl, after having been one of the greateſt ſwearers and gameſters in France. After having emptied his purſe at play, one of his reſources was to throw out a ſatirical pamphlet againſt the jeſuits, his old companions, which he publiſhed under the veil of ſome fictitious name. This done, he would go and make an offer to the very people he had abuſed,

to

to refute the calumnies that had been ſo wickedly launched againſt them; and this he really did, in conſideration of a good douceur. This petty artifice was diſcovered by the jeſuits; who thought it beſt to diſſemble with a man who brandiſhed a formidable pen. It muſt be confeſſed that the abbé de Boiſmorand had a ready wit, ſtrong ſenſe, and a lively and fertile imagination. There are extant of his ſeveral memoirs, which develop ſome very intricate and famous tranſactions. There are three or four that may be pronounced equal to any thing of the kind that has hitherto been produced; and are at the ſame time models of eloquence. Several authors aſcribe to him the Memoirs of the court of Philip Auguſtus, known under the name of Mademoiſelle de Laſſan.

BOISROBERT (François le Metel de), of the french academy, to the eſtabliſhment whereof he contributed greatly, abbot of Chatilly ſur-Seine, was born at Caen in the year 1592, and died in 1662. He was remarkably brilliant in converſation. He knew by heart many of the tales of Boccace, of Beroald, and eſpecially the Moyen de parvenir of the latter. His imagination, foſtered early by the writings of all the facetious authors, furniſhed him with the means of amuſing and of exciting laughter. Citois, firſt phyſician to the cardinal de Richelieu, uſed to ſay to that miniſter, when he was indiſpoſed, Monſeigneur, all our drugs are of no avail, unleſs you mix with them a dram of Boiſrobert. The cardinal could not do without his jokes. He was his bel-eſprit and his buffoon. Boiſrobert falling into diſgrace, had recourſe to Citois, who put at the bottom of his paper to the cardinal, as if it had been a preſcription, Recipe Boisrobert. This jeſt had its effect, by cauſing him to be recalled.—His jocularity accompanied him even to the brink of the grave. On his death-bed, being preſſed to ſend for a confeſſor, Oh yes, by all means, ſaid he, let ſomebody go and fetch me one; but let them take care not to bring me a janſeniſt.—Boiſrobert publiſhed, 1. Divers poems; the firſt part 1647, 4to, and the ſecond 1659, 8vo. 2. Letters, in the collection of Faret; 8vo. 3. Tragedies, comedies, and tales, which bear the name of his brother Antoine le Metel, ſieur d'Ouville, 4. Hiſtoire indienne d'Anaxandre et d'Oraſie; 1629, 8vo. 5. Nouvelles héroiques, 1627, 8vo. His theatrical pieces, applauded by cardinal Richelieu and by ſome of his flatterers, are buried in the duſt.

BOISSARD (John James), a famous antiquary, born at Beſançon in France, 1528. He publiſhed ſeveral collections, which are of great uſe to ſuch as would underſtand the roman antiquities. He had a violent paſſion for this ſtudy; he drew plans of all the ancient monuments in Italy, and viſited all the antiquities of the iſles of Corfu, Cephalonia, and Zant. He went alſo to the Morea, and would have proceeded to Syria, had he not been

prevented by a dangerous fever, which ſeized him at Methone. Upon his return to his own country, he was appointed tutor to the ſons of Anthony de Vienne, baron de Clervant, with whom he travelled into Germany and Italy. He had left at Montbeliard his antiquities which he had been collecting with ſo much pains; and was ſo unlucky as to loſe them all, when the people of Lorraine ravaged Franche Comté. He had none left except thoſe which he had tranſported to Metz, where he himſelf had retired; but as it was well known that he intended to publiſh a large collection of antiquities, there were ſent to him from all parts many ſketches and draughts of old monuments. By this means he was enabled to favour the public with his work, intituled, De Romanæ urbis topographia et antiquitate. It conſiſts of four volumes in folio, which are enriched with ſeveral prints. He publiſhed alſo the lives of many famous perſons, with their portraits. This work, intituled, Theatrum vitæ humanæ, is divided into four parts, in 4to: the firſt printed at Frankfort, 1597; the ſecond and third in 1598; and the fourth in 1599. His treatiſe, De divinatione et magicis præſtigiis, was not printed till after his death, which happened at Metz, Oct. 30, 1602. There have been two editions of it: one at Hainau in 1611, 4to; another at Oppenheim in 1625, folio. He wrote alſo a book of Epigrams, Elegies, and Letters; but theſe are not ſo much eſteemed as his other performances [r].

BOISSI (Louis de), a celebrated french comic writer of native wit and genuine humour, and inconteſtably one of the firſt geniuſes that France has produced. But, as has often been the fate of ſuch extraordinary favourites of the muſes, though he laboured inceſſantly for the public, his works procured him only a competency of fame—he wanted bread. In ſhort, while the theatres and coffee-houſes of Paris were ringing with plaudits on his uncommon talents to promote their mirth, he was languiſhing, with a wife and child, under the preſſures of the extremeſt poverty. Yet, melancholy as his ſituation was, he loſt nothing of that pride, the uſual concomitant of genius, whether great or ſmall. He could not creep and fawn at the feet of a patron. Boiſſi had friends, who would readily have relieved him; but they were never made acquainted with his real condition, or had not that friendly impetuoſity which forces aſſiſtance on the modeſt ſufferer. He at length became the prey of diſtreſs, and ſunk into deſpondency. The ſhorteſt way to rid himſelf at once of his load of miſery ſeemed to him to be death. By continually cheriſhing this idea, the formidable monarch appeared to him in the light of a friend, a ſaviour, and deliverer, and won his affection. His tender ſpouſe, who was no leſs weary of life, liſ-

[r] Martinus Hamkius de Scriptoribus Rer. Roman. tom. i. c. 76.

tened

tened with participation as often as he declaimed, in all the warmth of poetic rapture, on the topic of deliverance from this earthly priſon, and the ſmiling proſpects of futurity; till at length ſhe took up the reſolution to accompany him in death. But ſhe could not bear to think of leaving her beloved ſon, of five years old, in a world of miſery and ſorrow; it was therefore agreed to take the child along with them, on their paſſage into another and a better.

They were now firmly reſolved to die. But what mode of death ſhould they adopt? They made choice of ſtarving. To this end, they ſhut themſelves up in their ſolitary and deſerted apartment, waiting their diſſolution with immovable fortitude. When any one came and knocked, they fled trembling into a corner, for fear of being diſcovered. Their little boy, who had not yet learned to ſilence the calls of hunger by artificial reaſons, whimpering and crying, aſked for bread; but they always found means to quiet him.

It occurred to one of Boiſſi's friends, that it was very extraordinary he ſhould never find him at home. At firſt he thought the family had changed their lodgings; but, on aſſuring himſelf of the contrary, he began to be alarmed. He called ſeveral times in one day: always nobody at home! At laſt he proceeded to burſt open the door.—How great was his ſurpriſe, at ſeeing his friend, with his wife and ſon, extended on the bed, pale and emaciated, ſcarcely able to utter a ſound! The boy lay in the middle, and the huſband and wife had their arms thrown over him. The child ſtretched out his little hands towards his deliverer, and his firſt word was—Bread! It was now the third day that not a morſel of food had entered his lips. The parents lay ſtill in a perfect ſtupor; they had never heard the burſting open of the door, and felt nothing of the embraces of their agitated friend. Their waſted eyes were directed towards the boy; and the tendereſt expreſſions of pity were in the look with which they had laſt beheld him, and ſtill ſaw him dying. Their friend haſtened to take meaſures for their recovery; but could not ſucceed without difficulty. They thought themſelves already far from the troubles of life, and were terrified at being ſuddenly brought back to them. Void of ſenſe and reflection, they ſubmitted to the attempts that were made to recall them to life. At length a thought occurred to their friend, which happily ſucceeded. He took the child from their arms, and thus rouſed the laſt ſpark of paternal and maternal tenderneſs. He gave the child to eat; who, with one hand held his bread, and with the other alternately ſhook his father and mother. It ſeemed at once to rekindle the love of life in their hearts, on perceiving that the child had left the bed and their embraces. Nature did her office. Their friend procured them ſtrengthening broths,

which he put to their lips with the utmoſt caution, and did not leave them till every ſymptom of reſtored life was fully viſible.

This tranſaction made much noiſe in Paris, and at length reached the ears of the marchioneſs de Pompadour. Boiſſi's deplorable ſituation moved her. She immediately ſent him a hundred louis-d'ors, and ſoon after procured him the profitable place of comptrolleur du Mercure de France, with a penſion for his wife and child, if they outlived him.—His Œuvres de theatre are in 9 vols. 8vo. His italian comedy, in which path he is the author of numerous pieces, has not the merit of the above. He was of the french academy. Boiſſi died in April 1758.

BOIVIN (François de), baron of Villars, was ſecretary to the marechal de Briſſac, and accompanied him into Piémont under Henry II. We have by him, l'Hiſtoire des guerres de Piémont, depuis 1550 juſqu'en 1561; Paris, 2 vols. 8vo. This hiſtorian is neither elegant nor accurate in general; but he may be conſulted with ſafety on the exploits that paſſed under his own obſervation. Boivin died in 1618 very old. His Hiſtory, continued by Cl. Malinger, appeared in 1630.

BOIVIN (John), profeſſor of greek in the college-royal, was born at Montreuil l'Argilé. Being ſent for to Paris by his elder brother, young Boivin ſoon made great progreſs in literature, in the languages, and eſpecially in the knowledge of the greek. He died October 29, 1726, aged 64, member of the academie françoiſe, of that of belles-lettres, and keeper of the king's library. He profited by this literary treaſure, by drawing from it a variety of information, and to a great extent. He had every quality neceſſary to a man of letters, gentle manners, and a ſimplicity more amiable in ſcholars than in the reſt of mankind, but which they do not always poſſeſs. He wrote, 1. The apology for Homer, and the Shield of Achilles, in 12mo. 2. Tranſlation of the Batrachomyomachia of Homer into french verſe, under his name latiniſed into Biberimero. 3. The Œdipus of Sophocles, and the Birds of Ariſtophanes, tranſlated into french, in 12mo. 4. Pieces of greek poetry. 5. The edition of the Mathematici veteres, 1693, in folio. 6. A latin life of Claude le Peletier, in 4to, written in a ſtyle rather too inflated. 7. A tranſlation of the Byzantine hiſtory of Nicephorus Gregoras, exact, elegant, and enriched with a curious preface, and notes replete with erudition.

BOKHARI [G], one of the moſt celebrated doctors of muſſulmaniſm, was born in Arabia in the 194th year of the Hegira, under the caliphat of Amin. He began his ſtudies when he was but ten years old, and particularly applied himſelf to the know-

[G] His real name was Abu Abdulla Mohammed Ben Iſmail Al Gioſi, but he is more generally known by that of Bokhari.

ledge

ledge of the law and religion of his country. He came to Bokharah when Abu Heifs was mufti of it; and was received very coolly by him, becauſe he maintained the principles of predeſtination, and becauſe he was of the ſame opinion as Motazales as to the creation of the alcoran; in which he did no more than propagate the ſentiments of his maſter Mariſſi. It is however ſaid that Bokhari retracted as to theſe two points before his death. Not being pleaſed with his abode at Bokharah, he determined on retiring to one of the ſuburbs of the city of Samarcand called Khertenk, where he died the firſt day of the month Scheval in the 256th year of the hegira, under the caliphate of Motamed. Ben Kozuimah ſays, that no muſſulman doctor was ever ſo famous as Bokhari in traditions. Indeed the grand work of this doctor is that which he has intituled Techich, the Sincere, where he ſays himſelf that he has collected 7275 moſt authentic traditions, ſelected from 100,000 traditions, all of which he believed to be true; and that he had ſeparated theſe 100,000 from 200,000 others, which he had rejected as falſe. He wrote this work at Mecca. The authority of all theſe traditions is principally founded on the faith of Ben Hanbeil, one of the four chiefs of the orthodox ſect of Mohammedans. What has conſiderably increaſed the reputation of the ſahib, is that few books have had more commentators. We have other things of his writing, but they are of much leſs conſequence [H]. Our author left a ſon named Iman Zade al Bokhari, who trod in the footſteps of his father [I].

BOLEYN (Anne), wife of Henry VIII. king of England, and memorable for giving occaſion to the reformation in this country, was the daughter of ſir Thomas Boleyn, and born in 1507. She was carried into France at ſeven years of age by Henry VIII's ſiſter, who was wife of Lewis XII: nor did ſhe return into England, when that queen retired thither after the death of her huſband; but ſtaid in the ſervice of queen Claudia, the wife of Francis I. and after the death of that princeſs went to the ducheſs of Alençon [K]. The year of her return is not well known: ſome will have it to have been in 1527, others in 1525. Thus much is certain, that ſhe was maid of honour to queen Catherine of Spain, Henry VIII's firſt wife; and that the king fell extremely in love with her. She behaved herſelf with ſo much art and addreſs, that, by refuſing to gratify his paſſion, ſhe brought him to think of marrying her: and the king, deceived by her into a perſuaſion that he ſhould never enjoy her unleſs

[H] They are theſe: 1. Adab al Mofredat fil hadith, i. e. the peculiar qualities of traditions; and 2. Eſma al Jahaba, i. e. the name of the firſt doctors of mohammedaniſm.

[I] D'Herbelot Bibl. Orient. vol. i. p. 410, 411.

[K] Burnet's Hiſt. of Reform. vol. i. b. ii.

he

he made her his wife, was induced to ſet on foot the affair of his divorce with Catherine, which at laſt was executed with great ſolemnity and form. A celebrated author obſerves, that "that, which would have been very praiſe-worthy on another occaſion, was Anne Boleyn's chief crime; ſince her refuſing to comply with an amorous king, unleſs he would divorce his wife, was a much more enormous crime than to have been his concubine. A concubine, ſays he, would not have dethroned a queen, nor taken her crown or her huſband from her; whereas the crafty Anne Boleyn, by pretending to be chaſte and ſcrupulous, aimed only at the uſurpation of the throne, and the excluſion of Catherine of Arragon, and her daughter, from all the honours due to them [L]."

In the mean time, Henry could not procure a divorce from the pope; which made him reſolve at length to diſown his authority, and to fling off his yoke. Nevertheleſs he married Anne Boleyn privately upon the 14th of November 1532, without waiting any longer for a releaſe from Rome; and, as ſoon as he perceived that his new wife was with child, he made his marriage public [M]. He cauſed Anne Boleyn to be declared queen of England on Eaſter-eve 1533, and to be crowned the firſt of June following. She was brought to bed, upon the 7th of September, of a daughter, who was afterwards queen Elizabeth; and continued to be much beloved by the king, till the charms of Jane Seymour had fired that prince's heart in 1536. Then his love for his wife was changed into violent hatred; he believed her to be unchaſte, and cauſed her to be impriſoned and tried. "She was indicted of high treaſon, for that ſhe had procured her brother and other four to lie with her, which they had done often; that ſhe had ſaid to them, that the king never had her heart; and had ſaid to every one of them by themſelves, that ſhe loved him better than any perſon whatever, which was to the ſlander of the iſſue that was begotten between the king and her. And this was treaſon according to the ſtatute made in the 26th year of this reign; ſo that the law, which was made for her and the iſſue of her marriage, is now made uſe of to deſtroy her." She was condemned to be either burnt or beheaded; and ſhe underwent the latter, on the 19th of May 1536. The right reverend author of the Hiſtory of the reformation relates ſome very remarkable things of her behaviour during the time of her impriſonment, and a little before her execution. When ſhe was impriſoned, ſhe is ſaid to have acted very different parts; ſometimes ſeeming devout and ſhedding abundance of tears, and then all of a ſudden breaking out into a loud laughter. A few hours before her death, ſhe ſaid, that the executioner was very handy;

[L] Bayle's Dict. art. BOLEYN. [M] Burnet, &c.

and

and beſides, that ſhe had a very ſmall neck; at the ſame time feeling it with her hands, and laughing heartily. However, it is agreed that ſhe died with great reſolution, taking care to ſpread her gown about her feet, that ſhe might fall with decency; as the poets have related of Polyxena, and the hiſtorians of Julius Cæſar.

Roman catholic writers have taken all occaſions to rail at this unhappy woman, as well through vexation at the ſchiſm which ſhe occaſioned, as for the ſake of defaming and diſhonouring queen Elizabeth by this means; and they have triumphed vehemently, that, in the long reign of that queen, no endeavours were uſed to juſtify her mother. But either queen Elizabeth or her miniſters are greatly to be admired for prudence in this reſpect; ſince it is certain, that Anne Boleyn's juſtification could never have been carried on, without diſcovering many things, which muſt have been extremely prejudicial to the queen, and have weakened her right, inſtead of eſtabliſhing it. For though the repreſentations of the papiſts are in no wiſe to be regarded, yet many things might have been ſaid to the diſadvantage of her mother, without tranſgreſſing the laws of true hiſtory: as, that ſhe was a woman gay even to immodeſty, indiſcreet in the liberties ſhe took, and of an irregular and licentious behaviour.

BOLSEC (JEROME), a proper example to ſhew the vanity and futility of fame; ſince it will ſhew that ſome circumſtances are ſufficient to make the fate of a ſcoundrel equal to that of the greateſt men, and the moſt brutiſh follies as much reſpected as the fineſt productions of human wit. This man's whole merit was inventing abominable lies and abſurdities againſt the firſt reformers in the ſixteenth century; and by this means ſupplying popiſh miſſionaries with matter of invective againſt them, he was often quoted, and became reſpected.

He was a Carmelite of Paris; who, having preached ſomewhat freely in St. Bartholomew's church, forſook his order, and fled into Italy [N]. He ſet up for a phyſician, and married: but ſoon after did ſomething or other for which he was driven away. He ſet up afterwards in Geneva as a phyſician; but, not ſucceeding in that profeſſion, he went over to divinity. At firſt he dogmatized privately on the myſtery of predeſtination, according to the principles of Pelagius; and afterwards had the boldneſs to make a public diſcourſe againſt the received opinion. Upon this, Calvin went to ſee him, and cenſured him mildly. Then he ſent for him to his houſe, and endeavoured to reclaim him from his error: but this did not hinder Bolſec from delivering in public an inſulting diſcourſe againſt the decree of eternal predeſtination. Calvin was among his auditors: but, hiding himſelf in the crowd, was not ſeen by Bolſec, which made him the

[N] Beza in vita Calvini.

bolder.

bolder. As ſoon as Bolſec had ended his ſermon, Calvin ſtood up, and confuted all he had been ſaying. "He anſwered, overſet, and confounded him, ſays Beza, with ſo many teſtimonies from the word of God, with ſo many paſſages, chiefly from St. Auguſtine—in ſhort, with ſo many ſolid arguments, that every body was miſerably aſhamed for him, except the brazen-faced monk himſelf." This was not all: a magiſtrate, who was preſent in that aſſembly, called him a ſeditious fellow, and ſent him to priſon. The cauſe was diſcuſſed very fully; and at laſt, with the advice of the ſwiſs churches, the ſenate of Geneva declared Bolſec convicted of ſedition and pelagianiſm; and as ſuch baniſhed him from the territory of the republic, on pain of being whipped if he ſhould return thither. This was done in 1551. He retired into a neighbouring place, which depended on the canton of Bern, and raiſed a great deal of diſturbance there. He boldly accuſed Calvin of making God the author of ſin. Calvin, to prevent the impreſſions which ſuch complaints might make upon the gentlemen of Bern, cauſed himſelf to be deputed to them, and pleaded his cauſe before them. He was ſo fortunate, that though he could not get a determination upon his doctrine, whether it was true or falſe, yet Bolſec was ordered to quit the country.

He returned to France, and applied himſelf to the proteſtants; firſt at Paris, afterwards at Orleans. He ſhewed a great deſire to be promoted to the miniſtry, and to be reconciled to the church of Geneva: but the perſecution that aroſe againſt the proteſtants, made him reſolve to take up his firſt religion, and the practice of phyſic. He went and ſettled at Autun, and proſtituted his wife to the canons of that place; and, to ingratiate himſelf the more with the papiſts, exerted a moſt flaming zeal againſt the reformed. He changed his habitation often: he lived at Lyons in 1582, as appears by the title of a book, which he cauſed to be printed then at Paris againſt Beza. He died not long after: for he was not living in 1585. The book juſt mentioned is intituled, The hiſtory of the life, doctrine, and behaviour of Theodorus Beza, called the ſpectable and great miniſter of Geneva. This was preceded by the Hiſtory of the life, actions, doctrine, conſtancy, and death of John Calvin, heretofore miniſter of Geneva; which was printed at Lyons in 1577. Both theſe hiſtories are altogether unworthy of credit, as well becauſe they are written by an author full of reſentment, as becauſe they contain facts notoriouſly falſe.

BOLSWERD (SCHELDT), a native of the Low Countries, engraved a great number of plates from the works of Rubens, Vandyke, and Jordano, and has perfectly imitated the taſte of thoſe great maſters. Adam and Boetius Bolſwerd, though excellent engravers, of the ſame name, yet never equalled Scheldt.

BOLTON

BOLTON (Robert), was born in Northamptonſhire, about the year 1698, and received his education at Wadham college, Oxford, where, on the 13th June 1718, he took the degree of M. A. Being a valetudinarian and hypochondriac, he found a college-life not agreeable to his temper; and being poſſeſſed of a ſmall private fortune, he did not reſide long at Oxford. In 1720 he lived at Fulham, where his acquaintance commenced with Mrs. Butler, which afterwards occaſioned his being known to Mr. Pope; and he ſometimes took up his abode with old lady Blount at Twickenham. About 1724 he reſided at Kenſington, where the celebrated Mr. Whiſton then dwelt; and in part by his recommendation, on the reſignation of Dr. Butler, afterwards biſhop of Durham, of the chaplainſhip to ſir Joſeph Jekyl, maſter of the rolls, our author was received into that gentleman's family in the ſame capacity, and continued there unto the time of ſir Joſeph's death. In the year 1734 he printed in the newſpaper of the time, a character of Mrs. Butler, the lady before mentioned. This eulogium produced the following lines, in the name of the deceaſed lady, from Mr. Pope to our author, which are not inſerted in any edition of his works [o]:

Stript to the naked ſoul, eſcap'd from clay,
From doubts unfetter'd, and diſſolv'd in day;
Unwarm'd by vanity, unreach'd by ſtrife,
And all my hopes and fears thrown off with life;
Why am I charm'd by friendſhip's fond eſſays,
And tho' unbody'd conſcious of thy praiſe?
Has pride a portion in the parted ſoul?
Does paſſion ſtill the firmeſt mind controul?
Can gratitude outpant the ſilent breath?
Or a friend's ſorrow pierce the gloom of death?
No—'tis a ſpirit's nobler taſk of bliſs,
That feels the worth it left in proofs like this;
That not its own applauſe, but thine approves,
Whoſe practice praiſes, and whoſe virtue loves;
Who liv'ſt to crown departed friends with fame,
Then dying late ſhalt all thou gav'ſt reclaim.

It is to be preſumed that Dr. Bolton's connection with ſir Joſeph Jekyl introduced him to the patronage of lord Hardwicke, by whoſe means in the year 1735 he was promoted to the deanery of Carliſle. In 1738 he was appointed vicar of St. Mary's, Reading; and both theſe preferments, the only ones he

[o] Mr. Ruffhead, in his life of Pope, p. 408, has given theſe verſes, which he ſays, "have never yet been printed, and for which the public is indebted to the honourable Mr. Yorke." In this aſſertion, however, he was miſtaken; they were printed ſoon after the writing of them in the Prompter, No. 8. and ſince in the works of Aaron Hill, vol. iv. p. 153. who by miſtake aſcribes the character of Mrs. Butler to Mr. Pope.

ever received, he held until the time of his death. He was an excellent parish-priest, and a good preacher, charitable to the poor; and having from his own valetudinary state acquired some knowledge of physic, he kindly assisted them by advice and medicine. He was greatly beloved by his parishioners, and deservedly; for he performed every part of his duty in a truly exemplary manner. On Easter Tuesday in 1739 he preached one of the spital sermons at St. Bride's, Fleet-street, which was afterwards printed in 4to. We do not find that he aspired to the character of an author, though so well qualified for it, until late in life. His first performance was intituled, A Letter to a lady on card-playing on the Lord's day, 8vo, 1748; setting forth in a lively and forcible manner the many evils attending the practice of gaming on Sundays, and of an immoderate attachment to that fatal pursuit at any time. In 1750 appeared The employment of time, three essays, 8vo. dedicated to lord Hardwicke; the most popular of our author's performances, and, on its original publication, generally ascribed to Gilbert West. The next year, 1751, produced The Deity's delay in punishing the guilty considered on the principles of reason, 8vo; and in 1755, An answer to the question, Where are your arguments against what you call lewdness, if you can make no use of the Bible? octavo.

Continuing to combat the prevailing vices of the times, he published in 1757, A letter to an officer of the army on travelling on Sundays, 8vo; and in the same year, The ghost of Ernest, great grandfather of her royal highness the princess dowager of Wales, with some account of his life, 8vo. Each of the above performances contains good sense, learning, philanthropy, and religion, and each of them is calculated for the advantage of society.

The last work which Dr. Bolton gave the public was not the least valuable. It was intituled Letters and tracts on the choice of company, and other subjects, 8vo, 1761. This he dedicated to his early patron lord Hardwicke, to whom he had inscribed The employment of time, and who at this period was no longer chancellor. In his address to this nobleman he says, "An address to your lordship on this occasion in the usual style would as ill suit your inclinations as it doth my age and profession. We are both of us on the confines of eternity, and should therefore alike make truth our care, that truth which duly influencing our practice will be the security of our eternal happiness.

"Distinguished by my obligations to your lordship, I would be so by my acknowledgments of them: I would not be thought to have only then owned them when they might have been augmented. Whatever testimony I gave of respect to you when in the highest civil office under your prince, I would express the

ſame when you have reſigned it; and ſhew as ſtrong an attachment to lord Hardwicke as I ever did to the lord chancellor.

"Receive, therefore, a tribute of thanks, the laſt which I am ever likely in this manner to pay. But I am haſtening to my grave, with a proſpect which muſt be highly pleaſing to me, unleſs diveſted of all juſt regard to thoſe who ſurvive me."

We have already obſerved, that Dr. Bolton was originally of a valetudinarian habit, though he preſerved himſelf by temperance to a conſiderable age. In the preface to the work now under conſideration, he ſpeaks of the feeble frame he with ſo much difficulty ſupported; and afterwards ſays, "My decay is now ſuch, that it is with what I write as with what I act; I ſee in it the faults which I know not how to amend." He however ſurvived the publication of it two years, dying in London, where he came for Dr. Addington's advice, on the 26th Nov. 1763, and was buried in the porch between the firſt and ſecond door of the pariſh-church of St. Mary, Reading. Since his death a plain marble has been erected to his memory.

Dr. Bolton was a very tall man, very thin, very brown. He underſtood well, hebrew, greek, latin, ſpaniſh, italian, and french. It was a long time before he could prevail on himſelf to ſubſcribe to the 39 articles for preferment; but at laſt, as articles of peace, and ſo far forth as authoriſed by ſcripture, he did; for it was generally ſuppoſed he did not approve of all the athanaſian doctrine. He married Mrs. Holmes, a widow-lady, with whom he lived about 25 years in great domeſtic happineſs, but left no children by her. Beſides the ſeveral performances already mentioned, he wrote and printed a Viſitation ſermon in the year 1741.

BOLTON or BOULTON (Edmund), an ingenious engliſh antiquary, who lived in the beginning of the xviith century. His moſt conſiderable work is intituled Nero Cæſar, or Monarchie depraved; an hiſtorical work, dedicated to the duke of Buckingham, lord admiral, printed at London in 1624, folio. It is adorned with ſeveral curious and valuable medals, and divided into 55 chapters, in ſome of which are introduced very curious obſervations. In the 24th and 25th he gives a particular account of the revolt in Britain againſt the Romans, under the conduct of Boadicea, which he introduces with a recapitulation of britiſh affairs from the firſt entrance of the Romans under Julius Cæſar till the revolt in the reign of Nero. The battle in which Boadicea was defeated he ſuppoſes to have been fought on Saliſbury plain, between two woods; and that Boadicea was buried in this plain, and Stone-henge or Stonage erected for her monument. In chapter 36th he treats of the eaſt-india trade in Nero's time, which was then carried on by the river Nile, and thence by caravans over land to the Red ſea, and thence to

the Indian ocean; the ready coin carried yearly from Rome upon this account amounting, according to Pliny's computation, to above three hundred thouſand pounds ſterling, and the uſual returns in December or January yielding, in clear gain, an hundred for one. Beſides this he wrote ſeveral other works [P].

BOLTON (ROBERT [Q]), born in 1571, was a divine of puritan principles, very eminent for his piety, and one of the greateſt ſcholars of his time. The greek language was ſo familiar to him, that he could ſpeak it with almoſt as much facility as his mother tongue. In 1605, when James I. viſited the univerſity of Oxford, he was appointed by the vice-chancellor to read in natural philoſophy, and diſpute before him in the public ſchools. He was generally eſteemed a moſt perſuaſive preacher, and as judicious a caſuiſt. His practical writings are numerous. His book on happineſs, which has gone through many editions, was the moſt celebrated of his works. When he lay at the point of death, one of his friends, taking him by the hand, aſked him if he was not in great pain; "Truly, ſaid he, the greateſt pain that I feel is your cold hand;" and preſently expired, on the 17th Dec. 1631, aged 60.

BOMBERG (DANIEL), a famous printer, born at Antwerp, and eſtabliſhed at Venice, died in 1549, got into repute by his hebrew editions of the bible and the rabbinical books. He expended the whole of his capital in theſe great works. It is ſaid that he kept near a hundred jews to correct or to tranſlate them. It is to him we are indebted for the Talmud in 11 vols. folio. Some have affirmed that he printed books to the amount of four millions in gold. A high value is ſet upon his hebrew bible printed at Venice in 1549, 4 vols. folio.

BON DE ST. HILAIRE (FRANÇOIS XAVIER), firſt honorary preſident of the chamber of accounts at Montpelier, to the abilities of a magiſtrate added thoſe of a ſcholar. The academy of inſcriptions and the royal ſocieties of London and of Montpelier, informed of his merit, gave him a fellowſhip among them. This learned perſonage died in 1761, after having publiſhed ſeveral works: 1. Memoire ſur les Marrons d'Inde, 12mo. 2. Diſſertation ſur l'utilité de la ſoie des araignées.

BONA (JOHN), a cardinal, famous for piety and learning, was deſcended from an antient and noble family, and born at Mondovi, a town in Piedmont, on the 10th Oct. 1609. He was devoted to ſolitude, and had a contempt of the world from his

[P] 1. The life of king Henry II. in order to have been inſerted in Speed's chronicle; but as he favoured too much the haughty behaviour of Thomas Becket, another life was written by Dr. Borcham. 2. The elements of armories, Lond. 1610, 4to. 3. Hypercritica, or a rule of judgment for writing or reading our hiſtories. This piece was publiſhed by Dr. Anthony Hall, at the end of Nicolai Triveti annalium continuatio, Oxon. 1722, 8vo, and other little things never publiſhed.

[Q] Granger's Biog. Hiſt. vol. i. p. 365.

infancy.

infancy. At fifteen years of age he betook himſelf to a monaſtery near Pignerol, belonging to the begging friars of the order of St. Bernard; and in 1651 was made general of his order. Cardinal Fabio Chigi, who was Bona's great friend, and in 1655 choſen pope under the name of Alexander VII. would have had him to have continued in this office, and uſed ſome means to prevail with him: but Bona preſſed ſo earneſtly to be diſcharged, that the pope at length ſuffered him to reſign it. He did it however upon this condition, that Bona ſhould not depart from Rome; and, in order to reconcile him to it, gave him ſeveral very conſiderable places. Clement IX. continued him in theſe places, conferred upon him new ones, and made a cardinal of him in Nov. 1669. This pontiff dying ſoon after, many people wiſhed that Bona might ſucceed him in the holy ſee; and a certain jeſuit made the following epigram upon the occaſion:

Grammaticæ leges plerumque eccleſia ſpernit:
Forte erit, ut liceat dicere Bona papa.
Vana ſolœciſmi ne te conturbet imago:
Eſſet papa bonus, ſi Bona papa foret.

The learned know that theſe lines cannot be tranſlated; and therefore we hope the engliſh reader will excuſe it. In the mean time Bona was not elected pope; which however could be no mortification to a man wholly given up to ſtudy and devotion. He was very learned; held a correſpondence with moſt of the literati in Europe, and was ſometimes at the pains of reviſing and correcting their works. He was the author of ſeveral things himſelf, chiefly written in the devotional way, which were much eſteemed, and have been tranſlated moſt of them into french. Bona died as he had lived, with the greateſt tranquillity and piety, aged 65.

BONANNI (PHILIP), a learned jeſuit, died at Rome in 1725, at the age of 87, after having honourably filled different poſts in his order. He has left ſeveral works of various kinds, principally turning on natural hiſtory, for which he had a predominant liking. He was engaged in 1698 to put in order the celebrated cabinet of pere Kircher; and he continued to employ himſelf in that buſineſs and the augmentation of it till his death. The chief of his works are, 1. Recreatio mentis et oculi in obſervatione animalium teſtaceorum, Romæ, 1684, 4to, with near 500 figures. He firſt compoſed this book in italian, and it was printed in that language in 1681 in 4to; he tranſlated it into latin for the benefit of foreigners. 2. Hiſtory of the church of the Vatican; with the plans both antient and modern, Rome, 1696, folio, in latin. 3. Collection of the medals of the popes, from Martin V. to Innocent XII. Rome, 1699, 2 vols. folio, in latin. 4. Catalogue of the orders, religious, military,

litary, and equeſtrian, with plates repreſenting their ſeveral habiliments, in latin and in italian, Rome, 1706, 1707, 1710, and 1711, 4 vols. 4to. The plates in particular render this laſt work highly intereſting and much in requeſt. 5. Obſervationes circa viventia in non viventibus, Rome, 1691, 4to. 6. Muſæum collegii romani Kircherianum, Rome, 1709, folio. 7. A treatiſe on varniſhes, in italian, Paris, 1713, 12mo. 8. Gabinetto armonico, 1723, 4to.

BONARELLI (Gui Ubaldo), an italian count, born at Urbino, Dec. 25, 1563. He brought his talents to great perfection in France and Italy. The duke of Ferrara entruſted him with ſeveral negotiations, in which he diſplayed his abilities in politics. His turn for poetry did not manifeſt itſelf till late. But his firſt eſſay, his Filis de Sciro (the handſomeſt edition of which is that of Elzevir, 1678, in 4to, or that of Glaſgow, 1763, 8vo.), was compared to the Paſtor fido, and to the Amynta. There are few paſtorals written with greater art and ingenuity; but that art is too diſtant from nature, and the ingenuity runs too far into refinement. His ſhepherds are all courtiers; his ſhepherdeſſes are frequently prudes, and their converſations like thoſe of the toilette. The author was cenſured for having made Celia, who has ſo great a ſhare in the piece, nothing more than an epiſodical perſonage. He was ſtill more ſeverely cenſured for giving her an equally ardent love for two ſhepherds at once. He attempted to excuſe this defect in a tract written on purpoſe; but that juſtification only ſerved to excite more admiration at his genius and erudition than at his taſte and judgment. We have likewiſe ſome academical diſcourſes of his. He died Jan. 8, 1608, at the age of 45.

BONAVENTURE (John Fidauza), a celebrated doctor, cardinal, and ſaint of the church of Rome, was born in Tuſcany, 1221. He was admitted into the order of St. Francis, about 1243; and ſtudied divinity at the univerſity of Paris, it is ſaid, with ſo much ſucceſs, that at the end of ſeven years he was thought worthy to read public lectures upon the Sentences. He was created doctor in 1255, and the year after appointed general of his order. He governed with ſo much zeal and prudence, that he perfectly reſtored the diſcipline of it, which had been greatly neglected. Pope Clement IV. nominated him to the archbiſhopric of York in England; but Bonaventure refuſed it as earneſtly as others uſually ſeek ſuch ſort of things. After the death of Clement the ſee of Rome lay vacant almoſt three years, the cardinals not being able to agree among themſelves who ſhould be pope. They came at length, however, to a moſt ſolemn engagement, to leave the choice to Bonaventure; and to elect whoever he ſhould name, though it ſhould be even himſelf. Bonaventure named Theobald, archdeacon of Liege, who was

at

at that time in the holy land, and who took the title of Gregory X. By this pope he was made a cardinal and biſhop of Alba; and appointed to aſſiſt at a general council, which was held at Lyons ſoon after. He died there in 1274, and was magnificently and honourably conducted to his grave; the pope and whole council attending, and the cardinal Peter of Tarantais, afterwards pope Innocent V. making his funeral oration. Sixtus IV. made a ſaint of him in 1482; and Sixtus V. a doctor in 1588. Bellarmine has pronounced Bonaventure a perſon dear to God and men; which is nothing near to be wondered at ſo much, as that Luther ſhould call him vir præſtantiſſimus, a moſt excellent man. His works were printed at Rome in 1588, in 8 vols. folio. Excepting his commentary upon the maſter of the Sentences, they are chiefly on pious and myſtical ſubjects, and have gained him the name of the ſeraphic doctor.

BONAVENTURE of Padua, a cardinal, born in that city in 1332, and deſcended from a noble and illuſtrious family. He ſtudied divinity at Paris, where he diſtinguiſhed himſelf by his uncommon parts and application. He was of the order of St. Auguſtin, of which he was made general in 1377. Pope Urban VI. gave him a cardinal's cap the year after; which engaging him to ſtand up for the rights of the church againſt Francis de Carrario of Padua, that petty monarch contrived to have him murdered. He was diſpatched with the ſhot of an arrow, as he was paſſing St. Angelo's bridge at Rome, in 1386; and the manner of his death gave occaſion to the following latin diſtich, which cannot be tranſlated ſo as to be intelligible to an engliſh reader:

Quæ BONA tam cupide cœlo VENTURA rogabas,
In te livoris miſſa ſagitta dedit.

He was the author of ſeveral works: as, Commentaries upon the epiſtles of St. John and St. James, lives of the ſaints, ſermons, Speculum Mariæ, &c. He had a very cloſe and intimate friendſhip with the celebrated Petrarch, whoſe funeral oration he pronounced in the year 1369.

BOND (JOHN), a celebrated commentator and grammarian, born in Somerſetſhire in 1550. He was educated at Wincheſter ſchool, and in 1569 was entered a ſtudent at New college in Oxford, where he became highly eſteemed for his academical learning. In 1579 he took the degree of M. A. and ſoon after the warden and fellows of his college appointed him maſter of the free-ſchool of Taunton in Somerſetſhire. Here he continued many years, and ſeveral of his ſcholars became eminent both in church and ſtate. Being at length, however, tired with the fatigue of this irkſome employment, he turned his thoughts to the ſtudy of phyſic, and practiſed it with great reputation. He died at

Taunton the 3d of Auguſt 1612, and was buried in the chancel of the church, with the following epitaph over his grave:

Qui medicus doctus, prudentis nomine clarus,
Eloquii ſplendor, Pieridumque decus,
Virtutis cultor, pietatis vixit amicus,
Hic jacet in tumulo; ſpiritus alta tenet.

Mr. Bond has left Annotationes in poëmata Quintii Horatii, Lond. 1606, 8vo. Han. 1621, 8vo. His Perſius was not printed till two years after his death, in 8vo. under the following title, Auli Perſii Flacci Satyræ ſex, cum poſthumis commentariis Johannis Bond. Mr. Wood is of opinion that, beſides theſe, he wrote ſeveral other pieces, which were never publiſhed.

BONET (Theophilus), a famous medicinal writer, born at Geneva in 1620. He took his degree in phyſic in 1643, after he had gone through moſt of the famous univerſities. He was for ſome time phyſician to the duke of Longueville, and ſkill in his profeſſion got him conſiderable practice; but, being ſeized with an exceſſive deafneſs, was obliged to retire from buſineſs. In this retirement he found leiſure to collect all the obſervations he had made during a practice of forty years. 1. The firſt work he publiſhed was, Pharos medicorum, &c. It conſiſts of practical cautions extracted chiefly from the works of Ballonius; and he notes many errors which prevailed amongſt the generality of phyſicians. He gave another edition of it with many additions. It was alſo printed at Geneva in 1687, under the title of Labyrinthi medici extricati, &c. 2. In 1675 he publiſhed Prodromus anatomiæ practicæ, ſive de abditis morborum cauſis, &c. This piece is part of the following, intituled, 3. Sepulchretum, ſive anatomia practica ex cadaveribus morbo denatis. He has collected in this work a great number of curious obſervations upon the diſeaſes of the head, breaſt, belly, and other parts of the body. 4. Mercurius Compitalius, ſive index medico-practicus per deciſiones, cautiones, &c. Geneva, 1682, fol. 5. Medicina Septentrionalis collatitia, Geneva, fol. in two volumes; the firſt publiſhed in 1684, and the ſecond in 1686. It is a collection of the beſt and moſt remarkable obſervations in phyſic which had been made in England, Germany, and Denmark, which our author has reduced into certain heads, according to the ſeveral parts of the human body. 6. Polyalthes, ſive Theſaurus medica practicus ex quibuſlibet rei medicæ ſcriptoribus congeſtus, &c. Geneva, 1691, in folio, 3 vols. 7. Theodori Turqueti de Maerne tractatus de arthritide, una cum ejuſdem aliquot conſiliis. 8. Jacobi Rohaulti tractatus phyſicus e gallico in latinum verſus, Geneva, 1675, 8vo.

Dr. Bonet died of a dropſy the 29th of March 1689.

BONFADIUS (James), a very polite writer of the xvith century, was born in Italy, near the lake di Garda; but we do not know

know in what year. He was three years ſecretary to cardinal Bari at Rome; but loſt the fruits of his ſervices by the death of his maſter. He then ſerved cardinal Glinucci in the ſame capacity; but long ſickneſs made him incapable of that employment. When he was recovered, he found himſelf ſo diſguſted with the court, that he reſolved to ſeek his fortune by other means. He continued a good while in the kingdom of Naples, but, ſpringing no game there, he went to Padua, and then to Genoa; where he read public lectures on Ariſtotle's politics. He was ordered to read ſome likewiſe upon his rhetoric; and, ſucceeding well in it, many ſcholars flocked to learn good literature from him. His reputation increaſed daily, ſo that the republic of Genoa made him their hiſtoriographer, and aſſigned him a handſome penſion for that office. He applied himſelf laboriouſly to compoſe the annals of that ſtate, and publiſhed the five firſt books; by which, ſpeaking too freely and too ſatirically of ſome families, he created himſelf enemies who reſolved to ruin him. They cauſed it to be laid to his charge, that, inſtigated by an inordinate paſſion for a very handſome youth, his ſcholar, he gratified his unnatural inclinations with him: and there being witneſſes to convict him of it, he was condemned to be burnt. Some have ſuſpected Bonfadius to have been innocent, and that the ſole cauſe of his perſecution was the freedom of his pen: but that does not ſeem to have been the caſe. The generality of writers have agreed that Bonfadius was guilty; yet are of opinion, that he had never been accuſed, if he had not given offence by ſomething elſe. It is remarkable, that the famous Boccalini has blamed Bonfadius for his folly and imprudence, in touching the characters of potent families, and has made him to be juſtly puniſhed on that account [R]: but, as Mr. Bayle well obſerves, a man knows the maxims of prudence better than he can practiſe them; for it is univerſally believed, that Boccalini himſelf loſt his life for having ſpoken too freely againſt Spain.

Bonfadius was executed in 1560. Upon the day of his execution he wrote a note to John Baptiſt Grimaldi, to teſtify his gratitude to the perſons who had endeavoured to ſerve him, and promiſed to inform them, how he found himſelf in the other world, if it could be done without frightening them. Such promiſes have been often made; but we have never heard that any of them were performed. He recommended to them his nephew Bonfadius, who is perhaps the Peter Bonfadius, author of ſome verſes extant in the Gareggiamento poetico del confuſo academico ordito. It is a collection of verſes, divided into eight parts, and printed at Venice in the year 1611. There are extant ſome ſpeeches, letters, latin and italian poems, of James Bonfadius, the ſubject of this article.

[R] Boccalin Ragguagli di Parnaſſo, cent. i. c. 36.

BONFINIUS (ANTHONY), an hiſtorian of the xvth century, born at Aſcoli in Italy. Mathias Corvin, king of Hungary, having heard of his abilities and learning, ſent for him to his court. Bonfinius paid his reſpects to him at Rees, a few days before that prince made his public entry into Vienna. At his firſt audience, as he himſelf tells us, he preſented him with his tranſlations of Hermogenes and Herodian, and his genealogy of the Corvins, which he dedicated to his majeſty; and two other works addreſſed to the queen, one of which treated of virginity and conjugal chaſtity, and the other a hiſtory of Aſcoli. He had dedicated alſo a little collection of epigrams to the young prince John Corvin, to which there is added a preface. The king read his pieces with great pleaſure, and diſtributed them among his courtiers in high terms of approbation. He would not allow him to return to Italy, but detained him with a good penſion, being deſirous that he ſhould follow him in his army. He employed him to write the hiſtory of the Huns, and Bonfinius accordingly ſet about it before the death of this prince; but it was by order of king Uladiſlaus that he wrote the general hiſtory of Hungary. He has carried it down to the year 1495. The original of this work was depoſited in the library of Buda, but was never publiſhed. In 1543 one Martin Brenner publiſhed thirty books of this work from an imperfect copy. The whole conſiſted of forty-five books, which Sanbucus publiſhed in 1568, reviſed and collated with the beſt copies. Bonfinius is ſuppoſed to have died in Hungary.

BONFRERIUS (JAMES), a jeſuit, born at Dinan in the principality of Liege, in 1573, and died at Tournai, March 9, 1643, aged 70. He wrote, 1. Præloquia in totam ſcripturam ſacram, Antwerp, 1625, folio, much eſteemed by the papiſts. 2. Onomaſticon of the towns and places mentioned in ſcripture; a work of profound erudition, Paris, 1631, folio. Both theſe works are to be found in the Menochius of pere Tournemine. 3. A commentary on the Pentateuch, Antwerp, 1625, folio. 4. Commentaries on almoſt all the books of ſcripture. Dupin praiſes them on account of their perſpicuity and method, and that juſt preciſion equally remote from extreme brevity and tireſome prolixity. All theſe works are in latin.

BONGARS (JAMES), a diſtinguiſhed perſon, was born at Orleans in 1554; and ſtudied at Straſburg in 1571, where he had an anabaptiſt for his tutor: for he was of the proteſtant religion. In 1576, he ſtudied the civil law under the celebrated Cujacius: nevertheleſs he followed the prevailing taſte of thoſe times, which was critical learning; and though, ſays Bayle, he went not ſo far as the Lipſiuſes and Caſaubons, yet he acquired great reputation by it, and perhaps would have equalled them in it, if he could have devoted himſelf wholly to it, as they did. But ſtate affairs did not permit him. He was employed, near

30 years

30 years in the moſt important negotiations of Henry IV. for whom he was ſeveral times reſident with the princes of Germany, and afterwards ambaſſador. However, he publiſhed a good edition of Juſtin at Paris, 1581, in 8vo. where he ſhewed his ſagacity, his learning, his care in conſulting good manuſcripts, by the many corrupted paſſages he reſtored, and the many difficulties he cleared in the notes. He had a vaſt knowledge of books, both manuſcript and printed; and made a very great collection of them. Beſides an edition of Juſtin, he was the author of other works; which, if they did not ſhew his learning ſo much, have ſpread his fame a great deal more. Thuanus highly commends an anſwer, which he publiſhed in Germany, to a piece, wherein the bad ſucceſs of the expedition of the year 1587 was imputed to the French, who accompanied the Germans. The world is indebted to Bongars for the publication of ſeveral authors, who wrote the hiſtory of the expeditions into Paleſtine. That work is intituled, Geſta Dei per Francos; and was printed at Hanaw in 1611, in two volumes folio. There are letters of Bongars, written during his employments, which are much eſteemed; and upon which Mr. Bayle has the following note: "Though he did not, like Bembo and Manucius, reject all terms that are not in the beſt roman authors, yet his ſtyle is fine, clear, polite, and full of natural charms. His letters were tranſlated, when the dauphin began to learn the latin language; and it appears by the epiſtle dedicatory to that young prince, and by the tranſlator's preface, that nothing was thought more proper for a ſcholar of quality, than to read this work of Bongars: becauſe, by reading it, a man learns at the ſame time to expreſs himſelf in noble terms about ſtate affairs, and to judge well of the conduct of an ambaſſador. Not only words and phraſes are to be learnt by it, but alſo the courſe of affairs of thoſe times; and many particular facts, which ſtill have ſome relation to the preſent time, and may be of greater uſe than any thing to be found in Cicero's letters." Bongars died at Paris in 1612, when he was 58 years of age: and the learned Caſaubon, whoſe letters ſhew that he was extremely obliged to him, and that he eſteemed him much, laments in one of them, that "the funeral honours, which were due to his great merit, and which he would infallibly have received from the learned in Germany, were not yet paid him at Paris [s]." Mr. Bayle thinks that Bongars was never married: yet tells us, that he was to have been, in 1597, to a french lady, who had the misfortune to die upon the very day appointed for the wedding, after a courtſhip of near ſix years. This Bongars ſpeaks of in his letters; from which we learn alſo, that he was exceedingly afflicted at it.

[s] Epiſt. 698. edit. 1656.

BONI-

BONIFACIO (BALTHAZAR), a learned Venetian, archpreſbyter of Rovigo, archdeacon of Treviſa, and at length biſhop of Capo d'Iſtria, had originally been profeſſor of law at Padua. To him is owing the inſtitution of the academies of Padua and Treviſa for the young nobility. This prelate died in 1659, 75 years old, leaving ſeveral works in proſe and verſe: 1. Latin poems, 1619, in 16to. 2. Hiſtoria Trevigiana, 4to. 3. Hiſtoria Iudiera, 1656, 4to. A diverſified and intereſting erudition is manifeſt in theſe hiſtories.

BONJOUR (GUILLAUME), an auguſtine monk, born at Toulouſe, in 1670, was called to Rome by cardinal Noris in 1695. Clement XI. honoured him with his eſteem, and employed him on ſeveral occaſions. This pope having formed a congregation for the purpoſe of examining ſtrictly the Gregorian calendar, pere Bonjour furniſhed them with excellent materials for their undertaking. This learned monk died in China 1714, whither he had gone for propagating popery. He was deeply verſed in the oriental languages, and eſpecially in that of the Cophtes. He publiſhed, 1. Diſſertations on the ſcripture. 2. Diſſertations on the cophtic monuments in the library of the Vatican, &c.

BONNEFONS (JOHN), lat. BONNEFONIUS, a latin poet, born in 1554, at Clermont in Auvergne, and filled the poſt of lieutenant-general of Bar-ſur-Seine. His Pancharis, and his phaleucic verſes, in the ſtyle of Catullus, are, of all modern performances, the neareſt to the graces, the eaſy pencil, the delicacy and ſoftneſs of that ancient poet. La Bergerie has tranſlated the Pancharis into french verſe, very inferior to the latin. The poems of Bonnefons are at the end of thoſe of Beza, in the edition of that author given at Paris by Barbou, 1757, 12mo. There is alſo one of London, 1720 and 1727, 12mo. Bonnefons died in 1614, leaving a ſon, who likewiſe cultivated ſucceſsfully latin poetry.

BONNER (EDMUND), biſhop of London, was the ſon of an honeſt poor man, and born at Hanley in Worceſterſhire. He was maintained at ſchool by an anceſtor of Nicholas Lechmore, Eſq. a baron of the exchequer in the reign of king William; and in 1512, he was entered at Broadgate-hall in Oxford, now Pembroke college [T]. On June 12, 1519, he was admitted bachelor of the canon, and the day following bachelor of the civil law. He entered into orders about the ſame time; and on the 12th of July 1525, was created doctor of the canon law. He was a man of learning, but diſtinguiſhed himſelf chiefly by his ſkill and dexterity in the management of affairs. This made him be taken notice of by cardinal Wolſey, who

[T] Strype's Ann. of the Reform. vol. ii. edit. 1725. fol. p. 575. Wood's Faſti, vol. i.

appointed

appointed him his commiſſary for the faculties; and he was with this prelate at Cawood, when he was arreſted for high treaſon. He enjoyed at once the livings of Blaydon and Cherry Burton in Yorkſhire, Ripple in Worceſterſhire, Eaſt Dereham in Norfolk, and the prebend of Chiſwick in the cathedral church of St. Paul: but the laſt he reſigned in 1539, and Eaſt Dereham in 1540. He was inſtalled archdeacon of Leiceſter, October 17, 1535 [u].

After the cardinal's death, he got into the good graces of king Henry VIII. who appointed him one of his chaplains; and he was a promoter of the king's divorce from queen Catherine of Spain, and of great uſe to his majeſty in abrogating the pope's ſupremacy [x]. He was alſo in high favour with lord Cromwell, ſecretary of ſtate, by whoſe recommendation he was employed as ambaſſador at ſeveral courts [y]. In 1532, he was ſent to Rome, along with ſir Edward Karne, to excuſe king Henry's perſonal appearance upon the pope's citation. In 1533, he was again ſent to Rome to pope Clement VII. then at Marſeilles, upon the excommunication decreed againſt king Henry VIII. on account of his divorce; to deliver that king's appeal from the pope to the next general council. He executed the order of his maſter in this affair with ſo much vehemence and fury, that the pope talked of throwing him into a caldron of melted lead; whereupon he thought proper to make his eſcape. He was employed likewiſe in other embaſſies to the kings of Denmark and France, and the emperor of Germany [z]. In 1538, being then ambaſſador in France, he was nominated to the biſhopric of Hereford, Nov. 27; but before conſecration he was tranſlated to London.

At the time of the king's death in 1547, Bonner was am-

[u] Wood's Athenæ, edit. 1721, vol. i.

[x] Ibid.

[y] It was to him he chiefly owed his preferments and dignities, as he acknowledges in the following letter to that lord, written from Blois in France, 2d Sept. 1538. "My very ſingular eſpecial good lord, as one moſt bounden, I moſt humbly commende me unto your honourable good lordſhip. And whereas in times paſſed, it hath liked the ſame, without any my deſertes or merites, even only of your ſingular exceeding goodnes, to beſtow a great deale of love, benevolence, and good affection upon me ſo poore a man, and of ſo ſmall qualities, expreſſing indeede ſondry ways the good effectes thereof to my great preferment: I was very much bounde thereby unto your honourable good lordſhippe, and thought it always my dutie (as indeed it was) both to beare my true hart again unto your lordſhippe, and alſo remembring ſuche kindnes, to do unto the ſame all ſuch ſervice and pleaſure as might then lie my ſmall power to do. But where, of your infinite and ineſtimable goodnes, it hath further liked you of late, firſt to advance me unto the office of legation from ſuch a prince as my ſovereign lord is, unto the emperor and french king, and next after to procure and obtayne mine advauncement to ſo honourable a promotion as the biſhoprike of Herreford: I muſt here knowledge the exceeding greatnes of your lordſhippe's benefits, with mine own imbecillitie to recompence it." John Foxe's Acts and Monuments, edit. 1583, vol. ii. p. 1088.

[z] Burnet's Hiſt. of the Reform. vol. i. 2d edit. 1681, p. 120.

baſſador

baſſador with the emperor Charles V.; and though during Henry's reign he appeared ſo zealous againſt the pope, and had concurred in all the ſteps taken to abrogate his ſupremacy, yet this ſeems to have been owing to his ambition, becauſe he knew it to be the readieſt way to preferment; for he was a papiſt in his heart, as became evident from his ſubſequent conduct. On the 1ſt of September 1547, not many months after the acceſſion of Edward VI. he ſcrupled to take an oath, to renounce and deny the biſhop of Rome, and to ſwear obedience to the king, and entered a proteſtation againſt the king's injunction and homilies. For this behaviour he was committed to the Fleet; but, having ſubmitted and recanted his proteſtation, was releaſed. He now indeed complied outwardly with the ſteps taken to advance the Reformation, but uſed privately all means in his power to obſtruct it. After the lord Thomas Seymour's death, he appeared greatly remiſs in putting the court orders in execution, particularly that relating to the uſe of the common prayer book; for which he was ſeverely reproved by the privy council [A]. He ſeemed thereupon to redouble his diligence: but ſtill, through his remiſſneſs in preaching, and his connivance at the maſs in ſeveral places, many people in his dioceſe being obſerved to withdraw from the divine ſervice, and communion, he was accuſed of neglect in the execution of the king's orders. He was ſummoned before the privy council on the 11th of Auguſt, when, after a reproof for his negligence, he was enjoined to preach the Sunday three weeks after at Paul's croſs, on certain articles delivered to him [B]; and alſo to preach there

[A] In a letter they wrote to him July 23, 1549, wherein, among other things, they tell him,—That "one uniforme order for common prayer and adminiſtration of the ſacraments having been ſet forth, whereby much idolatry, vayne ſuperſtition, and great and ſlanderous abuſes be taken away; it was no ſmall occaſion of ſorrow to them, to underſtand by the complaints of many, that the ſaid book remained, in many places of the realm, either not known at all, or not uſed, or at the leaſt very ſeldom, and in a light and irreverent manner. The fault whereof (add they) we muſt impute to you, and others of your vocation." In the concluſion they tell him—"If we ſhall hereafter (theſe our letters and commandments notwithſtanding) have eftſoones complaint, and find the like faults in your dioceſe, we ſhall have juſt cauſe to impute the fault thereof, and of all that enſue thereof, unto you; and conſequently be occaſioned thereby to ſee otherwyſe to the redreſſe of theſe things, whereof we would be ſory. And therefore we do eftſoones charge and command you upon your allegiance, to loke well upon your dutie herein, as ye tender our pleaſure." Fox, as above, p. 1303.

[B] They were as follow: 1. That all ſuch as rebell againſt their prince, get unto them damnation; and thoſe that reſiſt the higher power, reſiſt the ordinaunces of God; and he that dieth therefore in rebellion, by the woorde of Gode is utterly damned, and ſo loſeth bodye and ſoule. And therefore thoſe rebelles in Devonſhire and Cornwall, in Norfolke, or elſewhere, who take upon them to aſſemble a power and force againſt their king and prince, againſt the laws and ſtatutes of the realme, and goe about to ſubverte the ſtate and order of the commonwealth, not only do deſerve death, as traytors and rebels, but do accumulate to themſelves eternal damnation, even to be in the burning fire of hell, with Lucifer the father and firſt author of pride, diſobedience, and rebellion, what pretence ſoever they have,

there once a quarter for the future, and be preſent at every ſermon preached there, and to celebrate the communion in that church on all the principal feaſts: and to abide and keep reſidence in his houſe in London, till he had licence from the council to depart elſewhere [c]. On the day appointed for his preaching, he delivered a ſermon to a crowded audience on the points aſſigned to him. But he entirely omitted the laſt article, the king's royal power in his youth; for which contempt he was complained of to the king by John Hooper, afterwards biſhop of Worceſter: whereupon archbiſhop Cranmer, biſhop Ridley, ſir William Petre, and ſir Thomas Smith, ſecretaries of ſtate, and William May, LL. D. and dean of St. Paul's, were appointed commiſſioners to proceed againſt him. Appearing before them ſeveral days in September, he was, after a long trial, committed to the Marſhalſea; and towards the end of October deprived of his biſhopric.

On the acceſſion of queen Mary, Bonner had an opportunity of ſhewing himſelf in his proper colours; he was reſtored to his biſhopric, by a commiſſion read in St. Paul's cathedral the 5th of September 1553. In 1554, he was made vicegerent, and preſident of the convocation, in the room of archbiſhop Cranmer, who was committed to the Tower. The ſame year he viſited his dioceſe, in order to root up all the ſeeds of the Reformation, and behaved in the moſt furious and extravagant manner; at Hadham, he was exceſſively angry becauſe the bells did not ring at his coming, that the rood loft was not decked, nor the ſacrament hung up. He ſwore and raged in the

have, and what maſſes or holy water ſoever they pretende, to go about to make among themſelves; as Chore, Dathan, and Abiron, for rebellion againſt Moſes, were ſwallowed down alive into hell, although they pretended to ſacrifice unto God.

2. Likewiſe in the order of the churche and externe rites and ceremonies of divine ſervice, for ſo muche as God requireth humility of hearts, innocence of living, knowledge of him, charity and love to our neighbours, and obedience to his worde and to his miniſters and ſuperioure powers, theſe we muſt bring to all our prayers, to all our ſervice; and this is the ſacrifice that Chriſt requireth, and theſe be thoſe that makes all things pleaſaunt unto God. The externe rites and ceremonies be but exercifes of our religion, and appointable by ſuperior powers, in chooſing whereof we muſt obey the magiſtrates; the whyche things alſo we do ſee ever hath beene and ſhal be (as the time and place is) divers, and yet al hath pleſed God ſo long as theſe before ſpoken inwarde things be there. If any man ſhall uſe the old rites, and therefore diſobey the ſuperior power, the devotion of his ceremonies is made nought by his diſobedience; ſo that which els (ſo long as the law did ſo ſtand) might be good, by pride and diſobedience nowe is made nought.

3. Furthermore ye ſhal for example, on Sonday come ſeventh night after the aforeſaid date, celebrate the comunion at Paules church.

4. Ye ſhall alſo ſet foorth in your ſermon, that our authoritie of royal power is (as of truth it is) of no leſſe authoritie and force in this our young age, than is, or was of any of our predeceſſors, though the ſame were much elder, as may appeare by example of Joſias, and other young kings in ſcripture; and therefore all our ſubjectes to be no leſs bound to the obedience of our preceptes, lawes and ſtatutes, than if we were of thirty or forty years of age. Fox. ib. p. 1310, 1311.

[c] Fox, p. 1304, 1305.

church

church at Dr. Bricket, the rector, and, calling him knave and heretic, went to ſtrike at him; but the blow fell upon ſir Thomas Joſcelyn's ear, and almoſt ſtunned him. He ſet up the maſs again at St. Paul's, before the act for reſtoring it was paſſed. The ſame year, he was in commiſſion to turn out ſome of the reformed biſhops. In 1555, and the three following years, he was the occaſion of ſeveral hundreds of innocent perſons being put to death, for their firm adherence to the proteſtant religion. On the 14th of February 1555-6, he came to Oxford (with Thirlby biſhop of Ely), to degrade archbiſhop Cranmer, whom he uſed with great inſolence. The 29th of December following he was put into a commiſſion to ſearch and raze all regiſters and records containing profeſſions againſt the pope, ſcrutinies taken in religious houſes, &c. And the 8th of February 1556-7, he was alſo put in another commiſſion, or kind of inquiſition, for ſearching after and puniſhing all heretics [D].

Upon queen Elizabeth's acceſſion, things took a different turn. Bonner went to meet her at Highgate, with the reſt of the biſhops; but ſhe looked on him as a man ſtained with blood, and therefore could ſhew him no mark of her favour. For ſome months he remained unmoleſted; but being called before the privy council on the 30th of May 1559, he refuſed to take the oath of allegiance and ſupremacy: for which reaſon he was deprived a ſecond time of his biſhopric the 29th of June following, and committed to the Marſhalſea. After having lived in confinement ſome years, he died September 5, 1569 [E]. Three days after he was buried at midnight, in St. George's church-yard, Southwark, to prevent any diſturbances that might have been made by the citizens, who hated him extremely. He had ſtood excommunicated ſeveral years, and might have been denied chriſtian burial; but no advantage was taken thereof. As to his character, he was a violent, furious, and paſſionate man, and extremely cruel in his nature; in his perſon he was very fat and corpulent [F]. He was a great maſter of the canon law, being excelled in that faculty by very few of his time, and alſo was well ſkilled in politics, but underſtood little of divinity. Several pieces were publiſhed under his name [G].

BON-

[D] Burnet, as above, p. 341.

[E] Wood, ubi ſupra, col. 160.

[F] Fox, ib.

[G] They are as follow: 1. Preface to the Oration of Stephen Gardiner, biſhop of Wincheſter, concerning true obedience. Printed at London, in latin, 1534, 1535, and at Hamburgh in 1536, 8vo. Tranſlated into engliſh by Michael Wood, a zealous proteſtant, with a bitter preface to the reader, and a poſtſcript. Roan, 1553, 8vo. It is alſo inſerted in J. Fox's book of martyrs. In the preface Bonner ſpeaks much in favour of king Henry the VIIIth's marriage with Ann Boleyn, and againſt the tyranny exerciſed by the biſhop of Rome in this kingdom. 2. Several letters to the lord Cromwell. 3. A declaration to lord Cromwell, deſcribing to him the evil behaviour of Stephen (biſhop

BONNEVAL (CLAUDIUS ALEXANDER DE), count, known in the latter part of his life by the name of Oſman Baſhaw, deſcended from a family related to the blood royal of France, entered himſelf at the age of 16, in the ſervice of that crown, and married the daughter of Marſhal de Biron. He made the campaign in Flanders in 1690, but ſoon after left the french army, and entered into the imperial ſervice under prince Eugene, who honoured him with an intimate friendſhip. The intrigues of the marquis de Prié, his inveterate enemy, ruined his credit however at the court of Vienna, and cauſed him to be baniſhed the empire. He then offered his ſervice to the republic of Venice, and to Ruſſia; which being declined, his next tender was to the Grand Signior, who gladly received him: it was ſtipulated that he ſhould have a body of 30,000 men at his diſpoſal; that a government ſhould be conferred on him, with the rank of baſhaw of three tails; a ſalary of 10,000 aſpers a day, equal to 45,000 livres a year; and that in caſe of a war, he ſhould be commander in chief. The firſt expedition he engaged in after his arrival at Conſtantinople, was to quell an inſurrection in Arabia Petræa, which he happily effected; and at his return, had large offers made him by Kouli Khan, but he did not chooſe to accept them. Some time after, he commanded the Turkiſh army againſt the emperor, over whoſe forces he gained a victory on the banks of the Danube. But ſucceſs does not always protect a perſon againſt diſgrace; for Bonneval, notwithſtanding his ſervice, was firſt impriſoned, and then baniſhed to the iſland of Chio. The ſultan however continued his friend; and the

(biſhop of Wincheſter), with ſpecial cauſes therein contained, wherefore, and why, he miſliked of him. 4. Letter of his about the proceedings at Rome concerning the king's divorce from Catherine of Arragon. 5. An admonition and advertiſement given by the biſhop of London to all readers of the bible in the engliſh tongue. 6. Injunctions given by Bonner, biſhop of London, to his clergy (about preaching, with the names of books prohibited. 7. Letter to Mr. Lechmore. 8. Reſponſum & exhortatio. Lond. 1553, 8vo. Anſwer and exhortation to the clergy in praiſe of prieſthood: ſpoken by the author in St. Paul's cathedral, the 16th October 1553, after a ſermon preached before the clergy, by John Harpesfield. 9. A letter to Mr. Lechmore, 6th September 1553. 10. Articles to be enquired of in the general viſitation of Edmund biſhop of London, exerciſed by him in the year 1554, in the city and dioceſe of London, &c. To ridicule them, John Bale, biſhop of Oſſory, wrote a book, intituled, A declaration of Edmond Bonner's articles, concerning the clergy of London dioceſe, whereby that execrable anti-chriſt is in his right colours revealed. 1554, and 1561. 8vo. 11. A profitable and neceſſary doctrine, containing an expoſition on the Creed, ſeven Sacraments, ten Commandments, the Pater Noſter, Ave Maria, with certain homilies adjoining thereto, for the inſtruction and information of the dioceſe of London. Lond. 1554-5, 4to. This book was drawn up by his chaplains John Harpesfield and Henry Pendleton; the former part of it, which is catechiſm, is moſtly taken out of the Inſtitution of a chriſten man, ſet out by king Henry VIII. only varied in ſome points. 12. Several letters, declarations, arguings, diſputes, &c. of his are extant in John Foxe's book of martyrs, vol. laſt. 13. His objections againſt the proceſs of Robert Horn, biſhop of Wincheſter, who had tendered the oath of ſupremacy to him a ſecond time, are preſerved by Mr. Strype in his Annals of the reformation.

evening

evening before his departure made him baſhaw general of the Archipelago, which, with his former appointment of beglerbeg of Arabia, rendered him one of the moſt powerful perſons in the Ottoman empire. In this iſland, he found a retirement quite agreeable to his wiſhes; but did not long enjoy it, being ſent for back, and made topigi or maſter of the ordnance, a poſt of great honour and profit. He died in this employment, aged 75, in 1747; and wrote the memoirs of his own life.

BONOSUS, known in church hiſtory as the heretical biſhop of Naiſſus in Dacia, though ſome authors ſay of Sardica, the metropolis of that province. In 391, he was accuſed of crimes againſt the canons of the church and the law of God, and was reported for hereſy at the council of Capua, which met the latter end of that year. The particulars of his crimes cannot now be known, but his hereſy may be gathered from St. Auguſtin and St. Ambroſe. He had, before, been condemned by Damaſus, biſhop of Rome, who died A. D. 384. The council of Capua committed the hearing of his cauſe to the biſhops of Mecodon, his neighbours, under their metropolitan Anyſius, biſhop of Theſſalonica. The biſhops aſſembled, agreeably to the order of the council, and Bonoſus appeared before them; but they were ſo well convinced of the truth of the charge, that they immediately ſuſpended him from all epiſcopal functions; at the ſame time writing a letter to Syricius biſhop of Rome, declaring their abhorrence of the deteſtable error, *that the virgin Mary ſhould have other children than Chriſt*. Bonoſus died A. D. 410; but his doctrine did not die with him, being maintained by ſome 200 years after his death. Pope Gregory makes mention of them the latter end of the vith century.

BONTEKOE (Cornelius), a dutchman, phyſician to the elector of Brandebourg, and profeſſor at Frankfort on the Oder, died in the flower of his age, left a treatiſe on tea, and another on the climacterical year. Both the one and the other were tranſlated into french in 1690, 2 vol. 12mo. His works were publiſhed at Amſterdam 1689, 4to.

BONTEMS (Madame), born at Paris in 1718, died in the ſame city April 18, 1768, aged 50, had received from nature a good underſtanding, and an excellent taſte, which were cultivated by a ſuitable education. She poſſeſſed the foreign languages, and was miſtreſs of all the delicate turns of her own. It is to her that the French are indebted for the tranſlation, not leſs accurate than elegant, of Thomſon's Seaſons, 1759, 12mo. Madame Bontems had an amiable and ſelect ſociety that frequented her houſe. Though ſhe had a great talent for wit, ſhe only made uſe of it for diſplaying that of others. She was not leſs eſteemed for the qualities of her heart than thoſe of her mind.

BON-

BONTIUS (Gerard), profeſſor in medicine at the univerſity of Leyden in the latter part of the xvith century, was a man of profound erudition, and well verſed in the greek language. He was born at Ryſwick, a ſmall village of Guelderland, and died at Leyden, Sept. 15, 1599, 63 years old. Bontius is the inventor of a compoſition of pills, which, from his name, are called Pilulæ tartareæ Bontii. The Dutch for a long time kept this compoſition a ſecret; but they have been analyſed by the induſtry of ſome phyſicians, and the ingredients are now well known.

BONWICKE (Ambrose), a nonjuring clergyman of great piety and learning, ſon of the rev. John Bonwicke [H], rector of Mickleham in Surrey, was born April 29, 1652, and educated at Merchant Taylors ſchool; he was elected to St. John's college, Oxford, in 1668, where he was appointed librarian in 1670; B. A. 1673; M. A. March 18, 1675; was ordained deacon May 21, 1676; prieſt, June 6 (Trinity ſunday), 1680; proceeded B. D. July 21, 1682; and was elected maſter of Merchant Taylors ſchool June 9, 1686. In 1689, the college of St. John's petitioned the Merchant Taylors Company, that he might continue maſter of the ſchool (which is a nurſery for their college) for life; but, at chriſtmas 1691, he was turned out for refuſing to take the oath of allegiance, and was afterwards for many years maſter of a celebrated ſchool at Headley, near Leatherhead in Surrey, where he had at one time the honour of having the poet Fenton for his uſher, and Bowyer (who was afterwards the learned printer) for a ſcholar [I].

BOODT (Anselm von) Boetius, phyſician to the emperor Rodolph, died about 1660, got into reputation by a latin tract now very ſcarce, intituled, The complete jeweller, or the hiſtory of precious ſtones; printed by Andrew Toll, with notes. Leyden 1646 and 1647.

BOOKER (John) [K], was bred a haberdaſher, but quitted this employment and followed that of a writing maſter at Hadley in Middleſex. He in a few years rendered himſelf ſo eminent, that he was appointed licenſer of mathematical books, under which were included all thoſe that related to the celeſtial ſciences. Lilly tells us, that he once thought him the greateſt aſtrologer in the world; but it appears that he afterwards ſunk

[H] Anecdotes of Bowyer by Nichols, p. 14.

[I] Mr. Nichols has in MS. a curious correſpondence of Mr. Bonwicke with Mr. Blechynden, on occaſion of his ejection from the Merchant Taylors ſchool, with many of his college exerciſes, and letters to his father. Some letters, which convey an admirable idea of his unaffected piety and goodneſs, may be ſeen in the work which furniſhes this article. A copy of his verſes, whilſt fellow of St. John's, is printed in an Oxford collection, on the death of king Charles II. 1685. By his wife (Elizabeth Stubbs) Mr. Bonwicke had twelve children.

[K] Grainger's Biog. Hiſt. vol. iii. p. 127.

in his eſteem, and that he thought himſelf a much greater man. We are told by the ſame author, that "he had a curious fancy in judging of theſts, and as ſucceſsful in reſolving love queſtions," which was a capital branch of his trade. George Wharton, who was formerly one of his aſtrological friends, had a great quarrel with him, which occaſioned his publiſhing "Mercurio-cœlico Maſtix; or an Anticaveat to all ſuch as have heretofore had the miſfortune to be cheated and deluded by that great and treacherous impoſtor John Booker; in an anſwer to his frivolous pamphlet, intituled Mercurius Cœlicus, or a Caveat to all the people of England;" Oxon. 1644, 4to. The only work of Booker's worth the public notice is, his "Bloody Iriſh Almanac," which contains ſome memorable particulars relative to the war in Ireland. He died April 1667.

BOOTH (BARTON), a famous engliſh actor, who chiefly excelled in tragedy, born in the county palatine of Lancaſter 1681 [L]. At the age of nine years he was put to Weſtminſter ſchool, under the tuition of the famous Dr. Buſby, where he ſoon diſcovered an excellent genius and capacity. He had a peculiar turn for latin poetry, and had fixed many of the fineſt paſſages of the antients ſo firmly in his memory, that he could repeat them; which he would do with ſuch propriety of emphaſis, and gracefulneſs of action, as to charm every body who heard him. Thence it was that when, according to cuſtom, a latin play was to be acted, one of the firſt parts was given to young Booth; who performed it in ſuch a manner as gained him univerſal applauſe, and particular reſpect from the doctor. This firſt gave him an inclination for the ſtage. His father intended him for the church: but when Barton reached the age of 17, and was about to be ſent to the univerſity, he ſtole away from ſchool, and went over to Ireland in 1698, with Mr. Aſhbury, maſter of the company [M]. Here he was ſoon diſtinguiſhed greatly by his theatrical abilities, eſpecially in tragedy, for which he ſeemed to be formed by nature; for he had a grave countenance and a good perſon, with a fine voice and a manly action. When he had been three ſeaſons in Dublin, in which time he had acquired a great reputation, he reſolved to return to England; which he accordingly did in 1701, and was recommended to Mr. Betterton, who behaved to him with great civility, and took him into his company. The firſt character in which he appeared on the engliſh ſtage, was that of Maximus, in the tragedy of Valentinian; and it was ſcarce poſſible for a young actor to meet with a better reception than he had. The Ambitious Stepmother coming on ſoon after, he performed the part of Artaban, which added conſiderably to the reputation he

[L] Life of Barton Booth, eſq. [M] Hiſt. of the Eng. ſtage, p. 143.

had

had acquired, and made him eſteemed one of the firſt actors [N]. Nor was his fame leſs in all the ſucceeding characters which he attempted; but he ſhone with greateſt luſtre in the tragedy of Cato, which was brought on the ſtage in 1712. "Although Cato (ſays Mr. Cibber) ſeems plainly written upon what are called whig principles, yet the tories at that time had ſenſe enough not to take it as the leaſt reflection on their adminiſtration [O], but, on the contrary, ſeemed to brandiſh and vaunt their approbation of every ſentiment in favour of liberty, which, by a public act of their generoſity, was carried ſo high, that one day while the play was acting, they collected 50 guineas in the boxes, and made a preſent of them to Booth, with this compliment—For his honeſt oppoſition to a perpetual dictator, and his dying ſo bravely in the cauſe of liberty." The reputation to which Booth was now arrived ſeemed to entitle him to a ſhare in the management of the theatre; but this perhaps his merit would never have procured, had it not been through the favour of lord Bolingbroke, who, in 1713, recalling all former licences, procured a new one, in which Booth's name was added to thoſe of Cibber, Wilks, and Dogget. Dogget however was ſo much offended at this, that he threw up his ſhare, and would not accept of any conſideration for it; but Cibber tells us, he only made this a pretence, and that the true reaſon of his quitting was his diſlike to Wilks, whoſe humour was become inſupportable to him [P]. When Booth came to a ſhare in the management of the houſe, he was in the 33d year of his age, and in the higheſt reputation as an actor: nor did his fame as a player ſink by degrees, as ſometimes has happened to thoſe who have been moſt applauded, but increaſed every day more and more [Q]. The health of Booth however beginning to decline, he could not act ſo often as uſual; and hence became more evident the public favour towards him, by the crowded audiences his appearance drew, when the intervals of his diſtemper permitted him to tread the ſtage: but his conſtitution broke now very faſt, and he was attacked with a complication of diſtempers, which carried him off, May 10, 1733.

His character as an actor has been celebrated by ſome of the beſt judges. Mr. Aaron Hill, a gentleman, who by the ſhare he had in the management of the playhouſe, could not but have ſufficient opportunities of becoming well acquainted with his merit, has given us a very high character of him. "Two advantages (ſays this gentleman) diſtinguiſhed him in the ſtrongeſt light from the reſt of his fraternity; he had learning to under-

[N] Remarks on the Britiſh theatre, p. 293.

[O] Apology for his life, p. 379.

[P] Ib. p. 402.

[Q] Remarks on the Britiſh theatre, p. 300.

ſtand perfectly whatever it was his part to ſpeak, and judgement to know how far it agreed or diſagreed with his character. Hence aroſe a peculiar grace which was viſible to every ſpectator, though few were at the pains of examining into the cauſe of their pleaſure [R]. He could ſoften, and ſlide over with a kind of elegant negligence, the improprieties in a part he acted; while, on the contrary, he would dwell with energy upon the beauties, as if he exerted a latent ſpirit, which had been kept back for ſuch an occaſion, that he might alarm, awaken, and tranſport in thoſe places only where the dignity of his own good ſenſe could be ſupported by that of his author. A little reflection upon this remarkable quality, will teach us to account for that manifeſt languor, which has ſometimes been obſerved in his action, and which was generally, though I think falſely, imputed to the natural indolence of his temper. For the ſame reaſon, though in the cuſtomary rounds of his buſineſs he would condeſcend to ſome parts in comedy, he ſeldom appeared in any of them with much advantage to his character. The paſſions which he found in comedy were not ſtrong enough to excite his fire, and what ſeemed want of qualification, was only abſence of impreſſion. He had a talent at diſcovering the paſſions, where they lay hid in ſome celebrated parts, by the injudicious practice of other actors, which when he had diſcovered he ſoon grew able to expreſs: and his ſecret for attaining this great leſſon of the theatre was an adaption of his look to his voice, by which artful imitation of nature, the variations in the ſound of his words gave propriety to every change in his countenance. So that it was Mr. Booth's peculiar felicity to be heard and ſeen the ſame—whether as the pleaſed, the grieved, the pitying, the reproachful, or the angry. One would almoſt be tempted to borrow the aid of a very bold figure, and, to expreſs this excellence the more ſignificantly, beg permiſſion to affirm, that the blind might have ſeen him in his voice, and the deaf have heard him in his viſage. His geſture, or, as it is commonly called, his action, was but the reſult and neceſſary conſequence of his dominion over his voice and countenance; for having, by a concurrence of two ſuch cauſes, impreſſed his imagination with ſuch a ſtamp and ſpirit of paſſion, he ever obeyed the impulſe by a kind of natural dependency, and relaxed or braced ſucceſſively into all that fine expreſſiveneſs, with which he painted what he ſpoke without reſtraint or affectation."

Mr. Cibber has alſo taken particular notice of Booth, nor has he omitted either his excellencies or defects: this writer, ſpeaking of Wilks and him, ſays, "they were actors ſo oppoſite in their manner, that if either of them could have borrowed

[R] Hiſt. of the Eng. ſtage, p. 147.

a little

a little of the other's fault, they would both have been improved by it [s]. If Wilks had ſometimes too great a vivacity, Booth as often contented himſelf with too grave a dignity. The latter ſeemed too much to heave up his words, as the other to dart them to the ear with too quick and ſharp a vehemence. Thus Wilks would too frequently break into the time and meaſure of the harmony by too many ſpirited accents in one line; and Booth, by too ſolemn a regard to harmony, would as often loſe the neceſſary ſpirit of it: ſo that (as I have obſerved) could we have ſometimes raiſed the one and ſunk the other, they had both been nearer the mark. Yet this could not be always objected to them; they had their intervals of unexceptionable excellence, that more than balanced their errors. The maſter-piece of Booth was Othello; then he was moſt in character, and ſeemed not more to animate and pleaſe himſelf in it than his ſpectators. It is true he owed his laſt and higheſt advancement to his acting Cato; but it was the novelty and critical appearance of that character, that chiefly ſwelled the torrent of his applauſe; for, let the ſentiments of a declaiming patriot have all the ſublimity of poetry, and let them be delivered with all the utmoſt grace and elocution, yet this is but one light wherein the excellence of an actor can ſhine; but in Othello we may ſee him in the variety of nature. In Othello, therefore, I may ſafely aver, that Booth ſhewed himſelf thrice the actor that he could in Cato, and yet his merit in acting Cato need not be diminiſhed by this compariſon. Wilks often regretted, that in tragedy he had not the full and ſtrong voice of Booth, to command and grace his periods with. But Booth uſed to ſay, that if his ear had been equal to it, Wilks had voice enough to have ſhewn himſelf a much better tragedian. Now, though there might be ſome truth in this, yet theſe two actors were of ſo mixed a merit, that even in tragedy the ſuperiority was not always on the ſame ſide. In ſorrow, tenderneſs, or reſignation, Wilks plainly had the advantage, and ſeemed more pathetically to feel, look, and expreſs his calamity. But in the more turbulent tranſports of the heart, Booth again bore the palm, and left all competitors behind him."

BOOTH (Henry), earl of Warrington and baron Delamer of Dunham Maſſey, was a very diſtinguiſhed perſon, and born of an antient family, in 1561 [t]. He was knight of the ſhire for the county palatine of Cheſter, in ſeveral parliaments during the reign of Charles II.; and was very active in promoting the bill for excluding the duke of York from the throne. He was extremely zealous againſt the papiſts; and this circumſtance, together with his conſtant and vigorous oppoſition to the arbi-

[s] Cibber's apology, p. 476. [t] Biog. Brit. 2d edit.

trary meaſures then prevailing, made him extremely obnoxious to the court. In 1684, by the death of his father, he became lord Delamer; but, about this time, was committed cloſe priſoner to the Tower of London. Being ſet at liberty, he was again committed, ſoon after the acceſſion of James II. After ſome confinement, he was committed a third time, in July 1685; and, when official application from the peers was made, to know the reaſon, the king anſwered, That he ſtood committed for high treaſon, teſtified upon oath; and that orders were given to proceed againſt him according to law. He was brought to his trial, Jan. 1685-6; but, in ſpite of all efforts by Jefferies and the court, was unanimouſly acquitted. After this, he lived for ſome time, in a retired manner, at his ſeat at Dunham Maſſey; but, matters being at length ripe for the revolution, he exerted himſelf for bringing about that great event, by raiſing forces and every other means. Soon after the revolution, he was made a privy counſellor; chancellor and under treaſurer of the exchequer; lord lieutenant and cuſtos rotulorum of the county of Cheſter; which laſt offices, with that of privy counſellor, he held for life; the others, for only about a year. The reaſon appears to have been, that his conduct after the revolution was a good deal diſpleaſing to king William; inaſmuch as he oppoſed the meaſures of the court, and was thought to wiſh for ſtill farther retrenchments of regal prerogative. Mr. Walpole ſays, that he was diſmiſſed by king William to gratify the tories [u], and it ſeems to have been ſo; for, though he was removed from the adminiſtration, it was thought neceſſary to confer on him ſome mark of royal favour. Accordingly, he was created earl of Warrington, April 17, 1690, with a penſion of 2000l. per annum; and it was ſaid, in the preamble of the patent for his earldom, that it was conferred on him, for his great ſervices in raiſing and bringing great forces to his majeſty, to reſcue his country and religion from tyranny and popery. He did not enjoy his new dignity long; for he died Jan. 2, 1694, not quite forty-two.

The works of Henry earl of Warrington were publiſhed 1694, in one vol. 8vo. and conſiſt chiefly of ſpeeches made by him in parliament, prayers uſed by him in his family, ſome ſhort political tracts, and the caſe of William earl of Devonſhire. Collins informs us, that he was alſo the author of ſome obſervations on the caſe of lord Ruſſel.

BOOTH (GEORGE), earl of Warrington, ſon of the abovementioned nobleman, died in 1758. He publiſhed, but without his name, "Conſiderations upon the inſtitution of marriage, with ſome thoughts concerning the force and obligation of the

[u] Cat. of royal and noble authors.

marriage-

marriage contract; wherein is conſidered, how far divorces may or ought to be allowed. By a gentleman. Humbly ſubmitted to the judgment of the impartial." Lond. Printed for John Whiſton, 1739. It is an argument for divorce on diſagreement of temper. In the introduction his lordſhip obſerves, that in the office of the church before matrimony we are enjoined to conſider it as a myſtical union between Chriſt and his church, and as ſuch forbidden to take it in hand unadviſedly or lightly; with an expreſs interdict of the deſign of ſatisfying man's carnal appetites. But that the moment the marriage is completed, the ſame authority declares that nothing can diſſolve it, but a deficience of carnality.

BORBONIUS (NICHOLAS), a french latin poet, well known and honoured at the court of Francis I. perſonally acquainted with Eraſmus, Palingenius, Scaliger, ſir Thomas More, and other learned men of the xvith century. He affects an air of religion and piety, and a very maſculine french modeſty, in his works. His books bear only a favourite french motto, Nugæ: des Bagatelles, firſt printed in 1540, and contains a moſt ſevere invective againſt ſir Thomas More, loaded with that kind of reproach which will appear ſtrange and incredible to many readers, being ſo contrary to the ſuppoſed character, I mean the private character at leaſt, of that famous chancellor, who was certainly a gentleman by birth, a learned man, and a particular friend of Wit and the Muſes.

BORDE (ANDREW), or as he ſtyles himſelf in latin ANDREAS PERFORATUS, was a very queer character, and the reputation he acquired among his contemporaries muſt be conſidered as a ſymptom of ſtill remaining barbariſm in the manners of the times. He was born at Pevenſey in Suſſex about 1500, and was educated at Oxford; but before he had taken a degree, entered among the carthuſians in or near London. He afterwards left them, and ſtudied phyſic at Oxford; and then travelled over moſt parts of Europe and Africa. On his return he ſettled at Wincheſter, where he practiſed phyſic with conſiderable reputation, and in this capacity he is ſaid to have ſerved Henry VIII.

In 1541 and 1542 he was at Montpellier, where he probably took the degree of doctor, in which he was ſoon after incorporated at Oxford. He lived then for ſome time at Pevenſey, and afterwards returned to Wincheſter, ſtill obſerving all the auſterities of the order to which he formerly belonged; though he has been accuſed of many irregularities. It is certain that his character was very odd and whimſical, as will appear more particularly from the books he wrote; yet he is ſaid to have been a man of great wit and learning, and an "eſpecial phyſician." That he was not of conſequence eminent enough to rank with the firſt of his profeſſion, may be inferred from his dying inſolvent in the Fleet, April 1549. Bale, who never bore any good

will to any papiſt, intimates that he haſtened his end by poiſon on the diſcovery of his keeping a brothel for his brother bachelors. His works are very various in their ſubjects; one of the moſt conſiderable is intituled, A book of the introduction of knowledge, black letter, imprinted by William Coplande, without date. He there profeſſes to teach all languages, the cuſtoms and faſhions of all countries, and the value of every ſpecies of coin. This is a motley piece, partly in verſe and partly in proſe; and is divided into 39 chapters, before each of which is a wooden cut, repreſenting a man in the habit of ſome particular country. His well known ſatire on the Engliſhman, who, to expreſs the inconſtancy and mutability of his faſhions, is drawn naked with a cloth and a pair of ſheers in his hand, is borrowed from the Venetians, who characteriſed the French in this manner. Before the 7th chapter is the effigies of the author, under a canopy, with a gown, a laurel on his head, and a book before him. The title of this chapter ſhews how the author dwelt in Scotland and other iſlands, and went through and round about chriſtendom. An edition of this ſingular work was printed in London in 1542. His Breviary of health, which is a very trifling, coarſe, and weak performance, was publiſhed in 1547, and is ſuppoſed by Fuller to be the firſt medical piece written in engliſh. As a ſpecimen of the ſtyle, take what follows, which is the beginning of the Prologue, addreſſed to phyſicians: "Egregious doctors and maiſters of the eximious and arcane ſcience of phyſicke, of your urbanity exaſperate not yourſelves againſt me for making this little volume.". There is alſo curious reaſoning in this book; he derives the word Gonorrhea from Gomorrha, and treats alſo of the diſeaſes of the mind with as much pedantry. This work, with a ſecond part called the Extravagants, was reprinted in 4to. 1575. He was alſo author of the following; Compendyouſe Regimente, or Dietary of Healthe made in Mounte Pyllor, an edition of which was printed ſeveral years after his death, in 1562. A famous jeſt book called the Merrye tales of the madmen of Gotham; The hiſtorye of the miller of Abingdon and the Cambridge ſcholars, the ſame with that related by Chaucer in his Canterbury Tales; a book of Prognoſtics, and another of Urines, &c. See an account of him in Hearne's Appendix to his preface to Benedictus Abbas Petroburgenſis.

BORDENAVE (Touſſaint), profeſſor and director of the academy of ſurgery at Paris, was born there April 10, 1728, and died March 12, 1782. His Elements of phyſiology, 12mo. are in good repute.

BORDES (Charles), of the academy of Lyons, the place of his nativity, died in 1781, was poet and philoſopher, and acquitted himſelf well both in proſe and verſe. In two diſcourſes, much applauded, he refuted that which J. J. Rouſſeau had publiſhed

liſhed againſt the ſciences. He wrote likewiſe ſhort epiſtles in verſe, in ſo agreeable a manner that ſome of them were attributed to Voltaire. But his light bagatelles are inferior to a fine Ode on War, printed in almoſt all the recueils of poetry, and which warriors as well as poets ought to have by heart. A collection of his works appeared in 4 vols. 8vo. Lyons, 1783. Among them we find a tragedy of diſtinguiſhed merit, intituled, Blanche de Bourbon (the ſtory is the ſame with that of Peter the Cruel, by du Belloi); ſeveral comedies abounding in ingenuity and wit; poems full of genius and reaſon; academical pieces well written, &c.

BORDEU (THEOPHILUS DE), born Feb. 22, 1722, at Iſeſte in the valley of Oſſan in Bearn, was ſon of Antoine de Bordeu, phyſician to the king at Baréges, a man diſtinguiſhed in his profeſſion. The ſon was worthy of the father. At the age of 20, for his degree of bachelor in the univerſity of Montpellier, where he was then a ſtudent, he held a theſis De ſenſu genericè conſiderato, which contains the ground work of all the publications he afterwards gave. Such early knowledge determined his profeſſors to diſpenſe with ſeveral acts uſual before admiſſion to practice. After paſſing ſome time at Pau, the young phyſician repaired to Paris, where he ſoon acquired a great reputation. Having taken out his licence in that city in 1755, he was appointed phyſician to the hôpital de la charité. He died of an apoplexy, Nov. 24, 1776. A deep melancholy, occaſioned by the flying gout, was the fore-runner of his end. He was found dead in his bed. One of the faculty, jealous of his fame, and who had tried to ruin him by a proſecution, ſaid on the occaſion: "I ſhould never have thought he would have died in a horizontal poſition." But a witty lady repaired the ſarcaſm, by ſaying, in a ſelect company, "that death was ſo much afraid of him, that he was obliged to catch him napping." The facility with which he exerciſed his profeſſiion, his reluctance to preſcribe remedies, and his great confidence in nature, ſometimes drew upon him the reproach that he had not much faith in medicine; but his doubts were ſo much the leſs blameable, as he was continually occupied in rendering the reſources of his art more certain. He never diſputed at all towards the latter end of his life, becauſe probably he had diſputed much to no purpoſe in his youth. Nobody knew better how to doubt than he, and to pronounce that word which ignorance never utters, I DO NOT KNOW. He had little confidence in his own knowledge, and truſted with no leſs difficulty to that of others. Seeing the great number of courſes of lectures in all branches of ſcience, advertiſed every day, he obſerved once to a friend: Will no one ever give a courſe of good ſenſe? As he expreſſed himſelf at times with rather too much acerbity on the merits of others, ſome of his profeſſional brethren would call his own into queſtion. However they cannot be doubted by thoſe who have read his works. The chief of them are, 1. Let-

ters on the mineral waters of Bearn, 1746, and 1748, 12mo. 2. Anatomical reſearches into the poſition of the glands, 1751, 12mo. 3. Diſſertations on the waters of Baréges in regard to the ſcrophula, 1767, 12mo. 4. Diſſertation on criſes, 1755, 12mo. 5. Inquiries into the pulſe, in regard to criſes, 1772, 4 vols. 12mo: this work, which diſplays uncommon ſagacity, has been tranſlated into engliſh. 6. Examination of ſome particulars in the hiſtory of medicine, 1764, 2 vols. 12mo. 7. Inquiries into the mucous tiſſu, or cellular organ, and into ſome diſorders of the cheſt, 1766, 12mo. 8. Treatiſe on chronical complaints, vol. the firſt, in 8vo. 1776. 9. Chiliſicationis hiſtoria, 1751, 12mo.

BORDONE (Paris), an excellent italian painter, was born at Venice, about the year 1512; and, being deſcended of a noble family, was brought up to letters, muſic, and other genteel accompliſhments. He was a diſciple of Titian, and flouriſhed in the time of Tintoret; but was more commended for the delicacy of his pencil, than the purity of his outlines. He came into France to the court of Francis I. with whom he was in great favour and eſteem; and for whom, beſides abundance of hiſtories, he made the portraits of ſeveral court ladies in ſo excellent a manner, that original nature was hardly more charming. From France he returned home to Venice, laden with honour and riches; and, having acquired as much reputation in Italy as he had done abroad, died in 1587, aged 75 years.

BORE (Catharine von), daughter of a gentleman of fortune, was a nun in the convent of Nimptſchen in Germany, two leagues from Wittemberg, when ſhe quitted the veil with eight others at the commencement of the reformation, by Luther. It is ſaid to have been Leonard Cope, ſenator of Torgaw, who firſt animated them to this reſolution. However this be, they put it in practice on a Good-Friday; Luther undertook the defence of theſe nuns and of Leonard Cope, and publiſhed an apology in juſtification of their exploit. Catharine Bore being retired to Wittemberg, the papiſts gave out that ſhe lived in libertiniſm with the ſtudents of that univerſity. Luther, paſſionately enamoured of this nun, on account of her heroiſm in addition to the excellent qualities of her mind and heart, gained her conſent, and made her his wife. The report ran that Catharine was brought to bed within a ſhort ſpace after her nuptials. Eraſmus gave into this calumny, and is facetious upon it in one of his letters; but he afterwards diſcovered the falſhood of the report, and confeſſes his miſtake. Mrs. Luther was then but ſix-and-twenty. To the charms of youth ſhe added the ſprightlineſs of converſation. The reformer, much older than his wife, was as affectionately beloved by her as if he had been in the flower of youth. She brought him a ſon; and he writes on this occaſion, "that he would not change his condition for

that

that of Crœſus." The character of his ſpouſe was indeed excellently adapted to make him happy. Modeſt and gentle, decent in her attire, and œconomical in the houſe, ſhe had the hoſpitality of the german nobleſſe without their pride. She died in 1552, aged about 53, after having been the mother of three ſons, Paul, Martin, and John.

BOREL (Peter), native of Caſtres, phyſician in ordinary to the french king, member of the academy of ſciences for chemiſtry, died in 1689, at the age of 69. He is the author of, 1. De vero teleſcopii inventore, Hague, 1651, 4to. 2. The antiquities of Caſtres, printed in that town, 1649, 8vo. This book is very ſcarce. 3. Tréſor des recherches & des antiquités Gauloiſes, Paris, 1655, 4to. This repertory of old words and phraſes of the french language is much eſteemed and conſulted. It is to be found at the end of the laſt edition of the etymological dictionary of Ménage. 4. Hiſtoriarum & obſervationum medico-phyſicarum centariæ quinque, Paris, 1676, 8vo. 5. Bibliotheca chymica, Paris, 1654, 8vo.

BORELLI (John Alphonso), a famous philoſopher and mathematician, born at Naples 28th of January 1608. He was profeſſor of philoſophy and mathematics in ſome of the moſt celebrated univerſities of Italy, eſpecially at Florence and Piſa, where he became highly in favour with the princes of the houſe of Medicis; but, having been engaged in the revolt of Meſſina, he was obliged to retire to Rome, where he ſpent the remainder of his life under the protection of Chriſtina queen of Sweden, who honoured him with her friendſhip, and by her liberality towards him, ſoftened the rigour of his fortune. He continued two years in the convent of the regular clergy of St. Pantaleon, called the Pious Schools, where he inſtructed the youth in mathematical ſtudies. He died there of a pleuriſy, Dec. 31, 1679, in the 72d year of his age [x].

BOR-

[x] Borelli left the following works: 1. Le cauſe delle febri maligni, 1649, 12mo. 2. Euclides reſtitutus, &c. Piſa, 1668, 4to. 3. Apollonii Pergæi conicorum, libri v. vi. & vii. paraphraſte Abalphato Aſpahanenſi nunc primum editi. Additus in calce Archimedis aſſumptorum liber, ex codicibus Arabicis MSS. Ser. D. Etruriæ. Abrahamus Ecchellenſis Maronita Latinos reddidit. Joannes Alphonſus Borellus in Piſana academia Matheſeos profeſſor curam in geometricis verſione contulit, et notas uberiores in univerſum, opus adjecit. Floren. 1661, fol. 4. Theoriæ Medicorum Planetarum ex cauſis phyſicis deductæ. Flor. 1666, 4to. 5. De vi percuſſionis. Bologna 1667, 4to. This piece was reprinted, with his famous treatiſe De Motu Animalium, and that De Motionibus naturalibus, in 1686. 6. Oſſervatione intorno alla viſtu ineguali degli occi. This piece was inſerted in the Journal of Rome, for the year 1669. 7. De motionibus naturalibus de gravitate pendentibus. Regio Julio, 1670, 4to. 8. Meteorologia Ætnea, &c. Regio Julio, 1670, 4to. 9. Oſſervatione dell' eccliſſi lunare, fatta in Roma da Gio Alph. Borelli la ſera degli 11 Gennaro 1675. Inſerted in the Journal of Rome 1675, p. 24. 10. Elementa conica Apollonii Pergæi et Archimedis opera nova et breviori methodo demonſtrata. Printed at Rome in 1679, in 12mo. at the end of the 3d edition of his Euclides reſtitutus. 11. De Motu Animalium: pars prima, in qua copioſe diſceptatus

BORGARUTIUS (Prosper), an eminent italian phyſician, who lived in the xvith century, and publiſhed ſome works; the firſt of which was a treatiſe of anatomy [r]. He compoſed it in his native language; and, finding it well received, tranſlated it into latin, with the addition of ſeveral new obſervations, which he had made while he taught anatomy at Padua. He not only communicated to the public the diſcoveries he had made by the diſſection of bodies, but ſtudied medicine alſo, and printed ſomething on that ſubject. He took a journey to the court of France in 1567, and found at Paris the manuſcript of the Chirurgia Magna of Veſalius. He bought it; and then, correcting and digeſting it into order, publiſhed it at Venice, 1569, in 8vo. The trouble he was involved in during the printing of his own treatiſe of anatomy, and the vexation he met with from the printers, made him in a fret take an oath, that he would never more have any thing to do with them. When he was got from under the preſs, he broke his word; and in this compares himſelf to thoſe women who, in the pains of childbirth, proteſt, they will never expoſe themſelves to the like any more; nevertheleſs, when the pain is over, forget their proteſtations. It is well known, ſays Mr. Bayle, that there are particular and indiſpenſable reaſons, which very juſtly diſcharge a woman from any thing ſhe may have ſworn on ſuch an occaſion. It is not, ſays he, the ſame thing as it is with vows made at ſea in a ſtorm, which are commonly forgot as ſoon as the parties are ſafe on ſhore.

BORGHINI (Vincent), born at Florence in 1515 of a noble family, became a benedictine monk in 1531. He was one of the perſons pitched upon for the correction of the Decameron of Boccace, by order of the council of Trent, and exe-

tur de motionibus conſpicuis animalium, nempe de externarum partium et artuum flexionibus, extenſionibus, et tandem de greſſu, volatu, natatu et ejus annexis. Romæ, 1680, in 4to. And afterwards Pars altera: in qua de cauſis motus muſculorum et motionibus internis, nempe humorum, qui per vaſa et viſcera animalium fiunt. Romæ, 1681, 4to. This was reprinted at Leyden, reviſed and purged from many errors; to which was added John Bernoulli's mathematical meditations concerning the motion of the muſcles. Though ſeveral ingenious men, ancient and modern, have treated of the motion of animals, yet this work of Borelli may be conſidered as the moſt complete upon that ſubject. Baxter, in his Enquiry into the nature of the Human Soul, publiſhed 1734, in 4to, makes frequent uſe of Borelli's book De motu animalium; and refers to him as the moſt authentic writer upon the ſubject of muſcular motion. Baxter obſerves, indeed, that Dr. James Keill has ſhewn Borelli to be miſtaken in calculating the force of the muſcle of the heart; and Monſ. Varignon, in his Averтiſſement ou l'Examen de l'Opinion de M. Borelli ſur les proprietez de poids ſuſpendus par des cordes, has diſcovered another miſtake of his, though he allows him at the ſame time to be a man of extraordinary merit, and that his principal works ought to be ranked among the moſt valuable and original writings of the age. 12. At Leyden, 1686, in 4to. a more correct and accurate edition, reviſed by J. Broen, M. D. of Leyden, of his two pieces De vi percuſſionis, et de motionibus de gravitate pendentibus, &c. cum ejuſdem reſponſionibus ad Stephani de Angelis animadverſiones in librum de vi percuſſionis. 13. De renum uſu judicium: this had been publiſhed with Bellini's book De ſtructura renum, at Straſburgh, 1664, 8vo.

[r] Bayle's Dict.

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cuted it in the edition of Florence, 1573, 8vo. But the beſt known of his works, and that which did him the moſt honour, is that intituled, Diſcorſi di M. Vincenzo Borghini, printed at Florence 1584 and 1585, in two vols. 4to. and reprinted at the ſame place in 1755, with annotations. He here treats of the origin of Florence, and of ſeveral intereſting particulars of its hiſtory, of its families, of its coins, &c. Borghini died in 1680, after having refuſed, through humility, the archbiſhopric of Piſa, which was offered to him ſome time before his death. He ſhould not be confounded with another writer of the ſame name [Rafaello Borghini], author of ſeveral comedies, and of a tract on painting and ſculpture, in ſome eſtimation, under the title of, Ripoſo della pittura, e della ſcultura, publiſhed at Florence in 1584, 8vo.

BORGIA (Cæsar), a natural ſon of pope Alexander VI. was a man of ſuch conduct and character, that Machiavel has thought fit to propoſe him, in his famous book called The Prince, as an original and pattern to all princes, who would act the part of wiſe and politic tyrants. What year he was born in, we do not find: but he was at his ſtudies in the univerſity of Piſa, when Alexander was elected pope, which was in Auguſt 1492. Upon the news of his father's advancement, he baniſhed all thoughts of his former private condition of life; and, full of ambition, as if himſelf was to be made emperor of the world, he haſtened directly to Rome. Alexander received him with formality and coldneſs, which, whether it was real or only affected, is not eaſy to determine. Cæſar however took it to be real; and, greatly diſguſted as well as diſappointed, went immediately and complained to his mother Vanozza. Vanozza comforted him; bid him not be caſt down; and told him, that ſhe knew the pope's mind better than any body, and for what reaſons his holineſs had given him that reception. In the mean time the court-flatterers ſollicited the pope to make Cæſar a cardinal, which he abſolutely refuſed; nevertheleſs, that he might not ſeem altogether forgetful of him, he created him archbiſhop of Valenza, a benefice which his holineſs had enjoyed in his younger days. This preferment was by no means acceptable to Cæſar, yet he thought proper to take up with it; ſince the pope, he found, was determined to confer the beſt of his ſecular dignities on his eldeſt ſon Francis, who at that time was made duke of Gandia by Ferdinand king of Caſtile and Arragon.

Alexander VI. had five children by his miſtreſs Vanozza; Francis and Cæſar, already mentioned, two other ſons, and a daughter named Lucretia. Francis was a gentleman of a fine diſpoſition, of probity and real goodneſs, and in every reſpect quite oppoſite to his brother Cæſar; but Cæſar ſeems to have poſſeſſed abilities ſuperior to thoſe of Francis: which made a certain

certain hiſtorian ſay, "that Cæſar was great among the wicked, and Francis good among the great." Cæſar however was the mother's favourite, as having a temper and principles more conformable to hers: for which reaſon, at the time when Alexander was undetermined on which of theſe brothers he ſhould beſtow the cardinal's cap, Vanozza declared herſelf in favour of Cæſar, who was accordingly made a cardinal in the ſecond year of Alexander's pontificate. From henceforward he acted in concert with his father, and was a great inſtrument in executing all the ſchemes of that wicked pope: for he had not the leaſt grain of virtue or goodneſs in his make, nor was there any thing too atrocious for him to perpetrate, if it could but tend to make him a great and formidable tyrant; for that was the ſole object of his ambition. This put him upon the murder of his elder brother Francis, duke of Gandia. All the ſecular dignities, which then were much more coveted than the eccleſiaſtical, were heaped upon Francis; and this obſtructed Cæſar's projects ſo entirely, that he was reſolved at all adventures to remove him. It was in the year 1497, that, hiring aſſaſſins, he cauſed him to be murdered, and thrown into the Tiber; where his body was found ſome days after, full of wounds and extremely mangled. The pope was afflicted to the laſt degree; for though he made uſe of Cæſar as the abler, he loved Francis as the better man. He cauſed therefore ſtrict inquiry to be made after the murderers; upon which Vanozza, who for that and other reaſons was juſtly ſuſpected to be privy to the affair, went privately to the pope, and uſed all the arguments ſhe could, to diſſuade him from ſearching any further. Some ſay, that ſhe went ſo far as to aſſure his holineſs, that if he did not deſiſt, the ſame perſon who took away his ſon's life would not ſpare his own.

Cæſar, who now ſucceeded to his brother's fortunes and honours, began to be tired of eccleſiaſtical matters, and grew quite ſick of the cardinalate, and therefore determined to throw it off as ſoon as poſſible, that he might have the greater ſcope for practiſing the exceſſes, to which his natural ambition and cruelty prompted him: for cruel as well as ambitious he was in the higheſt degree. It is incredible what numbers he cauſed to be taken off by poiſon or the ſword; and it is notorious, that ſwarms of aſſaſſins were conſtantly kept in pay by him at Rome, for the ſake of removing all who were either obnoxious or inconvenient to him. Getting rid of the cardinalate, he was ſoon after made duke of Valentinois by Lewis XII. of France: with whom he entered into a league for the conqueſt of the Milaneſe. From this time he experienced various turns of fortune, being ſometimes very proſperous, ſometimes much otherwiſe. He very hardly eſcaped dying of poiſon in the year 1503; for, having concerted with the pope a deſign of poiſoning nine newly created cardinals

cardinals at once, in order to poſſeſs their effects, the poiſoned wine deſtined for the purpoſe was by miſtake brought to themſelves and drunk. The pope died of it; but Cæſar, by the vigour of his youth, and the force of antidotes, after many ſtruggles, recovered. He only recovered to outlive his fortune and grandeur, to ſee himſelf depreſſed, and his enemies exalted; for he was ſoon after diveſted of all his acquiſitions, and ſent a priſoner to Spain, in order to free Italy from an incendiary, and the italian princes from thoſe dangers which his turbulent and reſtleſs ſpirit made them fear, even though he was unarmed. He eſcaped from thence, and got ſafe to Navarre to king John his brother-in-law, where he met with a very friendly reception. From hence he deſigned to go into France; and there, with the aſſiſtance of Lewis, to try if he could once more re-eſtabliſh his fortune. But Lewis refuſed to receive him, not only becauſe he and Spain had concluded a truce, but becauſe they were alſo at enmity with the king of Navarre. Nay, the french king, in order to gratify Spain, had confiſcated Cæſar's duchy of Valentinois, and taken away the yearly penſion which he had from France. So that Cæſar, in a poor and abandoned condition, without revenue or territory, was forced to be dependent upon his brother-in-law, who was then at war with his ſubjects. Cæſar ſerved as a volunteer in that war; and, while the armies were engaged in battle, and fighting under the walls of Viana, was killed by the ſtroke of a gianette. This happened upon the 12th of March 1507 [z].

BORLACE (Dr. Edmund), ſon of ſir John Borlace, maſter of the ordnance, and one of the lords juſtices of Ireland, was born in the xviith century, and educated at the univerſity of Dublin. Then he travelled to Leyden, where he commenced doctor of phyſic in 1650. He was afterwards admitted to the ſame degree at Oxford [a]. At laſt he ſettled at Cheſter, where he practiſed phyſic with great reputation and ſucceſs; and where he died in 1682. Among ſeveral books which he wrote and publiſhed, are, 1. Latham Spaw in Lancaſhire: with ſome remarkable caſes and cures effected by it. Lond. 1670, 8vo. Dedicated to Charles earl of Derby. 2. The reduction of Ireland

[z] Cæſar Borgia took theſe words for his device, Aut Cæſar aut nihil; which gave occaſion to the following epigrams:

1.

Borgia Cæſar erat factis et nomine Cæſar;
Aut nihil, aut Cæſar, dixit; utrumque fuit.

2.

Aut nihil, aut Cæſar, vult dici Borgia: quid ni?
Cum ſimul et Cæſar poſſit, et eſſe nihil.

3.

Omnia vincebas; ſperabas omnia, Cæſar;
Omnia deficiunt, incipis eſſe nihil.

[a] Wood's Athen. Oxon.

to the crown of England: with the governors ſince the conqueſt by king Henry II. anno 1172, and ſome paſſages in their government. A brief account of the rebellion, ann. dom. 1641. Alſo the original of the univerſity of Dublin, and the college of phyſicians. Lond. 1675, a large octavo. 3. The Hiſtory of the execrable Iriſh rebellion, traced from many preceding acts to the grand eruption Oct. 23, 1641; and thence purſued to the act of ſettlement 1672. Lond. 1680, folio. Mr. Wood tells us, that much of this book is taken from another, intituled, The Iriſh rebellion; or, The hiſtory of the beginnings and firſt progreſs of the general rebellion raiſed within the kingdom of Ireland Oct. 23, 1641. Lond. 1646, 4to. written by ſir John Temple, maſter of the rolls, one of his majeſty's privy council in Ireland, and father of the celebrated ſir William Temple. 4. Brief reflections on the earl of Caſtlehaven's memoirs of his engagement and carriage in the war of Ireland. By which the government of that time, and the juſtice of the crown ſince, are vindicated from aſperſions caſt upon both. Lond. 1682, 8vo.

BORLASE (William), a very ingenious and learned writer, was of an ancient family in Cornwall, and born at Pendeen, in the pariſh of St. Juſt, Feb. 2, 1696. He was put early to ſchool at Penzance, and in 1709 removed to Plymouth. March 1713 he was entered at Exeter college, Oxford; and, June 1719, took a maſter of arts degree. In 1720 he was ordained prieſt; and, in 1722, inſtituted to the rectory of Ludgvan in Cornwall. In 1732 the lord chancellor King preſented him to the vicarage of St. Juſt, his native pariſh; and this, with the rectory aforeſaid, were all the preferments he ever had.

In the pariſh of Ludgvan were rich copper works, which abound with mineral and metallic foſſils; and theſe, being a man of an active and inquiſitive turn, he collected from time to time, and thence was led to ſtudy at large the natural hiſtory of his native county. He was ſtruck at the ſame time with the numerous monuments of remote antiquity, that are to be met with in Cornwall; and, enlarging therefore his plan, he determined to gain as accurate an acquaintance as poſſible with the Druid learning, and with the religion and cuſtoms of the ancient Britons, before their converſion to chriſtianity. In 1750 he was admitted a fellow of the Royal Society; and, in 1753, publiſhed in folio at Oxford his Antiquities of Cornwall, a ſecond edition of which was publiſhed, in the ſame form, at London, 1769. His next publication was, Obſervations on the ancient and preſent ſtate of the iſlands of Scilly, and their importance to the trade of Great Britain. Oxf. 1756, 4to. This was the extenſion of a paper, which had been read before the Royal Society in 1753. In 1758 came out his Natural Hiſtory of Cornwall. Ox. fol. After theſe publications, he ſent a variety

of

of foſſils, and remains of antiquity which he had deſcribed in his works, to be repoſited in the Aſhmolean muſeum: for which, and other benefactions of the ſame kind, he received the thanks of the univerſity, in a letter from the vice-chancellor, Nov. 18, 1758; and, March 1766, the degree of doctor of laws. He died Aug. 31, 1772, in his 77th year; leaving two ſons out of ſix, whom he had by a lady he married in 1724.

Beſides his literary connections with many ingenious and learned men, he had a particular correſpondence with Mr. Pope; and there is ſtill exiſting a large collection of letters written by that poet to Dr. Borlaſe. He furniſhed Pope with many of the materials which formed his grotto at Twickenham, conſiſting of curious foſſils; and there may at preſent be ſeen Dr. Borlaſe's name in capitals, compoſed of cryſtals, in the grotto. On which occaſion Pope ſays to Borlaſe in a letter, "I am much obliged to you for your valuable collection of corniſh diamonds: I have placed them, where they may beſt repreſent yourſelf, *in a ſhade, but ſhining.*"

We muſt not omit to mention, that Dr. Borlaſe ſent at different times near twenty papers to the Royal Society; the titles of which may be ſeen in note [E] of this article in the Biographia Britannica. Some other works which he intended, are mentioned in the "Anecdotes of Bowyer."

BORRI (Joseph Francis), a famous chemiſt, quack, and heretic, was a Milaneſe, and born in the beginning of the xviith century. He finiſhed his ſtudies in the ſeminary at Rome, where the jeſuits admired him as a prodigy for his parts and memory. He applied himſelf to chemiſtry, and made ſome diſcoveries; but, plunging himſelf into the moſt extravagant debaucheries, was obliged at laſt to take refuge in a church. This was in 1654. A little while after, he ſet up for a pietiſt; and, affecting an appearance of great zeal, lamented the corruption of manners which prevailed at Rome, ſaying, that the diſtemper was come to the height, and that the time of recovery drew near: a happy time, wherein there would be but one ſheepfold on the earth, whereof the pope was to be the only ſhepherd [B]. "Whoſoever ſhall refuſe, ſaid he, to enter into that ſheepfold, ſhall be deſtroyed by the pope's armies. God has predeſtinated me to be the general of thoſe armies: I am ſure, that they ſhall want nothing. I ſhall quickly finiſh my chemical labours by the happy production of the philoſopher's ſtone; and by that means I ſhall have as much gold as is neceſſary for the buſineſs. I am ſure of the aſſiſtance of the angels, and particularly of that of Michael the archangel. When I began to walk in the ſpiritual life, I had a viſion in the night, attended with an angelical voice,

[B] Borri's Life as quoted by Mr. Bayle.

which aſſured me, that I ſhould become a prophet. The ſign that was given me for it was a palm, that ſeemed to me quite ſurrounded with the light of Paradiſe."

He communicated to his confidants the revelations which he boaſted to have received: but after the death of Innocent X. finding that the new pope Alexander XII. renewed the tribunals, and cauſed more care to be taken of every thing, he deſpaired of ſucceeding here; and therefore left Rome, and returned to Milan. He acted the devotee there, and by that means gained credit with ſeveral people, whom he cauſed to perform certain exerciſes, which carried a wonderful appearance of piety. He engaged the members of his new congregation, to take an oath of ſecrecy to him; and when he found them confirmed in the belief of his extraordinary miſſion, he preſcribed to them certain vows by the ſuggeſtion of his angel, as he pretended. One of thoſe vows was that of poverty; for the performance of which he cauſed all the money that every one had to be conſigned to himſelf. The deſign of this crafty impoſtor was, in caſe he could get a ſufficient number of followers, to appear in the great ſquare of Milan; there to repreſent the abuſes of the eccleſiaſtical and ſecular government; to encourage the people to liberty; and then, poſſeſſing himſelf of the city and country of Milan, to purſue his conqueſts as well as he could. But his deſign miſcarried, by the impriſonment of ſome of his diſciples; and as ſoon as he ſaw that firſt ſtep of the inquiſition, he fled with all imaginable haſte. They proceeded againſt him for contumacy in 1659 and 1660; and he was condemned as an heretic, and burnt in effigy, with his writings, in the field of Flora at Rome, on the 3d of January 1661. He is reported to have ſaid, that he never was ſo cold in his life, as on the day that he was burnt at Rome: a piece of wit, however, which has been aſcribed to ſeveral others. He had dictated a treatiſe on his ſyſtem to his followers: but took it from them as ſoon as he perceived the motions of the inquiſition, and hid all his papers in a nunnery. From thence they fell into the hands of the inquiſition, and were found to contain doctrines very abſurd and very impious.

Borri ſtaid ſome time in the city of Straſburgh, to which he had fled; and where he found ſome aſſiſtance and ſupport, as well becauſe he was perſecuted by the inquiſition, as becauſe he was reputed a great chemiſt. But this was not a theatre large enough for Borri: he went therefore to Amſterdam, where he made a great noiſe. Here he appeared in a ſtately and ſplendid equipage, and took upon him the title of Excellency: people flocked to him, as to the phyſician who could cure all diſeaſes; and propoſals were concerted for marrying him to great fortunes, &c. But the tables turned, and his reputation began to fil-,

ſink, either becauſe his miracles, as Mr. Bayle ſays, no longer found any credit, or becauſe his faith could work no more miracles. In ſhort, he broke; and fled in the night from Amſterdam, with a great many jewels and ſums of money, which he had pilfered. He went to Hamburgh, where queen Chriſtina was at that time. He put himſelf under her protection: and perſuaded her to venture a great deal of money, in order to find out the philoſopher's ſtone. Afterwards he went to Copenhagen, and inſpired his daniſh majeſty to ſearch for the ſame ſecret; by which means he acquired that prince's favour ſo far, as to become very odious to all the great perſons of the kingdom. Immediately after the death of the king, whom he had put upon great expences in vain, he left Denmark for fear of being impriſoned, and reſolved to go into Turkey. Being come to the frontiers at a time when the conſpiracy of Nadaſti, Serini, and Frangipani, was diſcovered, he was taken for one of the accomplices, and ſecured: and his name was ſent to his imperial majeſty, to ſee if he was one of the conſpirators. The pope's nuncio had audience of the emperor at the ſame time that this information arrived; and, as ſoon as he heard Borri mentioned, he demanded, in the pope's name, that the priſoner ſhould be delivered to him. The emperor conſented to it, and ordered, that Borri ſhould be ſent to Vienna; and afterwards, having firſt obtained from the pope a promiſe that he ſhould not be put to death, he ſent him to Rome; where he was tried, and condemned to perpetual confinement in the priſon of the inquiſition. He made abjuration of his errors in the month of October 1672. Some years after he obtained leave to come out, to attend the duke d'Eſtrée, whom all the phyſicians had given over; and the unexpected cure he wrought upon him occaſioned it to be ſaid, that an arch-heretic had done a great miracle in Rome. It is ſaid alſo, that the queen of Sweden ſent for him ſometimes in a coach; but that, after the death of that princeſs, he went no more abroad, and that none could ſpeak with him without ſpecial leave from the pope. The Utrecht gazette, as Mr. Bayle relates, of the 9th of September, 1695, informed the public, that Borri was lately dead in the caſtle of St. Angelo, being 79 years of age. It ſeems that the duke d'Eſtrée, as a recompence for recovering him, had procured Borri's priſon to be changed, from that of the inquiſition to the caſtle of St. Angelo.

Some pieces were printed at Geneva in 1681, which are aſcribed to him; as, 1. Letters concerning chemiſtry; and 2. Political reflections. The firſt of theſe works is intituled, La chiavi del gabinetto del cavagliere Gioſeppe Franceſco Borri, Milaneſe; the ſecond, Iſtruzioni politiche, del cavagliere G. F. B. M. date al re di Danimarca. We learn from the life of Borri, that when he was at Straſburg, he publiſhed a letter,

which went all over the world. Two other of his letters are ſaid to have been printed at Copenhagen in 1699, and inſcribed to Bartholinus; one of them, De ortu cerebri, et uſu medico; the other, De artificio oculorum humores reſtituendi." The Journal des Savans, of the 2d of September 1669, ſpeaks fully of theſe two letters. Konig aſcribes alſo another piece to him, intituled, Notitia gentis Burrhorum. Sorbiere ſaw Borri at Amſterdam, and has left us a deſcription and character of him. He ſays, that "he was a tall black man, pretty well ſhaped, who wore good clothes, and ſpent a good deal of money: that he did not want parts, and had ſome learning, was without doubt ſomewhat ſkilled in chemical preparations, had ſome knowledge in metals, ſome methods of imitating pearls or jewels, and, it may be, ſome purgative and ſtomachic remedies: but that he was a quack, an artful impoſtor, who practiſed upon the credulity of thoſe whom he ſtood moſt in need of; of merchants, as well as princes, whom he deluded out of great ſums of money, under a pretence of diſcovering the philoſopher's ſtone, and other ſecrets of mighty importance: and that, the better to carry on this ſcheme of knavery, he had aſſumed the maſk of religion [c]."

BORRICHIUS, a very learned man, ſon of a lutheran miniſter in Denmark, born 1626. He was ſent to the univerſity of Copenhagen in 1644, where he remained ſix years, during which time he applied himſelf chiefly to phyſic. He taught publicly in his college, and acquired the character of a man indefatigable in labour, and of excellent morals. He gained the eſteem of Caſpar Brochman, biſhop of Zealand, and of the chancellor of the kingdom, by the recommendation of whom he obtained the canonry of Lunden. He was offered the rectorſhip of the famous ſchool of Heſlow, but refuſed it, having formed a deſign of travelling and perfecting his ſtudies in phyſic. He began to practiſe as a phyſician during a moſt terrible plague in Denmark, which made great havock in the capital city. The contagion being ceaſed, he prepared for travelling as he intended; but was obliged to defer it for ſome time, Mr. Gerſtorf, the firſt miniſter of ſtate, having inſiſted on his reſiding in his houſe in the quality of tutor to his children. He continued in this capacity five years, and then ſet out upon his travels: before his departure, he had the honour to be appointed profeſſor in poetry, chemiſtry, and botany. He left Copenhagen in November 1660, and, after having viſited ſeveral eminent phyſicians at Hamburgh, went to Holland, where he continued a conſiderable time. He went from thence to the Low Countries, to England, and to Paris, where he remained two years. He viſited alſo ſeveral other cities of France, and at Angers had a

[c] Sorbiere, Relation d'un voyage en Angleterre, p. 155.

doctor's

doctor's degree in phyſic conferred upon him. He afterwards paſſed the Alps, and arrived at Rome in October 1665, where he remained till March 1666, when he was obliged to ſet out for Denmark. He paſſed through Germany, and arrived in his native country in October 1666. The advantages which Borrichius reaped in his travels were very conſiderable, for he had made himſelf acquainted with all the learned men in the different cities through which he paſſed. At his return to Denmark he reſumed his profeſſorſhip, in the diſcharge of which he acquired great reputation, for his aſſiduity, and univerſal learning; and the books which he publiſhed are proofs thereof [D]. He was made counſellor in the ſupreme council of juſtice in 1686, and counſellor of the royal chancery in 1689. This ſame year he had a ſevere attack of the ſtone, and the pain every day increaſing, he was obliged to be cut for it; the operation however did not ſucceed, the ſtone being ſo big that it could not be extracted. He bore this affliction with great conſtancy and reſolution till his death, which happened in October 1690 [E].

BORROMEO (Charles), a ſaint of the popiſh calendar, was born the 2d of October 1538, of a good family, in the château d'Atone. Charles addicted himſelf at an early period to retirement and ſtudy. His maternal uncle, Pius IV. ſent for him to the court of Rome, made him cardinal in 1560, and afterwards archbiſhop of Milan. Charles was then but 22 years of age. He however conducted the affairs of the church as if he had been long accuſtomed to it. The Romans were at that time ignorant and lazy; he therefore formed an academy compoſed of eccleſiaſtics and ſeculars, whom, by his example and his liberality, he animated to ſtudy and to virtue. The young cardinal, in the midſt of a brilliant court, went along with the torrent, fitted up grand apartments, furniſhed them magnificently, and kept ſplendid equipages. His table was ſumptuouſly ſerved; his houſe was never empty of nobles and ſcholars. His uncle, delighted with this magnificence, gave him amply wherewith to ſupport it. In a very ſhort time he was at once grand penitentiary of Rome, archprieſt of St. Mary Major; protector of ſeveral crowns, and of various orders religious and military; legate of Bologna, of Romania, and of the marche of Ancona.

[D] The moſt remarkable of which are as follow: 1. Cabala caracteralis. 2. Diſputatio de artis poeticæ natura. 3. Diſſertationes academicæ. 4. Parnaſſus in nuce. 5. Diſſertatio de ortu et progreſſu chemiæ. 6. Hermetis, Ægyptiorum ac chemicorum ſapientia ab Hermanni Conringii animadverſionibus vindicata. 7. Cogitationes de variis Latinæ linguæ ætatibus. 8. Conſpectus ſcriptorum chemicorum illuſtriorum. 9. Brevis conſpectus ſcriptorum Latinæ linguæ præſtantiorum. 10. De antiqua urbis Romæ facie diſſertatio. 11. Tractatus de uſu plantarum indigenarum in medicina. The titles of the reſt of his performances may be ſeen in John Mollerus's Spicileg. Hypomnematum de ſcriptis Danorum, p. 36.

[E] Borrichius de vita ſua, inſerted in vol. ii. of Deliciarum Poetarum Danorum. Leyden, 1693.

It was at that time that the famous council of Trent was held. Much was ſaid about the reformation of the clergy: Charles, after having adviſed it to others, executed it on himſelf. He ſuddenly diſcharged no leſs than eighty livery-ſervants, left off wearing ſilk, and impoſed on himſelf a weekly faſt on bread and water. From this beginning he ſoon proceeded greater lengths. He held councils for confirming the decrees of that of Trent, terminated partly by his means. He made his houſe into a ſeminary of biſhops; he eſtabliſhed ſchools, colleges, communities; remodelled his clergy and the monaſteries; made inſtitutions for the poor and orphans; for girls expoſed to ruin, or who were deſirous to return to a regular life after having gone aſtray. His zeal was the admiration of good men, and irritated ſuch as were not ſo. The order of the Humiliés, which he attempted to reform, excited againſt him a friar Farina, a ſhocking member of that ſociety. This wretch fired a gun at the good man while he was at evening prayer with his domeſtics. The ball having only grazed his ſkin, Charles petitioned for the pardon of his aſſaſſin, who was puniſhed with death notwithſtanding his ſollicitations, and his order was ſuppreſſed. Theſe contradictions did not abate the ardour of the good archbiſhop. He viſited the abandoned extremities of his province, aboliſhed the exceſſes of the carnival, preached to his people, and ſhewed himſelf every where as their paſtor and father. During the ravages of a cruel peſtilence, he aſſiſted the poor in their ſpiritual concerns by his eccleſiaſtics and his perſonal attentions, ſold the furniture of his houſe to relieve the ſick, put up prayers and made proceſſions, in which he walked barefoot, and with a rope round his neck. His heroic charity was repaid with ingratitude. The governor of Milan prevailed on the magiſtrates of that city to prefer complaints againſt Charles, whom they painted in the blackeſt colours. "They accuſed him (ſays Baillet) of having exceeded the limits of his authority during the time of the plague; of having introduced dangerous innovations; of having aboliſhed the public games, the ſtage-plays and dances; of having revived the abſtinence on the firſt ſunday in Lent, in violation of the privilege granted to that town of including that day in the carnival." They publiſhed an injurious and inſulting manifeſto againſt him: but, contented with the teſtimony of his own conſcience, he reſigned the care of his juſtification to the Almighty. At length, worn out by the labours of an active piety, he finiſhed his courſe the 3d of November 1594, being only in his 47th year. Paul V. canonized him in 1710. He wrote a very great number of works on doctrinal and moral ſubjects. They were printed 1747 at Milan, in 5 vols. folio. The library of St. Sepulchre in that city is in poſſeſſion of 31 vols. of the manuſcript letters of this prelate. The clergy of France reprinted at their expence

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the inſtitutions he compoſed for the uſe of confeſſors. His Acta eccleſiæ mediolanenſis are in great requeſt. Milan, 1599, folio. Pere Touron publiſhed his Life in 3 vols. 12mo. Paris, 1761.

BORROMEO (FREDERIC), cardinal and archbiſhop of Milan, inherited the knowledge and the piety of Charles his couſin-german, died in 1632, after having founded the famous Ambroſian library, and held the 8th council of Milan. His writings are, 1. Sacra colloquia. 2. Sermones ſynodales. 3. Meditamenta litteraria. 4. Ragionamenti ſynodali. Milan, 1632, 3 vols. 4to.

BORROMINI (FRANCIS), architect, born at Biſſone in the dioceſe of Côme in 1599, died in 1647; acquired a great reputation at Rome, where he was more employed than any architect of his time. A great number of his works are ſeen in that city, the major part of which are by no means models for young artiſts. They abound in deviations from the received rules, and other ſingularities; but, at the ſame time, we cannot fail of perceiving in them a talent of a ſuperior order, and ſtrong marks of genius. This architect had great abilities. It was from his violent efforts to outdo le Bernin, whoſe fame he envied, that he departed from that ſimplicity which is the true baſis of the beautiful, in order to give extravagant ornaments in that taſte; which have induced ſome to compare his ſtyle in architecture to the literary ſtyle of Seneca or Marini.

BOS (JOHN BAPTIST DU), a celebrated member of the french academy, was born at Beauvais in the year 1670; and deſcended from wealthy and reputable parents, his father Claude du Bos being a merchant, and a conſiderable magiſtrate in that town. John Baptiſt was ſent to Paris to finiſh his ſtudies, and was admitted a bachelor of the Sorbonne in 1691. In 1695 he was made one of the committee for foreign affairs under Mr. Torcy, and was afterwards charged with ſome important tranſactions in Germany, Italy, England, and Holland. At his return to Paris, he was handſomely preferred, made an abbé, and had a conſiderable penſion ſettled on him. He was choſen perpetual ſecretary of the french academy; and in this ſituation he died at Paris, upon the 23d of March 1742 [F].

BOS (LAMBERT), profeſſor of greek in the univerſity of Franeker, born at Workum in the Low Countries 1670, devoted himſelf wholly to ſtudy. However, he married when 42, and had two daughters. Marriage did not diminiſh his ardour

[F] His principal works are, 1. Critical reflections upon poetry and painting: the beſt edition of which valuable and elegant work is that of Paris, 1740, in 3 vols. 12mo. 2. A critical hiſtory of the eſtabliſhment of the french monarchy among the Gauls: the beſt edition 1743, in 2 vols. 4to. and four 12mo. 3. The intereſts of England ill underſtood in the preſent war: printed in 1704. 4. The hiſtory of the four Gordians, confirmed and illuſtrated by medals. 5. The hiſtory of the league of Cambray, formed in 1708, againſt the republic of Venice: the beſt edition 1728, in 2 vols. 12mo.

for learning; and we have ſeveral works by him eſteemed for their profound erudition. 1. An edition of the greek verſion of the Septuagint, Franeker, 1709, 2 vols. 4to. with variantes and prolegomena. 2. Obſervationes in novum teſtamentum, 1707, 8vo. 3. Obſervationes in quoſdam auctores græcos, 1715, 8vo. 4. An edition of the greek grammar of Vellerus, with additions. 5. The antiquities of Greece. A french tranſlation of this, with the commentaries of Frederic Leiſner, by La Grange, appeared at Paris 1769, 12mo. This learned man died at Franeker, Jan. 6, 1717, at the age of 47.

BOSC (Peter du), a famous proteſtant miniſter, and the greateſt preacher of his time, was the ſon of an advocate of the parliament of Rouen, born at Bayeux Feb 21, 1623. He was preſented to the church of Caen by a conference in 1645, when he was ſcarce 23 years of age. His merit created him enemies among the catholics, who once got him baniſhed; but he was ſoon after recalled, and obtained the liberty of returning to his church in 1664. Lewis XIV. having publiſhed in 1666 a ſevere proclamation againſt the proteſtants, all their churches ſent deputies to Paris, to make humble remonſtrances to the king, but of them all none obtained the royal audience but himſelf. He appeared in behalf of the churches of Normandy, and after ſeveral conferences, he obtained ſomething againſt the declaration of 1666. He ſupported the intereſts of his party with great ability till he was ſilenced by an arrêt of the parliament of Normandy, June 6, 1685, whereby he was forbid the exerciſe of his miniſtry any more in the kingdom. After the revocation of the edict of Nantz he retired into Holland, and was miniſter of the church of Rotterdam to his death, which happened Jan. 2, 1692. His works are ſpecimens of chriſtian oratory in french, and conſiſt of 4 vols. of ſermons on miſcellaneous texts, three more on the three firſt chapters of the epiſtle to the Epheſians, and a collection of ſeveral pieces publiſhed in 2 vols. 8vo. after his death.

BOSCAN (John), of Barcelona, was brought to Venice by Andrew Navagero, ambaſſador from the republic to the emperor Charles V. It was in this city that he learnt to tranſport rhyming terminations from the italian to the ſpaniſh poetry. Garcilaſſo and he are regarded as the firſt who drew this poetry out of chaos. His ſtyle is majeſtic, his expreſſions are elegant, his ſentiments noble, his lines eaſy, and his ſubjects various. His principal pieces are, 1. Medina, 1544, 4to, 2. Salamanca, 1547, 8vo. Boſcan was more ſucceſsful in ſonnets than in the other ſpecies of poetry. He died about 1543.

BOSCHAERTS (Thomas Willebos), a flemiſh painter, was born at Berg in 1513. The crayon and the pencil were the toys of his infancy. At twelve years of age he drew his own portrait. The prince of Orange was ſo great an admirer of his pictures,

pictures, that he bought them all up, and ſent for the artiſt to the Hague, where he employed him in embelliſhing his palace. This painter diſtinguiſhed himſelf in allegory and colouring.

BOSCOVICH (Joseph Roger), a famous geometrician and aſtronomer, born at Raguſa the 18th of May 1711, died at Milan the 12th of February 1787, entered in 1725 of the ſociety of Jeſus, and was ſucceſſively profeſſor of mathematics at Rome, at Pavia, and at Milan. The jeſuits having been ſuppreſſed in Italy in 1773, the patrons he had in France invited him to Paris. By their intereſt he obtained the title of director of the optical inſtruments of the marine, with a penſion of 8000 livres; this was an inducement to him to extend his reſearches towards the neweſt and moſt difficult part of optics: the theory of achromatic glaſſes. It employs a third part of 5 vols. 4to. which he publiſhed in 1785; containing new and important obſervations. Some circumſtances obliged him to quit Paris in 1783, to go and have his works printed in Italy. He retired to Milan; where he was held in high conſideration till his death. The emperor charged him with inſpecting the commiſſion for meaſuring a degree which he had ordered to be done in Lombardy. The abbé Boſcovich was known to be expert in ſuch operations. In 1750, the cardinal Valenti, having given orders for meaſuring degrees in Italy, our aſtronomer undertook the buſineſs conjointly with father Maire. The reſult of it was a good book in 4to. tranſlated into french, and printed at Paris in 1770. Another work of the abbé Boſcovich, publiſhed in 1758 and 1763, is upon the different laws of nature and that of attraction, conſidered as a conſequence of an univerſal law, to which he recurs with no leſs ſagacity than depth of knowledge in mathematics and metaphyſics. Few men have ever brought theſe two ſciences into ſo exquiſite and uſeful a conjunction. Yet he had none of that barrenneſs of fancy which uſually accompanies a great proficiency in them. Poetry filled up much of his time. His latin poem on eclipſes, De ſolis ac lunæ defectibus, which was firſt printed in London, is as remarkable for the elegance of its ſtyle, as for the talent of putting into harmonious verſe the moſt intricate matters of theory and calculation. The abbé Boſcovich, always amiable in company, to which he willingly reſorted, compoſed verſes with the greateſt facility, and his ready genius dictated them to him in the courſe of converſation, for the entertainment of his friends of both ſexes; for the moſt inflexible virtue of every ſpecies was never any impediment with him in the agreeable diſplay of ſocial qualities. He had travelled in all parts of Europe, and even in Turkey. The narrative of this laſt expedition was printed firſt in french, and afterwards in italian.

BOSIO (James), BOSIUS, native of Milan, and a ſervitor of the order of Maltha. This monk, being detained at Rome at the

the houſe of cardinal Petrochini, his patron, about the affairs of his order, to which he was agent, profited by this detention for compoſing there the hiſtory which bears his name, under this title: Dell' Iſtoria della ſacra religione dell' illuſtriſſima militia di San Gioano Gierofolimitano. This work, which contains 40 books, is divided into 3 vols. folio, printed at Rome 1621, 1629, and 1684. The rivals of the fame of Boſio ſpread it abroad that he had delivered his papers to two cordeliers of the wide ſleeve, called in Italy the Grand-friars, and that theſe two monks put his book into the form it bears at preſent. This work is not ſo much valued for the ſtyle, as for the multitude and rarity of the facts with which it is filled. The generality of the national hiſtorians, who, ſince Boſio, have pretended to give the hiſtory of Maltha, have been no more than his copyiſts or abbreviators.

BOSIO (ANTHONY), of Milan, agent to the order of Maltha, was nephew of the former. His collection, intituled, Roma ſotteranea, Rome, 1632, fol. contains the deſcription of the tombs and the epitaphs of the early chriſtians which are found in the catacombs of that capital of catholicity. He often paſſed five or ſix days ſucceſſively in ſubterranean caverns. A prieſt of the oratory of Rome (pere Aringhi) tranſlated his book from italian into latin, in 2 vols. folio, 1651. The admirers of eccleſiaſtical antiquities ſet a high value on this verſion, which is far more ample than the original.

BOSSE (ABRAHAM), an engraver, native of Tours, gave the firſt leſſons of perſpective in the academy of painting at Paris. He had great judgement in that branch as well as of architecture. He left, 1. Three good tracts, on the manner of drawing the orders of architecture, 1684, folio; on the art of engraving, 1645, 8vo; on perſpective, 1682, 8vo. 2. Repreſentation of divers human figures, with their meaſures taken from the antiques at Rome, Paris, 1656; a pocket volume all engraved. His plates in aqua fortis, but in a peculiar method, are agreeable. The work of Boſſe on the art of engraving was republiſhed ſome years ago, with the remarks and augmentations of M. Cochin the younger. Boſſe died in his own country about the year 1660.

BOSSU (RENE LE), born at Paris, March 16, 1631. He began his ſtudies at Nanterre, where he diſcovered an early taſte for polite literature, and ſoon made ſurpriſing progreſs in all the valuable parts of learning. In 1649 he left Nanterre, was admitted a canon regular in the abbey of St. Genevieve, and after a year's probation took the habit in this abbey. Here he applied to philoſophy and divinity, in which he made great proficiency, and took upon him prieſt's orders in 1657; but, either from inclination, or in obedience to his ſuperiors,

periors, he reſumed the belles lettres, and taught polite literature in ſeveral religious houſes. After twelve years, being tired of the fatigue of ſuch an employment, he gave it up, with a reſolution to lead a quiet and retired life. Here he publiſhed his Parallel, or compariſon betwixt the principles of Ariſtotle's natural philoſophy, and thoſe of Des Cartes, Paris, 1674. His intention in this piece was not to ſhew the oppoſition betwixt theſe two philoſophers, but rather to make them agree, and to prove that they do not differ ſo much as is generally thought; yet this production of his was but indifferently received, either becauſe theſe two philoſophers differ too widely to be reconciled, or becauſe Boſſu had not made himſelf ſufficiently acquainted with their opinions. The next treatiſe he publiſhed was that on epic poetry [G], which gained him great reputation: Boileau ſays it is one of the beſt compoſitions on this ſubject that ever appeared in the french language [H]. Boſſu having met with a piece wrote by St. Solin againſt this gentleman, he wrote a confutation of it, for which favour Boileau was extremely grateful; and it produced an intimate friendſhip betwixt them, which continued till our author's death, in March 1680. He left a vaſt number of manuſcript volumes, which are kept in the abbey of St. John de Chartres.

BOSSUET (James), biſhop of Meaux, born at Dijon the 27th of September 1627. He received the firſt rudiments of his education there, and in 1642 was ſent to Paris to finiſh his ſtudies at the college of Navarre. In 1652 he received the degree of D. D. and ſoon after went to Metz, where he was made a canon. Whilſt he reſided here, he applied himſelf chiefly to the ſtudy of the ſcriptures, and the reading of the fathers, eſpecially St. Auguſtine. In a little time he became a celebrated preacher, and was invited to Paris, where he had for his hearers many of the moſt learned men of his time, and ſeveral perſons of the firſt rank at court. In 1669 he was created biſhop of Condom, and the ſame month was appointed preceptor to the dauphin; upon which occaſion, and the applauſe he gained in the diſcharge of it, pope Innocent XI. congratulated him in a very polite letter. When he had almoſt finiſhed the education of this prince, he addreſſed to him his Diſcours ſur l'Hiſtoire Univerſelle, which was publiſhed in 1681. About a year after he was made preceptor he gave up his biſhopric, becauſe he could not

[G] It is intituled, Traité du poeme epique par le R. P. le Boſſu, chanoine regulier de Sainte Genevieve. The firſt edition was publiſhed at Paris in 1675. This work has gone through ſeveral editions. There was one printed at the Hague in 1714, which F. Le Courayer had the care of: he has prefixed a diſcourſe to the abbé de Morſan, containing an account of the treatiſe, and ſome encomiums upon it; and he has alſo given ſome memoirs concerning Boſſu's life.

[H] F. Courayer, Mem. touchant le P. le Boſſu, p. 29.

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reſide in his dioceſe, on account of his engagement at court. In 1680 the king appointed him firſt almoner to the dauphineſs, and the year after gave him the biſhopric of Meaux. In 1697 he was made counſellor of ſtate, and the year following firſt almoner to the ducheſs of Burgundy. Nor did the learned world honour him leſs than the court; for he had been admitted a member of the french academy; and in 1695, at the deſire of the royal college of Navarre, of which he was a member, the king conſtituted him their ſuperior.

The writings of Boſſuet had gained him no leſs fame than his ſermons. From the year 1655 he had entered the liſts againſt the proteſtants; the moſt famous piece he wrote againſt them was his Refutation du catechiſme de Paul Ferri. In 1671 he wrote another, intituled, L'expoſition de la doctrine de l'égliſe catholique ſur les matieres de controverſe. This had the approbation of the biſhops of France, as well as of the prelates and cardinals of Rome. Innocent XI. wrote him two letters on the ſubject, and the work was tranſlated into moſt of the european languages: M. l'abbé Montaign was the author of the engliſh tranſlation. He brought back ſeveral to the romiſh church who had embraced the proteſtant religion; and it was for the benefit of ſuch that in 1682 he publiſhed his Traité de la communion ſous les deux eſpeces, and his Lettre paſtorale aux nouveaux catholiques. In 1686 he publiſhed his Hiſtoire des égliſes proteſtantes, for which, as well as ſeveral other of his writings, he was attacked by Meſſ. Jurieu, Burnet, Baſnage, and ſeveral other proteſtant miniſters. He always diſtinguiſhed himſelf as a zealous advocate for the catholic religion; and ſo great was his deſire to bring about a re-union of the proteſtants with the church of Rome, that for this purpoſe he voluntarily offered to travel into foreign countries. He formed ſeveral ſchemes for this purpoſe, which were approved of by the church of Rome, and might perhaps have had ſome ſucceſs, had not the ſucceeding wars prevented his putting them in execution. His writings in regard to the diſputes with the proteſtants, and againſt quietiſm, make ſeveral volumes.

There are extant of his ſeveral very celebrated funeral orations, particularly thoſe on the queen-mother of France in 1667, on the queen of England 1669, on the dauphineſs 1670, on the queen of France 1683, on the princeſs Palatine 1685, on chancellor le Tellier 1686, on the prince de Condé, Louis de Bourbon 1687. Nor, amidſt all the great affairs in which he was employed, did he neglect the duty of his dioceſe. The Statuts Synodaux, which he publiſhed in 1691, and ſeveral other of his pieces, ſhew how attentive he was to maintain regularity of diſcipline; and this he did with ſo much affability and diſcretion, as rendered him univerſally loved and reſpected. After having

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ſpent a life in the ſervice of the church, he died at Paris, April 12, 1704, and was buried at Meaux; where his funeral was honoured with the preſence of many prelates his friends, and an oration pronounced in his praiſe by father de la Rue the jeſuit. The ſame honour was likewiſe paid to his memory at Paris, in the college of Navarre, where cardinal Noailles performed the pontifical ceremonies, and the funeral oration was ſpoken by a doctor of the houſe. Nor was Rome ſilent in his praiſe; for an eulogium was ſpoken to his memory; and, what was unuſual, it was delivered in the italian tongue, at the college De propaganda fide, by the chevalier Maffei, in preſence of ſeveral cardinals, prelates, and other perſons of the firſt rank. It was afterwards printed, and dedicated to his illuſtrious pupil the dauphin [1].

BOSTON (Thomas, A. M). He was born at Dunſe in Scotland, March 17, 1676, and took his degrees in the univerſity of Edinburgh under many diſadvantages, being rather in indigent circumſtances. In 1697 he was licenſed to preach, and in 1699 ordained miniſter at Simprin, a ſmall pariſh near the borders of Scotland. In 1706 he was removed to Etterick, in the ſame neighbourhood, and became one of the moſt popular preachers of that age. In 1719 he publiſhed his famous book, intituled, Human nature in its fourfold ſtate, a book that has gone through many editions. In 1721 he publiſhed, in latin, Remarks on the vowel-points uſed in hebrew, which is now greatly eſteemed on the continent of Europe. He died at Etterick, of a ſcorbutic diſorder, the 20th of May 1732, aged 56. He left ready for the preſs, A treatiſe on the covenant of grace, and another on afflictions, which have been ſince publiſhed; but the reſt of his poſthumous works did not receive his finiſhing corrections. He likewiſe wrote Memoirs of himſelf, publiſhed after his death.

BOSWELL (James), was the eldeſt ſon of Alexander Boſwell, lord Auchinleck, one of the judges in the ſupreme courts of ſeſſion and juſticiary in Scotland. He was born at Edinburgh, Oct. 29, 1740, and received the firſt rudiments of education in that city. He afterwards ſtudied civil law in the univerſities of Edinburgh and Glaſgow. During his reſidence in theſe cities, he acquired by the ſociety of the engliſh gentlemen who were ſtudents in the ſcotch colleges, that remarkable predilection for their manners, which neither the force of education, or the dulcedo of his natale ſolum, could ever eradicate. But, his moſt intimate acquaintance at this period was the rev. Mr. Temple, a worthy, learned, and pious divine, whoſe well-written charac-

[1] He left many works beſides what we have mentioned, an exact liſt of which may be ſeen in the Journal des Savans of the 18th of September 1704, and in the Memoires de Trevoux for the month of November of the ſame year.

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ter of Gray was inſerted in Johnſon's life of that poet. Mr. Boſwell imbibed early the ambition of diſtinguiſhing himſelf by his literary talents, and had the good fortune to obtain the patronage of the late lord Somerville. This nobleman treated him with the moſt flattering kindneſs; and Mr. Boſwell ever remembered with gratitude the friendſhip he ſo long enjoyed with this worthy peer. Having always entertained an exalted idea of the felicity of London, in the year 1760 he viſited that capital; in the manners and amuſements of which he found ſo much that was congenial to his own taſte and feelings, that it became ever after his favourite reſidence, whither he always returned from his eſtate in Scotland, and from his various rambles in different parts of Europe, with increaſing eagerneſs and delight; and we find him, nearly twenty years afterwards, condemning Scotland as too narrow a ſphere, and wiſhing to make his chief reſidence in London, which he calls the great ſcene of ambition, inſtruction, and, comparatively, making his heaven upon earth. He was, doubtleſs, confirmed in this attachment to the metropolis by the ſtrong predilection entertained towards it by his friend Dr. Johnſon, whoſe ſentiments on this ſubject Mr. Boſwell details in various parts of his life of that great man, and which are corroborated by every one, in purſuit of literary and intellectual attainments, who has enjoyed but a taſte of the rich feaſt which that city ſpreads before him.

The politeneſs, affability, and inſinuating urbanity of manners, which diſtinguiſhed Mr. Boſwell, introduced him into the company of many eminent and learned men, whoſe acquaintance and friendſhip he cultivated with the greateſt aſſiduity. In truth, the eſteem and approbation of learned men ſeem to have been one chief object of his literary ambition; and we find him ſo ſucceſsful in purſuing his end, that he enumerated ſome of the greateſt men in Scotland among his friends even before he left it for the firſt time. Notwithſtanding Mr. Boſwell by his education was intended for the bar, yet he was himſelf earneſtly bent at this period upon obtaining a commiſſion in the guards, and ſollicited lord Auchinleck's acquieſcence; but returned, however, by his deſire, into Scotland, where he received a regular courſe of inſtruction in the law, and paſſed his trials as a civilian at Edinburgh. Still, however, ambitious of diſplaying himſelf as one of the "manly hearts who guard the fair," he reviſited London a ſecond time in 1762; and, various occurrences delaying the purchaſe of a commiſſion, he was at length perſuaded by lord Auchinleck to relinquiſh his purſuit, and become an advocate at the ſcotch bar. In compliance, therefore, with his father's wiſhes, he conſented to go to Utrecht the enſuing winter, to hear the lectures of an excellent civilian in that univerſity; after which he had permiſſion to make his

grand tour of Europe. The year 1763 may be conſidered the moſt important epocha in Mr. Boſwell's life, as he had, what he thought a ſingular felicity, an introduction to Dr. Johnſon. This event, ſo auſpicious for Mr. Boſwell, happened on May 16, 1763. Having continued one winter at Utrecht, during which time he viſited ſeveral parts of the Netherlands, he commenced his projected travels. Paſſing from Utrecht into Germany, he purſued his route through Switzerland to Geneva; whence he croſſed the Alps into Italy, having viſited on his journey Voltaire at Ferney, and Rouſſeau in the wilds of Neufchatel. Mr. Boſwell continued ſome time in Italy, where he met and aſſociated with lord Mountſtuart, to whom he afterwards dedicated his Theſes Juridicæ. Having viſited the moſt remarkable cities in Italy, Mr. Boſwell ſailed to Corſica, travelled over every part of that iſland, and obtained the friendſhip of the illuſtrious Paſquale de Paoli, in whoſe palace he reſided during his ſtay at Corſica. He afterwards went to Paris, whence he returned to Scotland in 1766, and ſoon after became an advocate at the ſcotch bar. The celebrated Douglas cauſe was at that time a ſubject of general diſcuſſion. Mr. Boſwell publiſhed the "Eſſence of the Douglas cauſe;" a pamphlet which contributed to procure Mr. Douglas the popularity which he at that time poſſeſſed. In 1768 Mr. Boſwell publiſhed his "Account of Corſica, with memoirs of General Paoli." Of this printed performance Dr. Johnſon thus expreſſes himſelf: "Your journal is curious and delightful. I know not whether I could name any narrative by which curioſity is better excited or better gratified." This book has been tranſlated into the german, dutch, italian, and french languages; and was received with extraordinary approbation. In the following winter, the theatre-royal at Edinburgh, hitherto reſtrained by party-ſpirit, was opened. On this occaſion Mr. Boſwell was ſollicited by David Roſs, eſq. to write a prologue. The effect of this prologue upon the audience was highly flattering to the author, and beneficial to the manager; as it ſecured to the latter, by the annihilation of the oppoſition which had been till that time too ſucceſsfully exerted againſt him, the uninterrupted poſſeſſion of his patent, which he enjoyed till his death, which happened in September 1790. Mr. Boſwell attended his funeral as chief mourner, and paid the laſt honours to a man with whom he had ſpent many a pleaſant hour.

In 1769, was celebrated at Stratford on Avon the jubilee in honour of Shakſpeare. Mr. Boſwell, an enthuſiaſtic admirer of the writings of our immortal bard, and ever ready to join the feſtive throng, repaired thither, and appeared at the maſquerade as an armed corſican chief; a character he was eminently qualified to ſupport. This year Mr. Boſwell was married to

Miſs

Miſs Margaret Montgomery, a lady who, to the advantages of a polite education, united admirable good ſenſe and a brilliant underſtanding. She was daughter of David Montgomery, eſq. related to the illuſtrious family of Eglintoune, and repreſentative of the antient peerage of Lyle. The death of this amiable woman happened in June 1790. Mr. Boſwell has honoured her memory with an affectionate tribute. She left him two ſons and three daughters; who, to uſe Mr. Boſwell's own words, "if they inherit her good qualities, will have no reaſon to complain of their lot. Dos magna parentum virtus." In 1782 lord Auchinleck died. In 1783 Mr. Boſwell publiſhed his celebrated letter to the people of Scotland; which is thus praiſed by Johnſon in a letter to the author: "I am very much of your opinion—your paper contains very conſiderable knowledge of hiſtory and the conſtitution, very properly produced and applied." Mr. Boſwell communicated the pamphlet to Mr. Pitt, who naturally gave it his approbation. This firſt letter was followed by a ſecond, in which Mr. Boſwell diſplayed his uſual energy and political abilities. In 1785 Mr. Boſwell publiſhed "A journal of a tour to the Hebrides" with Dr. Johnſon; which met a ſucceſs ſimilar to his entertaining account of Corſica. This year Mr. Boſwell removed to London, and was ſoon after called to the engliſh bar. But Mr. Boſwell's profeſſional buſineſs was interrupted by preparing his moſt celebrated work, "The life of Samuel Johnſon, LL. D." This was publiſhed in 1790, and was received by the world with extraordinary avidity. It is a faithful hiſtory of Johnſon's life; and exhibits a moſt intereſting picture of the character of that illuſtrious moraliſt, delineated with a maſterly hand. The preparation of a ſecond edition of this work was the laſt literary performance of Mr. Boſwell. Since then no particular circumſtance occurred. Mr. Boſwell (ſays another of his biographers) undoubtedly poſſeſſed conſiderable intellectual powers; as he could never have diſplayed his collection of the witticiſms of his friend in ſo lively a manner as he has done, without having a pictureſque imagination, and a turn for poetry as well as humour. He had a conſiderable ſhare of melancholy in his temperament; and, though the general tenor of his life was gay and active, he frequently experienced an unaccountable depreſſion of ſpirits. In one of theſe gloomy moods he wrote a ſeries of eſſays under the title of The hypochondriac, which appeared in a periodical publication about the year 1782, and which he had thoughts of collecting into a volume. Soon after his return from a viſit to Auchinleck, he was ſeized with a diſorder which put an end to his life, at his houſe in Portland-ſtreet, on the 19th of June 1795, in the 55th year of his age. Of his own character he gives the following account in his journal of the tour to the Hebrides:

"I have

"I have given a ſketch of Dr. Johnſon. His readers may wiſh to know a little of his fellow-traveller. Think, then, of a gentleman of antient blood; the pride of which was his predominant paſſion. He was then in his 33d year, and had been about four years happily married: his inclination was to be a ſoldier; but his father, a reſpectable judge, had preſſed him into the profeſſion of the law. He had travelled a good deal, and ſeen many varieties of human life. He had thought more than any body ſuppoſed, and had a pretty good ſtock of general learning and knowledge. He had all Dr. Johnſon's principles, with ſome degree of relaxation. He had rather too little than too much prudence; and, his imagination being lively, he often ſaid things of which the effect was very different from the intention. He reſembled ſometimes 'The beſt good man, with the worſt-natured muſe.' He cannot deny himſelf the vanity of finiſhing with the encomium of Dr. Johnſon, whoſe friendly partiality to the companion of this tour repreſents him as one "whoſe acuteneſs would help my enquiry, and whoſe gaiety of converſation, and civility of manners, are ſufficient to counteract the inconveniencies of travel, in countries leſs hoſpitable than we have paſſed."

BOTH (JOHN and ANDREW), flemiſh painters, both deceaſed in 1650, had Bloëmaërt for their maſter. The union of theſe two brothers was ſo intimate, that they not only followed their ſtudies and travelled together, but even executed their pictures in conjunction. John ſeized the manner of Claude Lorrain, and Andrew that of Bamboche. The former painted the landſcape, and the other the figures and animals; but their works, though done by different hands, ſeemed the production of only one. They were much eſteemed, and fetched a great price. Theſe artiſts were chiefly diſtinguiſhed by an eaſy touch, a mellow pencil, and a lively colouring.

BOTHLAN, was a chriſtian phyſician of Bagdat, contemporary and antagoniſt of Ibn Rodhwan. They were continually ſparring at one another in their writings. Ibn Bothlan, that he might be perſonally acquainted with his adverſary, made a voyage into Ægypt, A. D. 1047. He was of a good exterior, very eloquent, and well verſed in the belles-lettres. On the other hand Ibn Rodhwan was of a dark and ugly countenance, on account of which he had written a book to prove that it was not neceſſary for a phyſician to be handſome. Ibn Bothlan uſed to call him the crocodile of the devil. Our Bagdat phyſician, on leaving Ægypt, went to Conſtantinople, where he lived a year. He died without having ever been married. What Monſ. d'Herbelot aſſures us of his having embraced the monaſtic life is not confirmed by Abou Oſaibah. Ibn Bothlan is author of the following works: Kenaſch, or a compendium of

medicine for the uſe of the convents; Inſtructions how to buy ſlaves and make profit by them; Tables of health; Of the diſeaſes of phyſicians; Introduction to the art of medicine; Dawat ol athebbai, the religion of phyſicians; Of the cure of a child who had the ſtone [K].

BOTT (JOHN DE), an architect, born in France in 1670, of proteſtant parents, quitted his country early in life, and went into the ſervice of William of Orange, afterwards king of Great Britain. After the death of that prince, he attached himſelf to the elector of Brandenbourg, who gave him a poſt of captain of the guards. This however did not ſlacken his induſtry in architecture. His firſt edifice was the arſenal at Berlin. He afterwards ſignalized himſelf by various monuments of his art. Frederic I. being dead, Bott conciliated the favour of Frederic William, who raiſed him to the rank of major-general. The fortifications of Weſel, of which place he was commandant, were conſtructed under his direction. In 1728 he went into the ſervice of the king of Poland, elector of Saxony, in quality of lieutenant-general and chief of the engineers. In Dreſden are ſeveral edifices of his erection, where he died in 1745, with a great reputation for probity, intelligence, and valour.

BOTT (THOMAS), an engliſh clergyman of ingenuity and learning, was deſcended from an antient family in Staffordſhire, and born at Derby in 1688. His grandfather had been a major on the parliament ſide in the civil wars: his father had diminiſhed a conſiderable paternal eſtate by gaming; but his mother, being a notable woman, contrived to give a good education to ſix children. Thomas the youngeſt acquired his grammatical learning at Derby; had his education among the diſſenters; and was appointed to preach to a preſbyterian congregation at Spalding in Lincolnſhire. Not liking this mode of life, he removed to London at the end of queen Anne's reign, with a view of preparing himſelf for phyſic; but changing his meaſures again, he took orders in the church of England, ſoon after the acceſſion of George I. and was preſented to the rectory of Winburg in Norfolk. About 1725 he was preſented to the benefice of Reymerſton; in 1734, to the rectory of Spixworth; and, in 1747, to the rectory of Edgefield; all in Norfolk. About 1750, his mental powers began to decline; and, at Chriſtmas 1752, he ceaſed to appear in the pulpit. He died at Norwich, whither he had removed in 1753 with his family, Sept. 23, 1754, leaving a wife, whom he married in 1739; and alſo a ſon, Edmund Bott, eſq. now of Chriſt church in Hampſhire, who is a fellow of the Antiquarian ſociety, and who publiſhed, in 1771, A collection of caſes relating to the poor laws [L]. Among

[K] Additions to the Bibl. Orientale of M. Herbelot, at the end of vol. iv.

[L] Mr. Bott's publications were, 1. The peace and happineſs of this world, the

Among other learned acquaintance of Mr. Bott was Dr. Samuel Clarke, of whom he relates, that he was not only of a cheerful, but of a playful diſpoſition. Once, when Mr. Bott called upon him, he found him ſwimming upon a table. At another time, when ſeveral of them were amuſing themſelves with diverting tricks, Dr. Clarke, looking out of the window, and ſeeing a grave blockhead approaching, called out, "Boys, boys, be wiſe; here comes a fool." We have heard the like of Dr. Clarke from other quarters.

BOVADILLA or BOBADILLA (Don Francisco de), commander of the order of Calatrava, was in 1500 appointed governor-general of the Indies by Ferdinand king of Spain. That prince had occaſion to repent of his choice. Bovadilla, raiſed all at once from the depth of miſery to the ſummit of honour, ſoon forgot his former condition. Scarcely was he arrived at St. Domingo than he treated all his people with an odious arrogance. He ſummoned don Diego Colombo, brother to Chriſtopher, to ſurrender to him the citadel of St. Domingo, of which he had the keeping. Chriſtopher Colombo, on hearing theſe tidings, ran in all haſte to the aſſiſtance of his brother. Bovadilla, without any regard to his quality and his ſervices, ordered him to be put in irons, together with don Diego and don Bartholomew Colombo, brothers of Chriſtopher. He ſent them to Spain with the minutes of their proceſs. Ferdinand and Iſabella, exaſperated at this proceeding, iſſued orders immediately to ſet theſe illuſtrious priſoners at liberty. They preſented them with a thouſand crowns, to defray their expences to Grenada, where the court was then kept; and there received them with marks of extraordinary diſtinction. They annulled all that had been done againſt them, and promiſed to recompenſe and avenge them. Bovadilla was recalled, and don Nicholas Ovando, commander of the order of Alcantara, was ſent in his place. Bovadilla found himſelf all on a ſudden abandoned to his fate. However, he was treated with honour and reſpect till the moment of his departure, which happened ſhortly after, and proved to be the laſt act of his life. The fleet in which he ſailed being ſhipwrecked, he periſhed with many others. This was in 1502. One and twenty ſhips, all freighted with gold, went to the bottom.

the immediate deſign of chriſtianity, on Luke ix. 56. a pamphlet in 8vo, 1724. 2. A ſecond tract in defence of this, 1730, 8vo. 3. The principal and peculiar notion of a late book, intituled, The religion of nature delineated, conſidered, and refuted, 1725. This was againſt Wollaſton's notion of moral obligation. 4. A viſitation ſermon, preached at Norwich, April 30th 1730. 5. A 30th of January ſermon, preached at Norwich, and printed at the requeſt of the mayor, &c. 6. Remarks upon Butler's 6th chapter of the analogy of religion, &c. concerning neceſſity, 1730. 7. Anſwer to the firſt volume of Warburton's divine legation of Moſes.

BOUCHARDON (Edmund), a french ſculptor, was the ſon of a ſculptor and architect, and born at Chaumont in Baſſigni in 1698. He was drawn by an irreſiſtible paſſion for theſe two arts, but confined himſelf at length to the former. After having paſſed ſome time at Paris under the younger Couſtou, and obtained the prize at the academy in 1722, he was carried to Rome at the king's expence. Upon his return from Italy, where his talents had been greatly perfected, he adorned Paris with his works: a liſt of them may be ſeen in a life of him, publiſhed in 1762, 12mo. by the count de Caylus. In 1744 he obtained a place in the academy; and, two years after, a profeſſorſhip. He died in 1762, a loſs to the arts, and much lamented; for he is deſcribed as a man of a fine, exalted, diſintereſted ſpirit, and of moſt amiable manners. Muſic was his object in the hours of recreation, and his talents in this way were very conſiderable.

BOUCHER D'ARGIS (Antoine Gaspard), born at Paris in 1708, was admitted advocate in 1727, and counſellor in the ſupreme council of Dombes in 1753. He made notes on all the works of juriſprudence of which he was editor. He publiſhed, 1. A treatiſe des gains nuptiaux, Lyons, 1738, 4to. 2. Treatiſe de la criée des meubles, 1741, 12mo. 3. Règles pour former un avocat, 1753, 12mo. It was he who compoſed the articles of juriſprudence for the Encyclopedie, beginning in the third volume.

BOUCHER (Francis), firſt painter to Louis XV. He excelled in almoſt every ſpecies, but eſpecially in the light and agreeable. His infant Jeſus ſleeping, is finely coloured, and deſigned with a moſt flowing contour. The ſhepherd aſleep on the knees of his ſhepherdeſs, is a ſweet little landſcape of ſingular merit. Many of his other landſcapes are peculiarly happy. His other moſt noted pieces are paſtorals for the manufacture of tapeſtry, at Beauvais; the muſes in the king's library (with Vanloo and Natoire); the four ſeaſons, in the figure of infants, for the ceiling of the council-room at Fontainbleau; a hunt of tygers, &c. He was uſually called the painter of the graces, and the Anacreon of painting. Died in 1770.

BOUCHER (John), one of thoſe preachers of the goſpel, who, to their ſhame, have diſgraced it, by applying it to the purpoſes of faction, and to inflame men to war inſtead of perſuading them to peace. He was a doctor of the Sorbonne, and curate of St. Bennet at Paris; and, in the time of the league, was a moſt ſeditious and furious agent among the rebels. Their firſt aſſembly was held in his apartment, in the college of Fortet, in the year 1585. It was he who, by ordering the alarm-bell to be rung in his church on the 2d of September 1587, contributed more than any body elſe to a commotion of the people; the

the conſequences of which were ſo ignominious to Henry III. The ſucceſs of that day made him more inſolent; and the next he preached violently againſt the perſon of the king, and againſt his counſellors. He did more than preach, he wrote; and publiſhed among other things a diſcourſe on the juſtice of depoſing Henry III [M].

After the death of that prince he was ſtill more impudent, becauſe he could then ſcreen himſelf under a pretence that the ſucceſſor was actually and notoriouſly an huguenot. The pretence failed him, to his great grief no doubt, when Henry IV. profeſſed himſelf a roman catholic: nevertheleſs, that he might not want an object for his factious and mutinous ſpirit, he perſiſted in his opinion; and publiſhed nine ſermons to prove, that the abjuration of the Bearnois, ſo he inſolently called Henry from his being born in Bearn, was but a feint, and that his abſolution was void. His ſermons and libels were burnt when the Pariſians ſubmitted to Henry; but he continued in the party of the leaguers, and retired into the Netherlands with the ſpaniſh garriſon, which had been at Paris during the league. They marched out upon the 22d of March 1594. Boucher obtained a canonry at Tournay, and died dean of the chapter of that city fifty years after; "but very much altered in his humour," ſays Mezeray, "being as zealous a Frenchman among foreigners, as he had been a furious Spaniard in France [N]. This was but natural and conſiſtent; for, provided there was any thing to exerciſe a reſtleſs and turbulent ſpirit, what ſignified it to Boucher what it was? "When one conſiders," ſays Mr. Bayle, "that the Spaniards not only gave a retreat, but alſo a canonry, to ſuch a man as Boucher; nay, and, what was doing him the greateſt honour, ſuffered him to pronounce at Tournay the funeral oration of Philip II.; one cannot forbear ſaying, that in this world all things are ſacrificed to policy and intereſt; and that good, bad, right, wrong, juſt, unjuſt, &c. are nothing but mere names, without a meaning."

BOUCHET (JOHN), procureur of Poitiers, where he was born in 1476, died in 1550, is known by his annals of Aquitaine, Poitiers, 1644, folio, containing a great number of curious particulars, related with remarkable ſimplicity. We have ſome pieces of moral poetry by him; the moſt ſingular of them is intituled, Le chapelet des princes, in his opuſcula, 1525, 4to.

[M] Hear what the excellent Thuanus ſays of this moſt infamous ſatire; for ſuch it was moſt certainly. "A more flagitious thing than this had not appeared in all that time of exorbitant licentiouſneſs. There the moſt impudent brawler, rabula impudentiſſimus, had in a reproachful manner aſperſed the king with many abominable and ſhocking things: for which, as in his account, he was juſtly excluded from the communion of the church. To be concluded he had likewiſe loſt all right to the kingdom, was lawfully depoſed, and at laſt ſlain by the juſt judgment and impulſe of God." Hiſt. lib. xcvi.

[N] Abreg. Chronol. ad ann. 1594.

It is compoſed of five dixaines of rondeaux, with a ballad at the end of each dixaine. The author points out the virtues that are the proper ornament of princes, and the defects they ought to avoid. This chaplet is dedicated to Charles de la Trimouille. The firſt nineteen verſes begin with the letters of the name of that ſeigneur. Alſo, Les regnards traverſant les voies perilleuſes, Paris, folio, without date; and Les triomphes de la noble et amoureuſe dame, 1537, 8vo. In his annals of Aquitaine is much labour and preciſion; but, in regard to ſtyle, it is rather heavy.

BOUCHIER (Thomas), archbiſhop of Canterbury, died in 1486. The only thing of any conſequence, in which the archbiſhop bore any part, was bringing the art of printing into England, in the year 1464. The archbiſhop being informed that a preſs was ſet up at Haarlem, prevailed on Henry VI. then on the throne, to ſend two men over, under the title of merchants, in order to conceal their buſineſs, with a thouſand merks in their pockets; of which three hundred were furniſhed by the archbiſhop, that they might make themſelves maſters of this myſtery. As ſoon as they were ſettled at Haarlem they cultivated an acquaintance with one of the compoſitors; and at length, by money and promiſes, perſuaded him to carry off a ſet of letters, and embark with them in the night for England. When they came to the archbiſhop (judging Oxford a more convenient place for printing than London), he ſent the compoſitor thither; and for fear he ſhould ſlip away before he had diſcovered the whole ſecret, they ſet a guard upon the preſs; and thus the art of printing appeared ſooner at this univerſity, by the care and contrivance of this archbiſhop, than at any other place in Europe, except Mentz and Haarlem. This was an act of public ſpiritedneſs well worthy of the care of a primate of England; and, if he had taken all the expence upon himſelf, it would have been ſtill more for his honour. But archbiſhop Bouchier was more like ſome of thoſe who have followed than like thoſe who had gone before him in that ſee. Notwithſtanding the nobleneſs of his birth (he was brother to lord Eſſex), he had a mean and illiberal turn. But if we read of none of his virtues, we meet with none of his vices, except this of avarice; which, in a great eccleſiaſtic, whoſe ſoul can never be too much inclined to liberality, is one of the worſt.

BOUDEWINS (Michael), phyſician, born at Antwerp, where he acquired great reputation as a practitioner. He is the author of a work equally uſeful to divines and phyſicians. He here very judicially treats of thoſe caſes in the practice of medicine, that relate to the mind and conſcience. The title of it is, Ventilabrum medico theologicum, Antwerp, 1666, 4to. Boudewins died at that place in 1681.

BOUFLERS

BOUFLERS (Louis François duc de), peer and maréchal of France, was born Jan. 10, 1644. His diſpoſitions for the art of war having diſplayed themſelves at a very early period, he was choſen in 1669 to be colonel of a regiment of dragoons. He greatly diſtinguiſhed himſelf at the head of that corps, under the marechal de Crequi and under Turenne. He received a dangerous wound at the battle of Voerden; and another in the affair of Entſheim, to the capture whereof he contributed much, by the confeſſion of Turenne. After ſeveral ſignal exploits, he gained immortal renown by the defence of Lille in 1708. The ſiege laſted near four months. Bouflers ſaid to his officers: "Gentlemen, I truſt to you; but I anſwer for myſelf." Prince Eugene carried on the ſiege with ſo much vigour that it was obliged to ſubmit. "I am very vain," ſaid he to Bouflers, "on having taken Lille; but I had rather ſtill have the glory of having defended it like you." The king rewarded him as if he had gained a battle. He was created peer of France; had the honours of firſt gentleman to the king, and the ſurvivance of the government of Flanders for his eldeſt ſon. When he entered the parliament for his firſt reception in it, turning to a crowd of officers who had defended Lille with him, he ſaid: "It is to you that I am indebted for all the favours that are heaped upon me, and on you I reflect them; I have nothing to glory in but the honour of having been at the head of ſo many brave men." During the ſiege, one of his party having proved to him that he could eaſily kill prince Eugene, "Your fortune is made," returned Bouflers, "if you can take him priſoner: but you ſhall be puniſhed with the utmoſt ſeverity if you make an attempt on his life; and if I but ſuſpected that you had any ſuch intention, I would have you ſhut up for the reſt of your life." This generoſity, which formed a part of his character, induced him to aſk permiſſion to ſerve under the orders of marechal de Villars, though he was his ſenior. At the battle of Malplaquet in 1709, he made the retreat in ſuch good order, that he left behind him neither cannon nor priſoners. The marquis de Bouflers united the virtues of a good citizen with the activity of a general; ſerving his prince as the antient Romans ſerved their republic; accounting his life for nothing when the ſafety of his country was in queſtion. The king having ordered him to go and ſuccour Lille, and having left to himſelf the choice of his lieutenants; he ſet out that inſtant, without ſettling his affairs, or taking leave of his family, and choſe for his officers, a man that had been diſgraced, and a priſoner of the baſtille. His magnificence was equal to his love for his country and his ſovereign. When Louis XIV. formed the camp of Compiegne, to ſerve as a leſſon to his grandſon the duke of Burgundy, and as a ſpectacle to the court; Bouflers lived there in ſuch a ſplendid ſtyle, that the

king ſaid to Livri, his maitre-d'hotel, "The duke of Burgundy muſt not keep a table; we cannot outdo the marechal; the duke of Burgundy ſhall dine with him when he goes to the camp." This patriot, this general, died at Fontainbleau, Aug. 22, 1711, aged 68. "In him (writes madame de Maintenon) the heart died laſt." We read in the continuation of the hiſtory of England by Rapin Thoyras, an anecdote too honourable to the memory of this great man to be paſſed over here in ſilence. King William having taken Namur, in 1695, made Bouflers priſoner, in violation of the articles that had juſt been agreed on. Surpriſed at ſo unjuſt a proceeding, the marechal, freſh from the glorious defence he had made, demanded the reaſon of this perfidious treatment. He was anſwered that it was by way of reprifals for the garriſon of Dixmude and of Deinſe, which the French had detained contrary to capitulation. "If that be the caſe (ſaid Bouflers), then my garriſon ought to be arreſted, and not I." "Sir (he was anſwered), you are valued at more than ten thouſand men."

BOUGAINVILLE (M. D. F.), a native of France, whom impartial poſterity will deſervedly rank high in the liſt of circumnavigators, his merits having been almoſt equal to thoſe of the juſtly celebrated captain Cook. He was killed by the mob at Paris the 10th of Auguſt 1792.

BOUGAINVILLE (John Peter de), born at Paris Dec. 1, 1722, was educated with great care. His talents thus improved procured him celebrity at an early period, and obtained for him the places moſt flattering to literary men at Paris. He became penſionary and ſecretary to the royal academy of inſcriptions, member of the french academy, and ſome other foreign ſocieties, cenſor-royal, keeper of the hall of antiquities at the Louvre, and one of the ſecretaries in ordinary to the duke of Orleans. His extraordinary induſtry impaired his health; ſo that he was old before his time. He died at the chateau de Loches, June 22, 1763, at the age of 41. His worthy qualities acquired him zealous patrons and affectionate friends. In his writings, as in his manners, all was laudable, and yet nothing ſhewed the deſire of being praiſed. With the talents that render a man famous, he principally aſpired at the honour of being uſeful. Nevertheleſs, literary ambition, which is not the weakeſt of ambitions, found him not inſenſible. Accordingly he was deſirous of being admitted of the french academy; he made vigorous application to Duclos, at that time ſecretary; mentioning, among other things, that he was afflicted with a diſorder that was ſapping his conſtitution, and that conſequently his place would ſoon be vacant again; the ſecretary, an honeſt man, but of a hard and rough character, had the cruelty to reply, that it was not the buſineſs of the french academy to adminiſter

miniſter extreme unction. He wrote, 1. A tranſlation of the Anti-Lucretius of the cardinal de Polignac, 2 vols. 8vo, or one vol. 12mo. preceded by a preliminary diſcourſe full of good ſenſe. 2. Parallel between the expedition of Thamas Kouli Khan in the Indies, and that of Alexander, a work of great learning, abounding in ideas, flights of imagination and eloquence; but ſometimes rather bombaſtic.

BOUGEANT (GUILLAUME HYACINTHE), born at Quimper, Nov. 4, 1690, became jeſuit in 1706, died at Paris Jan. 7, 1743, being 53 years old. After being profeſſor of humanities at Caen and at Nevers, he went to the college of Louis le grand at Paris, which he left only during his ſhort exile at la Flèche, occaſioned by his Amuſement philoſophique ſur le langage des bêtes. This book, in which he maintains that brutes are animated by dæmons, dedicated to a lady, is written with elegance, abounds with lively ſallies of wit, and even with handſome compliments. If we may give credit to a janſeniſt author, the jeſuit had not leſs ſtudied the language of gallantry than that of the beaſts. No one was ever more thoroughly ſkilled in the topography, the manners, and the ſpeech of the country of Romance, travels through which he publiſhed under the name of Fanférédin. He was alſo well verſed in thoſe of ſociety and friendſhip, and his company was as much ſought after for the gaiety of his diſpoſition as for the lights of his underſtanding. The toils and vexations he underwent accelerated his death. He wrote ſeveral works which have preſerved his memory with reputation. 1. Hiſtory of the wars and negotiations that preceded the treaty of Weſtphalia, during the adminiſtrations of Richelieu and Mazarin, 2 vols. 12mo. This work, full of curious facts, is written with elegance and dignity. The author had certainly talents for politics, and was endowed with diſcernment, penetration, and taſte. 2. Hiſtory of the treaty of Weſtphalia, 2 vols. 4to. or 4 vols. 12mo. 1744. Judicious reflections, curious and intereſting diſquiſitions, analyſis of characters and the artifices of negotiators; elegance of ſtyle, pure without affectation, and agreeable without antitheſes, have procured this book a diſtinguiſhed rank among the beſt hiſtories. It was reprinted together with the former in 6 volumes, 12mo. 1751. 3. Expoſition of the chriſtian doctrine, &c.; a good book of roman catholic chriſtianity, ſomewhat like Nelſon's feaſts and faſts, and was tranſlated into german in 1780. 4. Amuſement philoſophique ſur le langage des bêtes, 1 vol. 12mo. of which mention has been made above. It is a wild flight of fancy, which created him a ſeries of troubles and uneaſineſs. The author retracted his opinions in a letter to the abbé Savalette. 5. Collection of phyſical obſervations, extracted from the beſt writers, 4 vols. 12mo. 6. Three comedies in proſe:

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The female doctor, or Divinity with a diſtaff; The ſaint unfrocked; and The french quakers. Some of the ſcenes are well enough ſeaſoned; but the reader yawns over others. It was partly theſe comedies that incenſed the janſeniſts againſt him; and they ſeized the firſt opportunity to wreak their vengeance on him for his jokes.

BOUGUER (PETER), was born at Croiſie, Feb. 10, 1698. His father was profeſſor-royal of hydrography, who cultivated his early diſpoſitions for the ſciences. The academy of ſciences at Paris adjudged the prize in 1717 to his paper on the maſting of ſhips, and admitted him of their body in 1731. He was choſen in 1736, with Meſſrs. Godin and de la Condamine, to go to Peru for determining the figure of the earth: this journey added new lights to the ſciences, to the arts, and to navigation. Bouguer had his ſhare in the fatigues and the glory of this enterpriſe with his fellow-travellers. During three years he worked on the Journal des Sçavans. He brought out a great number of publications, which are in great eſteem with geometricians. The relation of his voyage to Peru is in the memoirs of the academy of ſciences of the year 1744. It is written with leſs elegance than accuracy. Bouguer wrote a great deal, but it coſt him great pains: accordingly his performances were ſo dear to him, that his very exiſtence ſeemed to depend on the reputation they procured him. This exceſſive ſenſibility of his ſelf-love brought on him a multitude of evils, under which he ſunk at the age of 61, the 15th of Auguſt 1758. This academician, having paſſed much of his life in the country, had contracted in ſolitude an inflexibility, a ferocity of character, which ſociety was not able to ſoften. The little knowledge he had of mankind rendered him uneaſy and miſtruſtful. He was apt to look upon thoſe who employed themſelves in the ſame purſuits with himſelf, as enemies who wanted to deprive him of part of his fame. He intangled himſelf in diſputes with M. de la Condamine, which embittered his days, as that ingenious academician had got the public on his ſide. We have ſeveral works by Bouguer. The principal are, 1. La conſtruction du Navire, 1746, 4to. 2. La figure de la terre, 1749, 4to. 3. Traité d'optique, 1760, 4to. 4. La manœuvre des vaiſſeaux, 1757, 4to. republiſhed ſince by M. de la Caille, 1761, 8vo.

BOUHOURS (DOMINICK) [o], a celebrated french critic, was born at Paris in 1628; and has by ſome been conſidered as a proper perſon to ſucceed Malherbe, who died about that time. He was entered into the ſociety of jeſuits at ſixteen, and appointed to read lectures upon polite literature in the college of Clermont at Paris, where he had ſtudied; but he was ſo inceſſantly attacked with the headach, that he could not purſue

[o] Baillet, Jugemens des Savans, tom. xi. p. 661.

the

the deſtined taſk. He afterwards undertook the education of two ſons of the duke of Longueville, which he diſcharged with great applauſe. The duke had ſuch a regard for him, that he would needs die in his arms; and the "Account of the pious and chriſtian death" of this great perſonage was the firſt work which Bouhours gave the public. He was ſent to Dunkirk to the popiſh refugees from England; and, in the midſt of his miſſionary occupations, found time to compoſe and publiſh books. Among theſe were Entretiens d'Ariſte & d'Eugene, a work of a critical nature, and concerning the french language. His book was printed no leſs than five times at Paris, twice at Grenoble, at Lyons, at Bruſſels, at Amſterdam, at Leyden, &c. and embroiled him with a great number of cenſors, with Menage in particular; who, however, lived in friendſhip with our author before and after. There is a paſſage in this work which gave great offence in Germany; and that is, where he makes it a queſtion, "Whether a German could be a bel eſprit?" The fame of it, however, and the pleaſure he took of reading it, recommended Bouhours ſo effectually to the celebrated miniſter Colbert, that he truſted him with the education of his ſon, the marquis of Segnelai [P]. The remarks and doubts upon the french language has been reckoned one of the moſt conſiderable of our author's works; and may be read with great advantage by thoſe who would perfect themſelves in that tongue. Menage, in his Obſervations upon the french language, has given his approbation of it in the following paſſage: "The book of Doubts," ſays he, "is written with great elegance, and contains many fine obſervations. And, as Ariſtotle has ſaid, that reaſonable doubt is the beginning of all real knowledge; ſo we may ſay alſo, that the man who doubts ſo reaſonably as the author of this book, is himſelf very capable of deciding. For this reaſon perhaps it is, that, forgetting the title of his work, he decides oftener than at firſt he propoſed." Bouhours was the author of another work, which we have not mentioned below: and that is, The art of pleaſing in converſation, printed at Paris in 1688. M. de la Croſe, who wrote the eleventh volume of the Bibliotheque Univerſelle, has given an account of it, which he begins with this elogium upon the author, "A very little ſkill," ſays he, "in ſtyle and manner will enable a reader to diſcover the author of this work. He will ſee at

[P] He wrote afterwards ſeveral other works in french; the chief of which are, 1. Remarks and doubts upon the french language. 2. Dialogues upon the art of thinking well in works of genius. 3. The life of St. Ignatius. 4. The life of St. Francis Xavier, apoſtle of the Indies and Japan. This laſt work was tranſlated into engliſh by Mr. Dryden, and publiſhed at London in 1698, with a dedication prefixed to king James the ſecond's queen. To the above may be added, 5. Ingenious thoughts of the antients and moderns; 6. Ingenious thoughts of the fathers of the church; 7. Tranſlations of many books of devotion; and at laſt, 8. Of the New Teſtament itſelf.

once

once the nice, the ingenious, and delicate turn, the elegance and politeneſs of father Bouhours. Add to this the manner of writing in dialogue, the cuſtom of quoting himſelf, the collecting ſtrokes of wit, the little agreeable relations interſperſed, and a certain mixture of gallantry and morality which is altogether peculiar to this jeſuit. This work is inferior to nothing we have ſeen of father Bouhours. He treats in twenty dialogues, with an air of gaiety, of every thing which can find a way into converſation; and, though he avoids being ſyſtematical, yet he gives his reader to underſtand, that there is no ſubject whatever, either of divinity, philoſophy, law, or phyſic, &c. but may be introduced into converſation, provided it be done with eaſe, politeneſs, and in a manner free from pedantry and affectation."

He died at Paris, in the college of Clermont, upon the 27th of May 1702; after a life ſpent, ſays Moreri, under ſuch conſtant and violent fits of the headach, that he had but few intervals of perfect eaſe.

BOUILLAUD (Ismael), was born at Loudun the 28th of Sept. 1605, of proteſtant parents. He quitted that religion, and took orders among the papiſts. The belles-lettres, hiſtory, mathematics, law, and divinity, alternately employed his ſtudies. He retired when in years to the abbey of St. Victor, where he died Nov. 25, 1694, at four-ſcore. He was in correſpondence with the learned of Italy, Germany, Poland, and the Levant, with whom he made acquaintance on his travels in different countries. He had great merit, but it was equalled by his modeſty. He wrote to one of his friends who had been laviſh of his commendations on him: "There is nothing I dread ſo much as praiſe. If what I do is approved by worthy perſons ſkilled in the ſubjects I handle, it is enough; and that pure and ſimple approbation is of more value than the moſt laboured panegyrics." He publiſhed, 1. Opus novum ad arithmeticum infinitorum, in 6 books, 1682, in folio. 2. Diſcourſe on the reformation of ſome religious orders, &c. 3. An edition of the hiſtory of Ducas, in greek, with a latin verſion and learned notes, Louvre, 1649, folio.

BOULAI (Cæsar Egasse du), regiſter and hiſtoriographer of the univerſity of Paris, was profeſſor of rhetoric many years in the college of Navarre. He publiſhed a treatiſe of rhetoric, intituled, Speculum eloquentiæ, which was valued. His Theſaurus antiquitatum romanarum came out in folio at Paris, 1650. Several law caſes of his compoſing have been publiſhed, relating to the differences which aroſe concerning the election of the officers of the univerſity, and ſuch like matters. But the work for which he ought chiefly to be remembered is, The hiſtory of the univerſity of Paris, which he publiſhed in ſix volumes folio. The firſt part of it appeared in 1665, but it ſeems was diſap-

proved; for we find a cenſure of the theological faculty at Paris publiſhed upon it in 1667, which was anſwered by du Boulai the ſame year. The impreſſion of it was ſtopped for ſome time; but the commiſſioners appointed by the king to examine what was already printed, and the author's deſign, reported, that nothing could reaſonably hinder the impreſſion from being continued. Du Boulai died the 16th of October 1678. He was born in the village of St. Ellier, in the Lower Maine; but we do not find in what year.

BOULAINVILLIERS (Henry de), lord of St. Saiſe, and an eminent french writer, was deſcended from a very antient and noble family, and born at St. Saiſe in 1658. His education was among the fathers of the oratory; where he diſcovered from his infancy thoſe uncommon abilities for which he was afterwards diſtinguiſhed [Q]. He applied himſelf principally to the moſt uſeful of all ſtudies, the ſtudy of hiſtory; and his performances in this way are numerous and conſiderable. He was the author of, 1. A hiſtory of the Arabians; 2. Fourteen letters upon the antient parliaments of France; 3. A hiſtory of France to the reign of Charles VIII. 4. The ſtate of France, with hiſtorical memoirs concerning the antient government of that monarchy to the time of Hugh Capet; "written (ſays Monteſquieu) with a ſimplicity and honeſt freedom, worthy of that antient nobleſſe from which their author was deſcended." He was, ſays Voltaire, the moſt learned man of the kingdom in hiſtory, and the moſt capable of writing that of France, if he had not been too ſyſtematical. He died at Paris in 1722, and after his death was publiſhed his Life of Mohammed, which has made him paſs for no very firm believer. He is ſuppoſed to have meant ill to revelation in this work, which is looked upon rather as an apology for Mohammed than a life of him; and from this motive he is thought to have defended that impoſtor farther, and to have placed him in a more advantageous light than any hiſtorical teſtimonies can juſtify. It is very certain, that both Mohammed and his religion have been ſhamefully abuſed and miſrepreſented by the greater part of thoſe who have written about them; and it is well known, that the learned Adrianus Relandus, who never was ſuſpected of any diſaffection to chriſtianity, wrote his book De religione Mohammedica, to vindicate them from ſuch injurious miſrepreſentations. Why might not the ſame love of truth, and deſire to render unto every man his due, move our author to undertake the ſame taſk? It is to be obſerved, that this life of Mohammed is not entirely finiſhed by Boulainvilliers; who, as we learn from an advertiſement prefixed to the Amſterdam edition of 1730, 8vo, died while he

[Q] Dict. Hiſtorique Portatif, par L'Advocat.

was

was employing himſelf upon the laſt years of it. A ſhort and general account of it, however, was continued by another hand, and makes about a ſixth part of the whole.

Beſides thoſe which we have mentioned, he wrote ſeveral other works, "in which (ſays the author from whom this ſhort account is taken) one cannot obſerve, without aſtoniſhment, that the ſame perſon, who calls into queſtion the moſt inconteſtable dogmas of religion, ſhould blindly believe in the reveries of judicial aſtrology [R]." But he ſhould have remembered, that this was far from being a ſingularity in Boulainvilliers, if it was true, which we do not preſume to ſay; for that the great cardinals Richelieu and Mazarin, and a thouſand others at that time in France, who had not a jot more religion than they, were yet all of them ſubject to the ſame deluſion.

BOULANGER (NICHOLAS ANTHONY), a very ſingular Frenchman, was born at Paris in 1722, and died there in 1759, aged only 37. During his education, he is ſaid to have come out of the college of Beauvais almoſt as ignorant as he went in; but, ſtruggling hard againſt his inaptitude to ſtudy, he at length overcame it [S]. At 17 he began to apply himſelf to mathematics and architecture; and, in three or four years, made ſuch a progreſs as to be uſeful to the baron of Thiers, whom he accompanied to the army in quality of engineer. Afterwards he had the ſuperviſion of the highways and bridges; and he executed ſeveral public works in Champagne, Burgundy, and Lorrain. In cutting through mountains, directing and changing the courſes of rivers, and in breaking up and turning over the ſtrata of the earth, he ſaw a multitude of different ſubſtances, which (he thought) evinced the great antiquity of it, and a long ſeries of revolutions which it muſt have undergone. From the revolutions in the globe, he paſſed to the changes that muſt have happened in the manners of men, in ſocieties, in governments, in religion; and he formed many conjectures upon all theſe. To be farther ſatisfied, he wanted to know what, in the hiſtory of ages, had been ſaid upon theſe particulars; and, that he might be informed from the fountain-head, he learned firſt latin, and then greek. Not yet content, he plunged into hebrew, ſyriac, chaldaic, and arabic: and acquired ſo immenſe an erudition, that, if he had lived, he would have been one of the moſt learned men in Europe: but death, as we have obſerved, prematurely took him off.

His works are, 1. Traité du deſpotiſme oriental, in two vols. 12mo. 2. L'antiquité dévoilé, par ſes uſages, in three vols. 12mo. This was poſthumous. 3. Another work, intituled, Le

[R] Dict. Hiſtorique, &c. [S] Dict. des hommes cel. in Suppl.

chriſtianiſme

chriſtianiſme démaſqué, in 8vo, is attributed to him, but it is not certain that he was the author of it. 4. He furniſhed to the Encyclopedie the articles Déluge, Corvée, and Société. 5. A diſſertation on Eliſha and Enoch. 6. He left behind him in MS. a dictionary, which may be regarded as a concordance in antient and modern languages. Boulanger is ſaid to have been of a ſweet, calm, and engaging temper, and that his countenance very much reſembled that of Socrates, as it appears on the antique gems.

BOULAY (Edmund du), herald at arms to the dukes of Lorrain, lived in the middle of the xvith century. He was a fertile writer, but it is not known in what year he died. He produced, 1. A morality in verſe under this title: Combat de la chair et de l'eſprit, Paris, 1549, 8vo. 2. La généalogie des ducs de Lorraine (Antoine et François), Metz, 1547, 4to. 4. Le voyage du duc Antoine vers l'empereur Charles Quint, in 1543, to treat of peace with Francis I. 8vo. This laſt book is in verſe.

BOULLEGER (Claude Francis Felix), ſeigneur de Rivery, was born in 1724. He practiſed ſome time as an advocate at Paris; but his predominant paſſion was the ſtudy of the belles-lettres and philoſophy. He could not cultivate them long, however, for he was carried off by death at the age of 34, in 1758. He was of a generous ſoul, a ſenſible heart, a cheerful temper, and a worthy conduct: reſerved with thoſe whom he did but ſlightly know; open and pleaſant with his friends and intimates. He had an agreeable figure, much politeneſs, a lively and penetrating mind, a prodigious memory, and an ardent ambition to acquire all human knowledge, as well as to occupy the foremoſt places. The chief of his writings are, 1. Traité de la cauſe et des phénomènes de l'électricité, en 2 parties, 8vo. 2. Recherches hiſtoriques et critiques ſur quelques anciens ſpectacles, et particuliérement ſur les mimes et les pantomimes, 12mo. 3. Fables et contes en vers françois. Some of theſe tales and fables are of his own invention; and the reſt are taken from Phædrus, Gay, and Gellert. They may be read with pleaſure, even after thoſe of La Fontaine.

BOULLIER (David Renauld), miniſter at Amſterdam, afterwards at London, originally of Auvergne, born at Utrecht March 24, 1699, died Dec. 24, 1759, at the age of 60; was as reſpectable for his manners as his learning. His principal works are, 1. Diſſertatio de exiſtentia Dei, 1716. 2. Eſſai philoſophique ſur l'ame des bêtes, 1728, 12mo, and 1737, 2 vols, 8vo. 3. Expoſition de la doctrine orthodoxe de la trinité, 1734, 12mo. 4. Lettres ſur les vrais principes de la religion, 1741, 2 vols. 12mo. 5. Recherches ſur les vertus de l'eau de Goudron,

dron, tranſlated from biſhop Berkley, 1745, 12mo. 6. Sermons, 1748, 8vo, and a great many other works.

BOULLOGNE (Lewis), a celebrated french painter, and profeſſor of the academy of painting, very diſtinguiſhed for joining in his compoſitions a noble enthuſiaſm to a wonderful elegance. His picture of Auguſtus ſhutting the temple of Janus, which he executed for his reception into the academy; his four elements; his flight into Ægypt; with many of his pieces at Notredame, at the Hotel-de-ville, and at the Chartreux, &c. have great and diſtinguiſhed merit. Died at Paris in 1674. He left behind two ſons and two daughters, who were admired for their talents in the ſame art.

BOULOGNE (Bon), his eldeſt ſon, was born at Paris 1654, had formed himſelf at Rome and in Lombardy. He had that particular talent of imitating the antient maſters, which the Italians call the art of making Paſticci. He was alſo, from his univerſality in it, called the Proteus of painting. Died 1697, aged 43.

BOULTER (Hugh), D. D. born in or near London, of reputable and wealthy parents, was educated at Merchant taylors ſchool; and before the revolution was thence admitted a commoner of Chriſt-church in Oxford. Some time after he was choſen a demy of Magdalen college, at the ſame election with Addiſon and Dr. Wilcox. From the merit and learning of the perſons elected, this was commonly called by Dr. Hough, preſident of the college, the Golden Election. He afterwards became fellow of the ſame college; in which ſtation he continued in the univerſity till he was invited to London by ſir Charles Hedges, principal ſecretary of ſtate, in 1700, who made him his chaplain, and recommended him to Teniſon, archbiſhop of Canterbury; but his firſt preferments were owing to the earl of Sunderland, by whoſe intereſt and influence he was promoted to the parſonage of St. Olave in Southwark, and the archdeaconry of Surry. Here he continued diſcharging very faithfully every part of his paſtoral office, till he was recommended to attend George I. as his chaplain, when he went to Hanover in 1719. He taught prince Frederic the engliſh language; and by his conduct he ſo won the king's favour, that he promoted him to the deanry of Chriſt-church, and the biſhopric of Briſtol in the ſame year.

As he was viſiting his dioceſe five years afterwards, he received a letter from the ſecretary of ſtate, acquainting him, that his majeſty had nominated him to the archbiſhopric of Armagh, and primacy of Ireland. This honour he would gladly have declined, and deſired the ſecretary to uſe his good offices with his majeſty to excuſe him from accepting it. Ireland happened to be at this juncture in a great flame, occaſioned by Wood's ruinous

ous project; and the miniſtry thought the biſhop would greatly contribute to quench it by his judgment, moderation, and addreſs. The king therefore laid his abſolute commands upon him; to which he ſubmitted, but with ſome reluctance. As ſoon as he had taken poſſeſſion of the primacy, he began to conſider that country, in which his lot was caſt for life, as his own; and to promote its true intereſt with the greateſt zeal and aſſiduity. He often ſaid, "he would do all the good to Ireland he could, though they did not ſuffer him to do all he would." The ſcarcity of ſilver coin in Ireland was exceſſively great, occaſioned by reducing the value of gold coin in England, and the balance of trade, which lay againſt them. To remedy this inconvenience, the primate ſupported a ſcheme at the council table, to bring gold and ſilver nearer to a par in value, by lowering that of the former; which was carried into execution. The populace, encouraged by ſome dealers in exchange, who were the only loſers by the alteration, grew clamorous, and laid the ruin of their country at the primate's door. But, conſcious of his own integrity, he deſpiſed the fooliſh noiſe; experience evinced the utility of the project; the people in a ſhort time recovered their ſenſes; and he ſoon roſe to the greateſt height of popularity.

In June 1742 he made a viſit to his native country; died in London the September following; and was buried in Weſtminſter abbey. His deportment was grave, his aſpect venerable, his temper meek and humble, and hardly to be ruffled by the moſt trying provocations. He was an undiſſembled patron of liberty, both civil and religious; his benevolence and charity were ſuch as will be the admiration and bleſſing of the preſent times and of poſterity. His learning was univerſal; yet he left no remains of it to the public except ſome occaſional ſermons, and charges to his clergy. We ſhall therefore give no catalogue of his literary, but an imperfect one of his charitable works, which are certainly more worthy both of honour and imitation.

In 1729 there was a great ſcarcity; the poor were reduced to a miſerable condition, and the nation was threatened with famine and peſtilence. The primate diſtributed vaſt quantities of grain through ſeveral parts of the kingdom; directed all the vagrant poor that crowded the ſtreets of Dublin, to be received into the poor-houſe, and there maintained them at his private expence, until the following harveſt brought relief. In the latter end of 1740, and the beginning of 1741, Ireland was again afflicted with a great ſcarcity; and the prelate's charity was again extended, though with more regularity than before. The poor were fed in the work-houſe twice every day, according to tickets given out by perſons entruſted, the number of which amounted to 732,314: and it appeared that 2500 ſouls

were fed there every morning and evening, moſtly at the primate's expence.

When the ſcheme for opening a navigation by a canal from Lough-Neagh to Newry was propoſed in parliament in 1729, the primate patroniſed it with all his intereſt; and when the bill was paſſed, and the work ſet about, was very inſtrumental in carrying it on with effect. One part of the deſign was to bring coals from thence to Dublin, and the coal mines were in the ſee-lands of Armagh, which were then leaſed out to a tenant. The primate, fearing the leſſee might be exorbitant in his demands, purchaſed the leaſe at a great expence, in order to accommodate the public. He alſo gave timber out of his woods to carry on the work; and often advanced his own money, without intereſt, for the ſame purpoſe. He gave and ſettled a competent ſtipend on an aſſiſtant curate at Drogheda, a large and populous town in his dioceſe; where the cure was too burthenſome for one clergyman, and the revenues of the church were not ſufficient for the ſupport of two. He maintained ſeveral ſons of his poor clergy at the univerſity. He erected and endowed hoſpitals, both at Drogheda and Armagh, for the reception of clergymen's widows; and ſettled a fund for putting out their children apprentices. He built a ſtately market-houſe at Armagh, at the expence of above 800l. He ſubſcribed 50l. per ann. to Dr. Stevens's hoſpital in Dublin, for the maintenance and cure of the poor; and furniſhed one of the wards for the reception of patients at a conſiderable expence. His charities, for augmenting ſmall livings, and buying of glebes, amounted to upwards of 30,000l. beſides what he deviſed by his will for the like purpoſes in England. He was the main inſtrument of obtaining a royal charter for the incorporated ſociety for promoting engliſh proteſtant ſchools in Ireland, of which he was vice-preſident and treaſurer. He paid all the fees for paſſing the charter out of his own purſe; ſubſcribed 23l. per ann. and afterwards paid upwards of 400l. towards the building of a working-ſchool, on the lands of Santry, near Dublin. Beſides this, the ſociety were often obliged to him for their neceſſary ſupport; who, to his annual and occaſional benefactions, frequently added that of being their conſtant reſource in all emergencies, by anſwering the draughts made on him as treaſurer, when he had no caſh of the ſociety in his hands, which amounted to conſiderable ſums. Theſe are a part, and only a part, of the primate's public charities.

BOURDALOUE (Louis), juſtly eſteemed the beſt preacher France ever produced, was born in Bourges, in Auguſt 1632, and entered into the ſociety of the jeſuits in Nov. 1648. After having ſtudied rhetoric, philoſophy, and divinity, the uncommon talents which he diſcovered for the pulpit determined the ſociety

to ſet him apart for that ſervice. The high reputation he quickly acquired, as a preacher in the country, induced his ſuperiors to ſend for him to Paris in 1669. He preached during the courſe of that year in their church of St. Louis, where he ſhone with more luſtre than ever. In Advent 1670, he began to appear at court; where his diſcourſes were liſtened to with the higheſt ſatisfaction. Upon the revocation of the edict of Nantz, the king very prudently made choice of him to preach the catholic doctrine to the new converts in Languedoc. The latter part of his life he conſecrated to the ſervice of the hoſpitals, the poor and the priſoners; and, by his pathetic diſcourſes and engaging manner, procured for them very bountiful alms. He died in May 1704. A correct edition of his ſermons was publiſhed at Paris 1707, by father Bretonneau.

BOURDEILLES (PETER DE), better known by the name of BRANTÔME, of which he was abbot, added to that title thoſe of lord and baron of Richemont, chevalier, gentleman of the chamber to the kings Charles IX. and Henry III. and chamberlain to the duke of Alençon. He had the deſign of being created a knight of Maltha in a voyage he made to that iſle during the time of the ſiege in 1565. He returned to France, where he was fed with vain expectations; but he received no other fortune (as he tells us himſelf) than of being welcomed by the kings his maſters, great lords, princes, ſovereigns, queens, princeſſes, &c. He died July 5, 1614, at the age of 87. His memoirs were printed in ten volumes, 12mo, viz. four of the french commanders; two of foreign commanders; two of women of gallantry; one of illuſtrious ladies; and one of duels. The laſt edition is that of the Hague, 1741, 15 vols. 12mo. on account of the ſupplement, which makes five. Theſe memoirs are abſolutely neceſſary to all thoſe who would know the private hiſtory of Charles IX. of Henry III. and of Henry IV. Here the man is more repreſented than the prince. The pleaſure of ſeeing theſe kings in their peculiarities and off the ſtage, added to the ſimplicity of Brantôme's ſtyle, renders the reading of his memoirs extremely agreeable [T]. But ſome of his anecdotes ſeem

[T] Brantôme (ſays M. Anquetil) is in the hands of every body. All the world pretends to have read him; but he ought particularly to be put into the hands of princes, that they may learn how impoſſible it is for them to hide themſelves; that they have an importance in the eyes of their courtiers, which draws attention to all their actions; and that, ſooner or later, the moſt ſecret of them are revealed to poſterity. The reflections that would occur, on ſeeing that Brantôme has got together all the little tranſactions, all the idle words that have eſcaped them, all the actions pretended to be indifferent, which were thought to be neglected and loſt, and which nevertheleſs mark the character, would render them more circumſpect.—In reading Brantôme a problem forces itſelf on the mind, which it is difficult to ſolve. It is very common to ſee that author joining together the moſt diſcordant ideas in regard to morals. Sometimes he will repreſent a woman as addicted to the moſt infamous refinements of libertiniſm, and then will conclude by ſaying that ſhe was prudent and a good chriſtian. So likewiſe of a prieſt, of a

ſeem thrown out at random. Such is that which he relates of Charles V. "I have heard ſay (ſays he) that if he had poſſeſſed as much ſtrength of body as vigour of mind, he would have gone to Rome with a powerful army to make himſelf be elected pope. What a ſtrange man! and how ambitious he muſt have been! (continues he) Accordingly God did not permit it. Unable therefore to become pope, he made himſelf a monk." This deſign attributed to Charles V. by Brantôme, is not to be found in any hiſtorian, even in thoſe who have ſpoken the moſt freely of that prince. Indeed he has been charged with aſpiring at univerſal empire; but we ſee no where any trace of his pontifical ambition. Were we to examine ſeveral other facts related by Brantôme, and repeated a hundred times after him, we ſhould find that moſt of them have no better foundation than this.

BOURDEILLES (CLAUDE DE), grand-nephew of the former, comte de Montréſor, attached to Gaſton of Orleans, both while he was in favour, and when he had loſt it, was ſeveral times deprived of his liberty for ſerving that prince. Diſguſted with the tumult and the artifices of the court, he took up the reſolution of enjoying the ſweets of privacy. He died at Paris in 1663. He left memoirs, known under the name of Montréſor, 2 vols. 12mo, which are curious, as containing many particulars of the hiſtory of his time. Montréſor makes no ſcruple of relating the projects he formed againſt the life of cardinal Richelieu.

BOURDELOT (JOHN), a learned french critic, who has diſtinguiſhed himſelf in the republic of letters, by writing notes upon Lucian, Petronius, and Heliodorus. He lived at the end of the xvith, and in the beginning of the xviith century; was of a good family of Sens, and educated with care. He applied himſelf to the ſtudy of the belles lettres and of the learned lan-

monk or any other eccleſiaſtic, he will relate anecdotes more than wanton; and will tell us very gravely at the end, that this man lived regularly according to his ſtation. Almoſt all his memoirs are full of ſimilar contradictions in a ſort of epigram. On which I have this queſtion to propoſe: Was Brantôme a libertine; who, in order to ſport more ſecurely with religion and morals, affects in the expreſſion a reſpect to which the very matter of the recital gives the lie? or, Was he one of thoſe perſons who generally go under the name of amiable fops; who, without principles as without deſign, confound virtue and vice, making no real difference between one character and another? Whatever judgment we may form of him, we muſt always blame him for omitting to obſerve a proper reverence for decorum in his writings, and for frequently putting modeſty to the bluſh. We perceive in Brantôme the character of thoſe young men, who, making a part of the court by their birth, paſs their lives in it without pretenſions and without deſires. They amuſe themſelves with every thing: if an action has a ridiculous ſide, they ſeize it; if it has not, they give it one. Brantôme only ſkims along the ſurface of a ſubject; he knows nothing of diving into an action, and unfolding the motives that gave it birth. He gives a good picture of what he has ſeen, relates in ſimple terms what he has heard; but it is nothing uncommon to ſee him quit his main object, return to it, quit it again, and conclude by thinking no more of it. With all this irregularity he pleaſes, becauſe he amuſes.

guages,

guages; and Baillet tells us, that he paſſed for a great connoiſſeur in the oriental tongues, and in the knowledge of manuſcripts. Theſe purſuits did not hinder him from being conſummate in the law. He exerciſed the office of advocate to the parliament of Paris in 1627, when Mary of Medicis, hearing of his uncommon merit, made him maſter of the requeſts. He died ſuddenly at Paris in 1638. His notes and emendations upon Lucian were publiſhed at Paris, with that author, in folio, 1615; Heliodorus, with his notes, in 1619, 8vo.; and his notes on Petronius, were printed with that author at Amſterdam in 1663 [u], 12mo. Fabricius calls his notes on Lucian ſhort and learned, and ſpeaks of Bourdelot as then a young man, *adhuc juvenis* [x].

There was alſo abbé Bourdelot, his ſiſter's ſon, who changed his name from Peter Michon to oblige his uncle; and whom he took under his protection, and educated as his own ſon. He was a very celebrated phyſician at Paris, who gained great reputation by a treatiſe upon the viper, and ſeveral other works. He died there Feb. 9, 1685, aged 76.

BOURDON (Sebastian), an eminent french painter, born at Montpelier in 1610, had a genius ſo impetuous, that it would not allow him to reflect ſufficiently, nor ſtudy the eſſentials of his art ſo much as was neceſſary to perfect him in it. He was ſeven years in Rome, but obliged to leave it before he had finiſhed his ſtudies, on account of a quarrel. However, he acquired ſo much reputation by his works, both in landſcape and hiſtory, that, upon his return to France, he had the honour of being the firſt who was made rector of the royal academy of painting and ſculpture at Paris. The fine arts being interrupted by the civil wars in France, he travelled to Sweden, where he ſtaid two years. He was very well eſteemed, and nobly preſented, by that great patroneſs of arts and ſciences, Chriſtina, whoſe portrait he painted. He ſucceeded better in his landſcapes, than in his hiſtory-painting. His pieces are ſeldom finiſhed; and thoſe that are ſo are not always the fineſt. He once laid a wager with a friend, that he painted twelve heads after the life, and as big as the life, in one day. He won it; and theſe heads are ſaid to be not the worſt things he ever did. He drew a vaſt number of pictures. His moſt conſiderable pieces are, "The gallery of M. de Bretonvilliers," in the iſle of Notre-Dame; and "The ſeven works of mercy," which he etched by himſelf. But the moſt eſteemed of all his performances is, "The martyrdom of St. Peter," drawn for the church of Notre-Dame: it is kept as one of the choiceſt rarities of that cathedral. Bourdon was a calviniſt; much valued and reſpected,

[u] Bibl. Græc. vol. iii.

[x] Beſides theſe, he wrote, as Moreri tells us, an Univerſal Hiſtory, Commentaries on Juvenal, A treatiſe on the etymology of french words, and many other works, which were never publiſhed.

however, in a popiſh country, as his life and manners were good. He died in 1662, aged 46.

BOURGELAT (CLAUDE), of the academy of Berlin, director and inſpector general of the veterinary ſchools, commiſſary-general of the haras, died Jan. 3, 1779, in an advanced age; rendered real ſervice to his country by procuring the eſtabliſhment of veterinary ſchools, and by directing them both by himſelf and by his writings. Of theſe are, 1. Le nouveau Newcaſtle, or a treatiſe on horſemanſhip, 1747. 2. Elemens d'Hippiatrique, ou, nouveaux principes ſur la connoiſſance de chevaux, 1750, 3 vols. 8vo. 3. Matière medicale raiſonnée, 1771, 8vo. In this work he inſerts nothing but what may be of uſe to the veterinary ſchools.

BOURGET (DOM JOHN), was born at the village of Beaumains near Falaiſe, in the dioceſe of Seez, in 1724 [Y]. He was educated at the grammar-ſchool at Caen, whence he was removed to that univerſity, and purſued his ſtudies with great diligence and ſucceſs till 1745, when he became a benedictine monk of the abbey of St. Martin de Seez, then *en regle*, that is, under the direction of a conventual abbot. Some time after this, Dom. Bourget was appointed prior clauſtral of the ſaid abbey, and continued ſix years in that office, when he was nominated prior of Tiron en Perche: whence being tranſlated to the abbey of St. Stephen at Caen, in the capacity of ſub-prior, he managed the temporalities of that religious houſe during two years, as he did their ſpiritualities for one year longer; after which, according to the cuſtom of the houſe, he reſigned his office. His ſuperiors, ſenſible of his merit and learning, removed him thence to the abbey of Bec, where he reſided till 1764. He was elected an honorary member of the ſociety of antiquaries of London, Jan. 10, 1765; in which year he returned to the abbey of St. Stephen at Caen, where he continued to the time of his death. Theſe honourable offices, to which he was promoted on account of his great abilities, enabled him not only to purſue his favourite ſtudy of the hiſtory and antiquities of ſome of the principal benedictine abbies in Normandy, but likewiſe gave him acceſs to all their charters, deeds, regiſter-books, &c. &c. Theſe he examined with great care, and left behind him in MS. large and accurate accounts of the abbies of St. Peter de Jumieges, St. Stephen, and the Holy Trinity at Caen (founded by William the Conqueror and his queen Matilda), and a very particular hiſtory of the abbey of Bec. Theſe were all written in french. The Hiſtory of the royal abbey of Bec (which he preſented to Dr. Ducarel in 1764) is only an abſtract of his larger work. This ancient abbey,

[Y] Memoirs by Dr. Ducarel, prefixed to the Hiſtory of the abbey of Bec.

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(which hath produced ſeveral archbiſhops of Canterbury and other illuſtrious prelates of this kingdom) is frequently mentioned by our old hiſtorians. The death of our worthy benedictine (which happened on new-year's day 1776) was occaſioned by his unfortunate neglect of a hurt he got in his leg by falling down two or three ſteps in going from the hall to the cloiſter of the abbey of St. Stephen at Caen, being deceived by the ambiguous feeble light of a glimmering and dying lamp that was placed in that paſſage. He lived univerſally eſteemed, and died ſincerely regretted by all thoſe who were acquainted with him; and was buried in the church of the ſaid abbey, Jan. 3, 1776.

BOURGUET (Louis), born at Nimes in 1678, got himſelf a name for his proficiency in natural hiſtory. The revocation of the edict of Nantes forced his family to go and ſeek an aſylum in Switzerland. Zurich is indebted to them for its manufactures of ſtockings, muſlins, and ſeveral ſilk ſtuffs. Young Bourguet went through a courſe of ſtudy there; he married at Berne, and ſettled at Neufchâtel, where he became profeſſor of philoſophy and mathematics. He died Dec. 31, 1742, at the age of 64, after publiſhing, 1. A letter on the formation of ſalts and cryſtals; Amſterdam, 1729, 12mo. 2. La bibliotheque italique, 16 vols. 8vo. This journal, begun at Geneva in 1728, found a welcome reception among the learned, as a ſolid and uſeful book deſerving to be continued: rather more pains ſhould have been beſtowed on the ſtyle.

BOURIGNON (Antoinette), a famous enthuſiaſtic female, was born Jan. 13, 1616, at Liſle in Flanders [z]. She came into the world ſo very deformed, that a conſultation was held in the family ſome days about ſtifling her as a monſtrous birth. But if ſhe ſunk almoſt beneath humanity in her exterior, her interior ſeems to have been raiſed as much above it. For, at four years of age, ſhe not only took notice that the people of Liſle did not live up to the principles of chriſtianity which they profeſſed, but was diſturbed at it ſo much, as to deſire a removal into ſome more chriſtian country. Her progreſs was ſuitable to this beginning. Her parents lived a little unhappily together, Mr. Bourignon uſing his ſpouſe with too much ſeverity, eſpecially in his paſſion: upon which occaſions, Antoinette endeavoured to ſoften him by her infant embraces, which had ſome little effect; but the mother's unhappineſs gave the daughter an utter averſion to matrimony. This falling upon a temper ſtrongly tinctured with enthuſiaſm, ſhe grew a perfect devotee to virginity, and became ſo immaculately chaſte, that, if her own word may be taken, ſhe never had, in all her life, not even by temptation or ſurpriſe, the leaſt thought unworthy

[z] Bayle's Dict. art. Bourignon.

of the purity of the virgin ſtate: nay, ſhe poſſeſſed the gift of chaſtity in ſo abundant a manner, that it overflowed upon thoſe that were with her; her preſence and her converſation ſhed an ardour of continence, which created an inſenſibility to the pleaſures of luſt [A]. She felt a peculiar reliſh in thus growing free from ſenſe, and in that ſtate of exaltation ſoon began to fancy herſelf united to her Creator.

Her father, however, had no notion of theſe abſtractions; he conſidered her as a mere woman, and, having found an agreeable match, promiſed her in marriage to a frenchman. Eaſter-day, 1636, was fixed for the nuptials; but, to avoid the execution, the young lady fled, under the diſguiſe of a hermit, but was ſtopped at Blacon, a village of Hainault, on ſuſpicion of her ſex. It was an officer of horſe quartered in the village who ſeized her; he had obſerved ſomething extraordinary in her, and mentioning her to the archbiſhop of Cambray, that prelate came to examine her, and ſent her home. But being preſſed again with propoſals of matrimony, ſhe ran away once more; and, going to the archbiſhop, obtained his licence to ſet up a ſmall ſociety in the country, with ſome other maidens of her taſte and temper. That licence however was ſoon retracted, and Antoinette obliged to withdraw into the country of Liege; whence ſhe returned to Liſle, and paſſed many years there privately in devotion and great ſimplicity. When her patrimonial eſtate fell to her, ſhe reſolved at firſt to renounce it; but, changing her mind, ſhe took poſſeſſion of it [B]; and as ſhe was ſatisfied with a few conveniences, ſhe lived at little expence: and beſtowing no charities, her fortune increaſed apace.

This being obſerved by one John de Saulieu, the ſon of a peaſant, he reſolved to make his court to her; and, getting admittance under the character of a prophet, inſinuated himſelf into the lady's favour by devout acts and diſcourſes of the moſt refined ſpirituality. At length he declared his paſſion, modeſtly enough at firſt, and was eaſily checked; but finding her intractable, he grew rougher at laſt, and ſo inſolent as to

[A] This has been called a penetrative virginity; thus the virgin Mary is ſaid to have a penetrative virginity, which made thoſe that beheld her, notwithſtanding her beauty, to have no ſentiments but ſuch as were conſiſtent with chaſtity. Pierre Garneſelt's Elucidationes ſacræ, &c. apud Thomaſium in ſchediaſmate hiſtorico, p. 645. It is true, madam Bourignon had no beauty to weaken the force of her penetrative virginity; but then it is equally true, that this faculty in her had not always its proper effect.

[B] For this aſſumption ſhe gave three reaſons: firſt, that it might not come into the hands of thoſe who had no right to it; ſecondly, of thoſe who would have made an ill uſe of it; thirdly, God ſhewed her that ſhe ſhould have occaſion for it to his glory. And as to charity, ſhe ſays, the deſerving poor are not to be met with in this world. Vie exterieure de M. de Bourignon. Her patrimony muſt have been ſomething conſiderable, ſince ſhe ſpeaks of ſeveral maid ſervants in her houſe.

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threaten to murder her if ſhe would not comply. Upon this ſhe had recourſe to the provoſt, who ſent two men to guard her houſe; and in revenge Saulieu gave out, that ſhe had promiſed him marriage, and even bedded with him. But, in concluſion, they were reconciled; he retracted his ſlanders, and addreſſed himſelf to a young devotee at Ghent, whom he found more tractable [c]. However, this did not free her from other amorous vexations.

The parſon's nephew of St. Andrew's pariſh near Liſle fell in love with her; and as her houſe ſtood in the neighbourhood, he frequently environed it, in order to force an entrance. Our recluſe threatened to quit her poſt, if ſhe was not delivered from this troubleſome ſuitor. The uncle drove him from his houſe: upon which he grew deſperate, and ſometimes diſcharged a muſquet through the nun's chamber, giving out that ſhe was his eſpouſed wife. This made a noiſe in the city; the devotees were offended, and threatened to affront Bourignon, if they met her in the ſtreets. At length ſhe was relieved by the preachers, who publiſhed from their pulpits, that the report of the marriage was a ſcandalous falſehood.

Some time afterwards ſhe quitted her houſe, and put herſelf as governeſs at the head of an hoſpital, where ſhe locked herſelf up in the cloiſter in 1658, having taken the order and habit of St. Auſtin. But here again, by a very ſingular fate, ſhe fell into freſh trouble. Her hoſpital was found to be infected with ſorcery ſo much, that even all the little girls in it had an engagement with the devil. This gave room to ſuſpect the governeſs; who was accordingly taken up by the magiſtrates of Liſle, and examined: but nothing could be proved againſt her. However, to avoid further proſecutions, ſhe retired to Ghent in 1662: where ſhe no ſooner was, than God, it ſeems, revealed great ſecrets to her.

However, it is certain, that about this time ſhe acquired a friend at Amſterdam, who proved always faithful to her as long as he lived, and left her a good eſtate at his death: his name was De Lort: he was one of the fathers of the oratory, and their ſuperior at Mechlin, and was director alſo of an hoſpital for poor children. This proſelyte was her firſt ſpiritual birth, and is ſaid to have given her the ſame kind of bodily pangs and throes as a natural labour, which was the caſe alſo with her other ſpiritual children; and ſhe perceived more or leſs of theſe pains, according

[c] Madam Bourignon herſelf tells us, that Saulieu, ſeeing he could not obtain her in marriage, either by love or by force, accoſted one of her devotees, who was alſo a mirror of perfection, and got her with child; but would not marry her, till after a great many entreaties and ſubmiſſions from the girl; and then he made her an honeſt woman, a little before ſhe was brought to-bed. Vie exterieure de M. de Bourignon, p. 194.

cording as the truths which ſhe had declared operated more or leſs ſtrongly on their minds [D]. Whence another of her diſciples, a certain archdeacon, talking with De Lort before their mother on the good and new reſolution which they had taken, the latter obſerved, that her pains were much greater for him than for the former: the archdeacon, looking upon De Lort, who was fat and corpulent, whereas he was a little man himſelf, ſaid, ſmiling, "It is no wonder that our mother has had a harder labour for you than for me, ſince you are a great, huge child, whereas I am but a little one;" which diſcompoſed the gravity of all the faces preſent: ſo that we ſee our Antoinette's diſciples were not always lofty, but ſometimes deſcended from the ſublimity of their devotion to the innocent raillery of people of the world.

Our propheteſs ſtaid longer than ſhe intended at Amſterdam, where ſhe publiſhed her book of "The light of the world," and ſome others; and finding all ſorts crowd to viſit her, ſhe entertained hopes of ſeeing her doctrine generally embraced; but in that ſhe was ſadly deceived. For, notwithſtanding her converſations with God were, as it is ſaid, frequent there, ſo that ſhe underſtood a great number of things by revelation, yet ſhe compoſed more books there than ſhe had followers. The truth is, her viſions and revelations too plainly betrayed the viſionary and enthuſiaſtic temper of her mind.

We ſhall give one inſtance as a ſample of the reſt: In one of her ecſtacies, ſhe ſaw Adam in the ſame form under which he appeared before his fall, and the manner how he himſelf alone was capable of procreating other men, ſince he poſſeſſed in himſelf the principles of both ſexes. Nay, ſhe pretended it was told her that he had carried this ſingular procreative faculty ſo far, as to produce the human nature of Jeſus Chriſt. The firſt man, ſays ſhe, whom Adam brought forth without any concurrent aſſiſtance in his glorified ſtate, was choſen by God to be the throne of the divinity; the organ and inſtrument by which God would communicate himſelf externally to men. This is Chriſt the firſt born united to human nature, both God and man. Beſides theſe, and ſuch like extravagances, ſhe had other forbidding qualities: her temper was moroſe and peeviſh; in which however ſhe was not unlike other devotees: but, contrary to the generality of ſuch perſons, ſhe was extremely ava-

[D] This conceit was taken up by her from St. John's viſion of the woman mentioned in the Apocalypſe, chap. xii. v. 1, 2. "And there appeared a great wonder in heaven, a woman clothed with the ſun, and the moon under her feet, and upon her head a crown of twelve ſtars; and ſhe being with child, cried, travailing in birth, and pained to be delivered." Vie continuée, p. 235. It might have been grounded as well upon St. Paul's addreſs to the Galatian converts, chap. iv. v. 19. τεκνία, ους πάλιν ὠδίνω: "My little children, of whom I travail in birth."

ricious

ricious and greedy of amaſſing riches. This quality rendered her utterly uncharitable as to the branch of almſgiving, and ſo implacably unforgiving to ſuch poor peaſants as had robbed her of any trifle, that ſhe would have them proſecuted with the utmoſt rigour.

Her ſtay at Amſterdam was chiefly owing to the happineſs ſhe had in her dear De Lort: that proſelyte had advanced almoſt all his eſtate to ſome relations, in order to drain the iſland of Noordſtrandt in Holſtein, by which means he had acquired ſome part of the iſland, together with the tithes and government of the whole. He ſold an eſtate to madame Bourignon, who prepared to retire thither in 1668; but ſhe rejected the propoſal of Labadie and his diſciples to ſettle themſelves there with her [E]. It ſeems they had offered De Lort a large ſum of money to purchaſe the whole iſland, and thereby obtained his conſent to their ſettlement in it: this was cutting the graſs under her feet, an injury which ſhe took effectual care to prevent. Accordingly De Lort dying on the 12th of November 1669, made her his heir [F]: which inheritance however brought her into new troubles. A thouſand law-ſuits were raiſed to hinder her from enjoying it: nor were her doctrine and religious principles ſpared on the occaſion. However, ſhe left Holland in 1671, to go into Noorſtrandt.

But ſtopping in her way at ſeveral places of Holſtein, where ſhe diſmiſſed ſome diſciples (who followed her, ſhe found, for the ſake of the loaves), ſhe plied her pen, which, like the tongues of ſome females, ran like a torrent; ſo that ſhe found it convenient to provide herſelf with a preſs, where ſhe printed her books in french, dutch, and german. Among others ſhe anſwered all her adverſaries, in a piece intituled, The teſtimony of truth, wherein ſhe handled the eccleſiaſtics in a ſevere manner. This, as Mr. Bayle obſerves, was not the way to be at peace, but ſhe wanted the firſt fundamental of all religion both natural and revealed; ſhe wanted humility. Two lutheran miniſters raiſed the alarm againſt her by ſome books, wherein they declared, that people had been

[E] See his article.

[F] This fanatic deſigned Noordſtrandt for the perſecuted ſaints of God; and taking the janſeniſts to be ſuch, he drew them from all parts into the iſle. He had ſold them a part, giving up all the reſt, with his rights and pretenſions to the oratory of Mechlin, under certain conditions, which not being obſerved, he recovered his eſtate, but not without great law-ſuits; whereby he was impriſoned at Amſterdam, in March 1669, at the ſuit of the famous janſeniſt Mr. St. Amour. Before he went to priſon, he was ſeverely cenſured by a biſhop, who treated him as a heretic, and as a man who coveted the goods of this world, to the detriment of thoſe whom he had deceived, by ſelling them lands in Noordſtrand: as a man given to drinking; ſuſpected of having loſt both faith and charity; and who had even ſuffered himſelf to be ſeduced by a woman of Liſle, with whom he lived, to the great ſcandal of every one. He continued ſix months in priſon, and came out only by accident: he went into his own iſland, and died of poiſon, in 1669, as above. Vie continuée de M. de Bourignon, p. 230, 231.

beheaded

beheaded and burnt for opinions more ſupportable than hers. The labbadiſts alſo wrote againſt her, and her preſs was prohibited. In this diſtreſs ſhe retired to Henſberg in 1673, in order to get out of the ſtorm; but ſhe was diſcovered, and treated ſo ill by the people under the character of a ſorcereſs, that ſhe was very happy in getting ſecretly away. They perſecuted her from city to city; ſhe was at length forced to abandon Holſtein, and went to Hamburgh in 1676, as a place of more ſecurity; but her arrival had no ſooner taken air, than they endeavoured to ſeize her. She lay hid for ſome days, and then went to Oeſtfriſe, where ſhe got protection from the baron of Latzbourg, and was made governeſs of an hoſpital.

It is obſervable, that all other paſſions have their holidays, but avarice never ſuffers its votaries to reſt. When our devotee accepted the care of this charity, ſhe declared that ſhe conſented to contribute her induſtry both to the building and to the diſtribution of the goods, and the inſpection of the poor, but without engaging any part of her eſtate; for which ſhe alleged two reaſons, one, that her goods had already been dedicated to God for the uſe of thoſe who ſincerely ſought to become true chriſtians; the other, that men and all human things are very inconſtant. This was an admirable reaſon never to part with any thing, and refer all donations to her laſt will and teſtament. In that ſpirit, when ſhe had diſtributed among theſe poor people certain revenues of the place annexed to this hoſpital by the founder, being aſked if ſhe would not contribute ſomething of her own, ſhe returned an anſwer in writing, that becauſe theſe poor lived like beaſts, who had no ſouls to ſave, ſhe had rather throw her goods, which were conſecrated to God, into the ſea, than leave the leaſt mite there. It was on this account that ſhe found perſecutors in Oeſtfriſe, notwithſtanding the baron de Latzbourg's protection; ſo that ſhe took her way to Holland in 1680, but died at Franeker, in the province of Friſe, on the 30th of October the ſame year.

We have already mentioned the crookedneſs of her outward form, which probably was the reaſon why ſhe would never ſuffer her picture to be taken: however, her conſtitution was ſo tough, that, in ſpite of all the fatigues and troubles of her life, ſhe ſeemed to be but forty years of age, when ſhe was above ſixty: and, though ſhe was almoſt continually wearing her eyeſight, both by reading and writing, yet ſhe never made uſe of ſpectacles. She was lucky enough to have the three moſt remarkable periods of her life, as her birth, her arriving to the rank of an author, and her death, characteriſed by comets; a circumſtance greatly favourable to a prophet and a teacher of a new religion. The main principles of hers were pretty near the ſame with thoſe of the quietiſts, excluding all external divine worſhip,

worſhip, and requiring a ceſſation of reaſon, ſenſe, and underſtanding, that God might ſpread his divine light over them, or cauſe it to revive in them; without which the deity is not ſufficiently known.

But beſides theſe principles in common with the brachmans and other enthuſiaſts, ſhe held ſome ſingular notions, one of which we have already mentioned concerning Adam and Chriſt; and we ſhall here mention another, which may be well enough called the counterpart of the former, as it contains her opinion of antichriſt, whom ſhe held to be a devil incarnate, maintaining that it was poſſible for men to be born by the operation of the devil: not that the arch-fiend could do it alone without the cooperation of man; but having power over unchaſte perſons, when they abuſe the principle of fertility, which the ſcripture calls ſpilling the ſeed on the ground, the devil tranſports it by his diabolical interpoſition into his witches, where he produces wicked men entirely devoted to him, who are the true antichriſts, and the devil will incarnate himſelf for that purpoſe. Agreeably to which, conſidering the double reign of antichriſt, ſenſual and ſpiritual, ſhe taught that, in the firſt ſenſe, it would be the viſible reign of a devil incarnate. This opinion, however, was perhaps borrowed by our propheteſs, notwithſtanding ſhe diſclaimed all other teachers, and pretended to receive every thing immediately from God alone. It ſavours much of the doctrine of incubus ſpirits, that a dæmon can make a virgin with child in her ſleep, without prejudice to her virginity, and that ſome perſons of extraordinary merit have been produced from human ſeed after this manner [G].

She had more diſciples in Scotland than in any other country perhaps of the world. Not only laymen, but ſome of their eccleſiaſtics embraced bourignoniſm: and one of Antoinette's principal books was publiſhed, intituled, The light of the world, in engliſh, in 1696; to which the tranſlator added a long preface to prove that this maid ought at leaſt to paſs for an extraordinary propheteſs. Mr. Charles Leſley, in the preface to the ſecond edition of his Snake in the graſs, obſerved the errors of this ſect; and they were refuted at large by Dr. Cockburn, in a piece intituled, Bourignoniſm detected, againſt Meſſieurs Poiret [H], De Lort, and the engliſh tranſlator of the Lux Mundi, who endeavoured to ſhew that ſhe was inſpired, and had received a commiſſion from God to reform chriſtianity. This was anſwered by the bourignoniſts in an apology for their leader;

[G] This folly is expoſed with good wit and humour by the count de Gabalis, in his fourth diſcourſe on the ſecret ſciences, p. 240, edit. Paris, 1670.

[H] This author wrote An account of the life and doctrine of madame Bourignon, which is printed in the Nouvelle de la Republique des lettres, for April 1685, art. 9. and May 1685, art. 8.

who

who has a remnant ſtill left in ſome parts of North-Britain. There is an extract of her works in the Leipſic acts for May 1687, and January 1688.

BOURNE (VINCENT) [1], M. A. an amiable writer, whoſe claſſical taſte was only equalled by the goodneſs of his heart, was formerly fellow of Trinity college, Cambridge, and uſher of Weſtminſter ſchool. From conſcientious motives, he was induced to refuſe a very valuable eccleſiaſtical preferment offered him in the moſt liberal manner by a noble duke. His only publication was a volume of Poems, in 12mo.; reprinted, with improvements, in 4to, 1772.

BOURSAULT (EDMUND), was born in 1638, at Muſſi-l'évêque in Burgundy. He was not brought up at ſchool, and never learnt latin. He could only ſpeak the rude provincial dialect of his country, when he came to Paris in 1651. But by the peruſal of good books, with his happy native diſpoſitions, he was ſoon able to converſe and to write elegantly in french. Having compoſed, by order of Louis XIV. a book of no great merit, intituled, Of the proper ſtudy of ſovereigns, 1671, 12mo. the king was ſo well pleaſed with it, that he would have appointed him ſub-preceptor to Monſeigneur, if Bourſault had been maſter of the latin language. The ducheſs of Angoulême, widow of a natural ſon of Charles IX. having taken him to be her ſecretary, he was engaged to turn every week the gazette into rhyme, which got him a penſion of 2000 livres. Louis XIV. and his court were much entertained with him; but, having employed his ſatire againſt the franciſcans and the capuchins, he was ſilenced. The queen's confeſſor, a ſpaniſh cordelier, cauſed both the gazette and the penſion to be ſuppreſſed; and would have had him clapped up in the baſtile, had it not been for the intereſt exerted in his behalf by his patrons. He ſhortly after obtained a new licence, and publiſhed his gazette under the title of the Merry Muſe; but it was again ſuppreſſed. He afterwards got into favour once more, and was made receiver of the exciſe at Montluçon, where he died of a violent colic, aged 63, Sept. 5, 1701. He wrote ſeveral theatrical pieces, and other works. The chief of them are, Æſop in the city, and Æſop at court; which have remained to the ſtage, and are ſtill acted with applauſe. Theſe two pieces and the following are an agreeable ſatire on the ridiculous manners of the ſeveral ages and conditions of life. He runs from gaiety to gravity, from drollery to morality, without any abrupt and diſguſting tranſition. His verſe in general is harmonious. His ſtyle is ſometimes negligent, but eaſy and analogous to the ſubject. 2. The Mercure galant, or, La comedie

[1] Anecdotes of Bowyer, by Nichols, p. 441.

fans

ſans titre, in which he ingeniouſly ridicules the rage for getting a place in the Mercure-galant. 3. La ſatyre des ſatyres, in one act. A ſally of wit that Deſpréaux had let fly at Bourſault, to avenge Moliére, with whom he had had a difference, gave occaſion to this piece, which Boileau had intereſt enough to prevent being played. The ſatiriſt being ſome years afterwards at the baths of Bourbon, Bourſault, at that time receiver of the exciſe at Montluçon, repaired thither on purpoſe to offer him his purſe and his ſervices. At this act of generoſity Boileau was much affected; and they immediately engaged in a mutual friendſhip. Bourſault was highly deſerving of this intimacy by the gentleneſs of his manners, and the cheerfulneſs of his diſpoſition. He behaved with leſs tolerance towards his other cenſors; and was able ſometimes to chaſtiſe them. A cabal having prevented the ſucceſs of the firſt repreſentations of Æſop in the city, the author added to it a fable of the dog and the ox, and wittily applied the moral of it to the pit; which ſo effectually ſilenced the cabal, that the piece had a run of forty-three nights without interruption. Thomas Corneille had a ſincere regard for Bourſault, whom he uſed to call his ſon, and abſolutely inſiſted on his applying to be admitted a member of the academy. Bourſault deſired to be excuſed on account of his ignorance, adding with his uſual ſimplicity, "What would the academy do with an ignorant and illiterate (ignare & non lettré) member, who knows neither latin nor greek?" "We are not talking (returned Corneille) of a greek or latin academy, but of a french academy; and who underſtands french better than you?" There are likewiſe by him, 1. Some romances, The marquis de Chavigny, The prince de Condé; which are written with ſpirit: Artemiſia and Polyanthus; and, We ſhould only believe what we ſee. 2. A collection of letters on ſubjects of reſpect, obligation and gallantry; known under the name of Lettres à Babet; ſtill read by ſome people in the country, but deſpiſed by all men of taſte. 3. Lettres nouvelles, with fables, tales, epigrams, remarks, bon-mots, &c. 3 vols. 12mo. ſeveral times reprinted, though moſtly written in a looſe and inelegant ſtyle. A miſcellany, which appeared ſtriking when it firſt came out; but is much leſs at preſent, as the tales and bon-mots which Bourſault has collected, or put into verſe, are found in every corner. His fables have neither the ſimplicity of thoſe of La Fontaine, nor the elegant preciſion of Phædrus. There is an edition of the Theatre de Bourſault, in 3 vols. 12mo. 1746.

BOURSIER (Lawrence Francis), doctor of the Sorbonne, was born at Ecoven in the dioceſe of Paris, in 1679, and died at Paris in 1749, at the age of 70. He publiſhed, 1. L'action de Dieu ſur les créatures; Paris, 2 vols. 4to. or 6 vols. 12mo. This treatiſe, in which he endeavours to eſtabliſh phyſical pro-

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motion by argument, was attacked by Malebranche: the author ſeems to have been a profound metaphyſician. 2. A memoir preſented to Peter the Great by the doctors of Sorbonne for the re-union of the greek and latin churches. When the tzar appeared in the Sorbonne, Bourſier addreſſed him on the ſubject of this memoir. The monarch immediately anſwered, that he was but a ſoldier. Bourſier replied, that he was a hero; and that, as a prince, he was a protector of religion.—"This re-union is not ſo eaſy a matter (ſaid the tzar); there are three points that divide us: the pope, the proceſſion of the holy ghoſt——" As he had forgot the third point, which is the unleavened bread and the cup, Bourſier recalled it to his mind. "As for that article, returned the emperor, we ſhall have no difficulty in coming to an agreement." At the end of the converſation, the ruſſian ſovereign aſked for a memorandum of it: it was given him; but nothing more was ever heard of it. 3. An enormous quantity of publications on ſubjects of eccleſiaſtical controverſy. He ſhould not be confounded with Philip Bourſier, deacon of Paris, where he was born in 1693, and died in 1768, aged 77. He was the firſt author, in 1727, of the Nouvelles eccléſiaſtiques; in which work he had ſeveral coadjutors, as Meſſrs. d'Etemare, de Fernanville, Berger, de Ruſſyé, de Troya, Fontaine. But he alone compoſed the greateſt part of the diſcourſes that annually precede this periodical work.

BOWER (ARCHIBALD), was a native of Scotland, born on the 17th of January 1686 [K] at or near Dundee [L], of an ancient family, by his own account, which had been for ſeveral hundred years poſſeſſed of an eſtate in the county of Angus in Scotland [M]. In September 1702, at the age of ſixteen, he was ſent to the Scots college of Douay, where he ſtudied until the year 1706, to the end of his firſt year of philoſophy [N]. From thence he was removed to Rome, and on the 9th day of December 1706, was admitted into the order of Jeſus [O]. After a noviciate of two years, he went, in the year 1712, to Fano, where he taught humanities during the ſpace of two years. He then removed to Fermo, and reſided there three years, until the year 1717, when he was recalled to Rome to ſtudy divinity in the roman college. There he remained until the year 1721, when he was ſent to the college of Arezzo, where he ſtaid until the year

[K] Complete and Final Detection of Archibald Bower, p. 155.

[L] Six Letters from Archibald Bower to father Sheldon, p. 83.

[M] Mr. Bower's anſwer to Bower and Tillemont compared, p. 14.

[N] Complete and Final Detection, &c. p. 109.

[O] Ibid. p. 155. Mr. Bower, by his own account, was admitted into the order in November 1705, Anſwer to Six Letters from Archibald Bower, &c. p. 65; but this is evidently not true, being contradicted not only by the teſtimony of a gentleman who remembered his leaving Douay, but by the regiſter of the college from whence the above date is extracted.

1723 [P], reader of philoſophy, and conſultor to the rector of the college. He then was ſent to Florence, where he remained but a ſhort time, being in the ſame year removed to Macerata, at which place he continued until the year 1726 [Q]. Between the two latter periods it ſeems probable that he made his laſt vows, his own account fixing that event in the month of March 1722 [R], at Florence: though, as he certainly was that year at Arezzo, it is moſt likely to have been a year later.

Having thus been confirmed in the order of Jeſus, and arrived at the age of almoſt forty years, it was reaſonable to ſuppoſe that Mr. Bower would have paſſed through life with no other changes than ſuch as are uſual with perſons of the ſame order; but this uniformity of life was not deſtined to be his lot. To whatever cauſe it is to be aſcribed—whether, according to his own account, to his diſguſt at the enormities committed by the inquiſition [S], in which he performed the office of counſellor [T]; or, as his enemies aſſert, to his indulgence of the amorous paſſions, particularly with a nun to whom he was ghoſtly father [U]; certain it is, that in the year 1726 he was removed from Macerata to Perugia, and from thence made his eſcape into England, where he arrived at the latter end of June or July, after various adventures, which it now becomes our duty to communicate to the reader, and which we ſhall do in his own words; premiſing, however, that the truth of the narrative has been impeached in ſeveral very material circumſtances. Having determined to put into execution his deſign of quitting the inquiſition and bidding for ever adieu to Italy, he proceeds [X], "To execute that deſign with ſome ſafety, I propoſed to beg leave of the inquiſitor to viſit the Virgin of Loretto, but thirteen miles diſtant, and to paſs a week there; but in the mean time to make the beſt of my way to the country of the Griſons, the neareſt country to Macerata, out of the reach of the inquiſition. Having therefore, after many conflicts with myſelf, aſked leave to viſit the neighbouring ſanctuary, and obtained it, I ſet out on horſeback the very next morning, leaving, as I propoſed to keep the horſe, his full value with the owner. I took the road to Loretto, but turned out of it at a ſmall diſtance from Recanati, after a moſt violent ſtruggle with myſelf, the attempt

[P] Theſe dates are taken from the extracts of the college books. Mr. Bower's own account (Anſwer to Six Letters, &c. p. 72.) differs in ſome reſpects; particularly, he ſays, that he was no longer than ſix months at Arezzo, having been ſent there to ſupply the place of the deceaſed profeſſor of philoſophy.

[Q] Complete and Final Detection, p. 155.

[R] Full Confutation, p. 54.

[S] Bower's Anſwer to a Scurrilous Pamphlet, p. 4.

[T] This, however, has been denied. See Complete and Final Detection, p. 58.

[U] Six Letters from Archibald Bower, p. 85.

[X] Bower's Anſwer to a Scurrilous Pamphlet, p. 19. Another account had been publiſhed in 1750 by Mr. Barron, and a third is printed at the end of Bower and Tillemont Compared, p. 89.

appearing to me, at that juncture, quite deſperate and impracticable; and the dreadful doom reſerved for me, ſhould I miſcarry, preſenting itſelf to my mind in the ſtrongeſt light. But the reflection that I had it in my power to avoid being taken alive, and a perſuaſion that a man in my ſituation might lawfully avoid it, when every other means failed him, at the expence of his life, revived my ſtaggered reſolution; and all my fears ceaſing at once, I ſteered my courſe, leaving Loretto behind me, to Calvi in the dukedom of Urbino, and from thence through the Romagna into the Boloneſe, keeping the by-roads, and at a good diſtance from the cities of Fano, Piſaro, Rimini, Forli, Faenza, and Imola, through which the high road paſſed. Thus I advanced very ſlowly, travelling, generally ſpeaking, in very bad roads, and often in places where there was no road at all, to avoid not only the cities and towns, but even the villages. In the mean time I ſeldom had any other ſupport than ſome coarſe proviſions, and a very ſmall quantity even of them, that the poor ſhepherds, the countrymen or wood-cleavers, I met in thoſe unfrequented by-places, could ſpare me. My horſe fared not much better than myſelf; but in chooſing my ſleeping-place I conſulted his convenience as much as my own; paſſing the night where I found moſt ſhelter for myſelf, and moſt grais for him. In Italy there are very few ſolitary farm-houſes or cottages, the country people there all living together in villages; and I thought it far ſafer to lie where I could be any way ſheltered, than to venture into any of them. Thus I ſpent ſeventeen days before I got out of the Eccleſiaſtical State; and I very narrowly eſcaped being taken or murdered on the very borders of that ſtate. It happened thus:

"I had paſſed two whole days without any kind of ſubſiſtence whatever, meeting nobody in the by-roads that would ſupply me with any, and fearing to come near any houſe, as I was not far from the borders of the dominions of the pope—I thought I ſhould be able to hold out till I got into the Modeneſe, where I believed I ſhould be in leſs danger than while I remained in the papal dominions; but finding myſelf about noon of the third day extremely weak, and ready to faint, I came into the high road that leads from Bologna to Florence, at a few miles diſtance from the former city, and alighted at a poſt-houſe that ſtood quite by itſelf. Having aſked the woman of the houſe whether ſhe had any victuals ready, and being told that ſhe had, I went to open the door of the only room in the houſe (that being a place where gentlemen only ſtop to change horſes), and ſaw, to my great ſurpriſe, a placard paſted on it with a moſt minute deſcription of my whole perſon, and the promiſe of a reward of 800 crowns, about 20 l. engliſh money, for delivering me up alive to the inquiſition, being a fugitive from the holy tribunal, and

and of 600 crowns for my head. By the ſame placard all perſons were forbidden, on pain of the greater excommunication, to receive, harbour, or entertain me, to conceal or to ſcreen me, or to be any way aiding and aſſiſting to me in making my eſcape. This greatly alarmed me, as the reader may well imagine; but I was ſtill more affrighted when entering the room I ſaw two fellows drinking there, who, fixing their eyes upon me as ſoon as I came, continued looking at me very ſtedfaſtly. I ſtrove, by wiping my face, by blowing my noſe, by looking out at the window, to prevent their having a full view of me. But one of them ſaying, 'The gentleman ſeems afraid to be ſeen,' I put up my handkerchief, and turning to the fellow, ſaid boldly, 'What do you mean, you raſcal? Look at me; I am not afraid to be ſeen.' He ſaid nothing, but looking again ſtedfaſtly at me, and nodding his head, went out, and his companion immediately followed him. I watched them, and ſeeing them with two or three more in cloſe conference, and, no doubt, conſulting whether they ſhould apprehend me or not, I walked that moment into the ſtable, mounted my horſe unobſerved by them, and, while they were deliberating in an orchard behind the houſe, rode off full ſpeed, and in a few hours got into the Modeneſe, where I refreſhed both with food and with reſt, as I was there in no immediate danger, my horſe and myſelf. I was indeed ſurpriſed to find that thoſe fellows did not purſue me, nor can I any other way account for it but by ſuppoſing, what is not improbable, that as they were ſtrangers as well as myſelf, and had all the appearance of banditti or ruffians flying out of the dominions of the pope, the woman of the houſe did not care to truſt them with her horſes. From the Modeneſe I continued my journey more leiſurely through the Parmeſan, the Milaneſe, and part of the venetian territory, to Chiavenna, ſubject, with its diſtrict, to the Griſons, who abhor the very name of the inquiſition, and are ever ready to receive and protect all who, flying from it, take refuge, as many Italians do, in their dominions. However, as I propoſed getting as ſoon as I could to the city of Bern, the metropolis of that great proteſtant canton, and was informed that my beſt way was through the cantons of Ury and Underwald, and part of the canton of Lucern, all three popiſh cantons, I carefully concealed who I was, and from whence I came. For though no inquiſition prevails among the Swiſs, yet the pope's nuncio, who reſides at Lucern, might have perſuaded the magiſtrates of thoſe popiſh cantons to ſtop me as an apoſtate and deſerter from the order.

"Having reſted a few days at Chiavenna, I reſumed my journey quite refreſhed, continuing it through the country of the Griſons, and the two ſmall cantons of Ury and Underwald to the canton of Lucern. There I miſſed my way, as I was

quite unacquainted with the country, and diſcovering a city at a diſtance, was advancing to it, but very ſlowly, as I knew not where I was; when a countryman whom I met informed me that the city before me was Lucern. Upon that intelligence I turned out of the road as ſoon as the countryman was out of ſight; and that night I paſſed with a good-natured ſhepherd in his cottage, who ſupplied me with ſheep's milk, and my horſe with plenty of graſs. I ſat out very early next morning, making the beſt of my way weſtward, as I knew that Bern lay weſt of Lucern. But after a few miles the country proved very mountainous; and having travelled the whole day over mountains, I was overtaken amongſt them by night. As I was looking out for a place where I might ſhelter myſelf during the night againſt the ſnow and rain, for it both ſnowed and rained, I perceived a light at a diſtance; and, making towards it, got into a kind of footpath, but ſo narrow and rugged that I was obliged to lead my horſe and feel my way with one foot, having no light to direct me, before I durſt move the other. Thus with much difficulty I reached the place where the light was; a poor little cottage, and, knocking at the door, was aſked by a man within who I was, and what I wanted. I anſwered that I was a ſtranger, and had loſt my way. 'Loſt your way!' replied the man; 'there is no way here to loſe.' I then aſked him in what canton I was; and upon his anſwering that I was in the canton of Bern, 'I thank God,' I cried out, tranſported with joy, 'that I am.' The good man anſwered, 'And ſo do I.' I then told him who I was, and that I was going to Bern, but had quite loſt myſelf by keeping out of all the high roads to avoid falling into the hands of thoſe who ſought my deſtruction. He thereupon opened the door, received and entertained me with all the hoſpitality his poverty would admit of, regaled me with ſour-krout and ſome new-laid eggs, the only proviſions he had, and clean ſtraw with a kind of rug for my bed, he having no other for himſelf and his wife. The good woman expreſſed as much ſatisfaction and good-nature in her countenance as her huſband, and ſaid many kind things in the ſwiſs language, which her huſband interpreted for me in the italian; for that language he well underſtood, and ſpoke ſo as to be underſtood, having learnt it as he told me in his youth while ſervant in a public-houſe on the borders of Italy, where both languages are ſpoken. I never paſſed a more comfortable night; and no ſooner did I begin to ſtir in the morning, than the good man and his wife came both to know how I reſted, and wiſhing they had been able to accommodate me better, obliged me to breakfaſt on two eggs, which providence, they ſaid, had ſupplied them with for that purpoſe. I then took leave of the wife, who with her eyes lifted up to heaven ſeemed moſt ſincerely to wiſh me a good journey. As

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for the husband, he would by all means attend me to the high-road leading to Bern; which road he said was but two miles distant from that place. But he insisted on my first going back with him to see the way I had come the night before, the only way, he said, I could have possibly come from the neighbouring canton of Lucern. I saw it, and shuddered at the danger I had escaped; for I found that I had walked and led my horse a good way along a very narrow path on the brink of a dreadful precipice. The man made so many pious and pertinent remarks on the occasion, as both charmed and surprised me. I no less admired his disinterestedness than his piety: for, upon our parting, after he had attended me till I was out of all danger of losing my way, I could by no means prevail upon him to accept of any reward for his trouble. He had the satisfaction, he said, of having relieved me in the greatest distress; which was in itself a sufficient reward, and he cared for no other.

"I reached Bern that night, and proposed staying some time there; but being informed by the principal minister of the place, to whom I discovered myself, that boats went frequently down the Rhine at that time of the year with goods and passengers from Basil to Holland; and, advised by him to avail myself of that opportunity, I set out accordingly the next day, and crossing the popish canton of Soleurre in the night, but very carefully avoiding the town of that name, I got early the next morning to Basil. There I met with a most friendly reception from one of the ministers of the place, having been warmly recommended to him by a letter I brought with me from his brother at Bern. As a boat was to sail in two days, he entertained me very elegantly during that time at his house; and I embarked the third day, leaving my horse to my host in return for his kindness.

"The company in the boat consisted of a few traders, of a great many vagabonds the very refuse of the neighbouring nations, and some criminals flying from justice. But I was not long with them; for the boat striking against a rock not far from Strasburg, I resolved not to wait till it was refitted (as it was not my design to go to Holland), but to pursue my journey partly in the common diligence or stage-coach, and partly on post-horses, through France into Flanders.

"And here I must inform the reader, that though the cruelties of the inquisition had inspired me with great horror at their being encouraged under the name of religion, and I had thereupon begun to entertain many doubts concerning other doctrines that I had till that time implicitly swallowed, as most italian catholics do, without examination; nevertheless, as I had not thoroughly examined them, nor had an opportunity of examining them, being employed in studies of a quite different nature, I was not yet determined to quit either that church or the order.

Having therefore got ſafe into french Flanders, I there repaired to the college of the ſcotch jeſuits at Douay; and diſcovering myſelf to the rector, I acquainted him with the cauſe of my ſudden departure from Italy, and begged him to give immediate notice of my arrival, as well as the motives of my flight, to Michael Angelo Tamburini, general of the order, and my very particular friend. My repairing thus to a college of jeſuits, and putting myſelf in their power, is a plain proof, as may be obſerved here by the way, that it was not becauſe I was guilty of any crime, or to avoid the puniſhment due to any crime, that I had fled from Italy: for had that been the caſe, no man can think that inſtead of repairing to Holland or England, as I might have eaſily done, and bid the whole order defiance, I would have thus delivered myſelf up to them, and put it in their power to inflict on me what puniſhment ſoever they pleaſed.

"The rector wrote as I had deſired him to the general; and the general, taking no notice of my flight in his anſwer (for he could not diſapprove it, and did not think it ſafe to approve it), ordered me to continue where I was till further orders. I arrived at Douay early in May, and continued there till the latter end of June or the beginning of July, when the rector received a ſecond letter from the general, acquainting him, that he had been commanded by the congregation of the inquiſition to order me, wherever I was, back to Italy; to promiſe me in their name full pardon and forgiveneſs, if I obeyed; but if I did not obey, to treat me as an apoſtate. He added, that the ſame order had been tranſmitted ſoon after my flight to the nuncios at the different roman catholic courts; and he therefore adviſed me to conſult my own ſafety without farther delay.

"It is to be obſerved here, that it is deemed apoſtacy in a perſon of any religious order to quit his habit, and withdraw, without the knowledge of his ſuperiors, from the college, convent or monaſtery, in which they have placed him; and that all biſhops are not only impowered, but bound to apprehend ſuch an apoſtate within the limits of their reſpective juriſdictions, and deliver him up to his ſuperiors to be puniſhed by them. As I had quitted the habit, and withdrawn from the college of Macerata, without leave from my ſuperiors who had placed me there, I ſhould have been treated as an apoſtate, had I been diſcovered in my flight in a roman catholic country, even where no inquiſition prevailed. But my returning voluntarily, and reſuming the habit, cleared me from the guilt of apoſtacy at the general's tribunal, nay, and at that of the inquiſition itſelf. However, the congregation of the inquiſition had it ſtill in their power to oblige the general to recal me to Italy, and to treat me as an apoſtate if I did not obey; diſobedience to an expreſs command of a lawful ſuperior being deemed apoſtacy, and puniſhed as ſuch with

with close confinement, and with bread and water for food till the order is complied with. That order the general received; but his friendship for me, of which he had given me some remarkable instances, and his being fully convinced of my innocence, the inquisitor himself having nothing to lay to my charge but my flight, prompted him to warn me of the danger that threatened me. Indeed I thought myself quite safe in the dominions of France; and should accordingly have lived there unmolested by the inquisition, what crime soever I had been guilty of cognizable by that tribunal alone; but as I had belonged to it, and was consequently privy to their hellish proceedings, they were apprehensive I should discover them to the world; and it was to prevent me from ever discovering them, that they obliged the general to order me back to Italy, and promise me, in their name, a free pardon if I complied, but to confine me for life if I did not comply with the order.

"Upon the receipt of the general's kind letter, the rector was of opinion, that I should repair by all means, and without loss of time, to England, not only as the safest asylum I could fly to in my present situation, but as a place where I should soon recover my native language, and be usefully employed, as soon as I recovered it, either there or in Scotland. I readily closed with the rector's opinion, being very uneasy in my mind, as my old doubts in point of religion daily gained ground, and new ones arose upon my reading, which was my only employment, the books of controversy I found in the library of the college. The place being thus agreed on, and it being at the same time settled between the rector and me that I should set out the very next morning, I solemnly promised, at his request and desire, to take no notice, after my arrival in England, of his having been any ways privy to my flight, or of the general's letter to him. This promise I have faithfully and honourably observed; and I should have thought myself guilty of the blackest ingratitude if I had not observed it, being sensible that, had it been known at Rome that either the rector or general had been accessary to my flight, the inquisition would have resented it severely on both. For though a jesuit in France or in Germany is out of the reach of the inquisition, the general is not; and the high tribunal not only have it in their power to punish the general himself, who resides constantly at Rome, but may oblige him to inflict what punishment they please on any of the order obnoxious to them.

"The rector went that very night out of town; and in his absence, but not without his privity, I took one of the horses of the college early next morning, as if I were going for change of air, being somewhat indisposed, to pass a few days at Lisle. But steering a different course, I reached Aire that night, and Calais

the next day. I was there in no danger of being ſtopped and ſeized at the proſecution of the inquiſition, a tribunal no leſs abhorred in France than in England. But being informed by the general, that the nuncios at the different courts had been ordered, ſoon after my flight, to cauſe me to be apprehended in the roman catholic countries through which I might paſs, as an apoſtate or deſerter from the order, I was under no ſmall apprehenſion of being diſcovered and apprehended as ſuch even at Calais. No ſooner, therefore, did I alight at the inn, than I went down to the quay; and there, as I was very little acquainted with the ſea, and thought the paſſage much ſhorter than it is, I endeavoured to engage ſome fiſhermen to carry me that very night in one of their ſmall veſſels over to England. This alarmed the guards of the harbour; and I ſhould certainly have been apprehended, as guilty or ſuſpected of ſome great crime, flying from juſtice, had not lord Baltimore, whom I had the good luck to meet at the inn, informed of my danger, and pitying my condition, attended me that moment with all his company to the port, and conveyed me immediately on board his yacht. There I lay that night, leaving every thing I had but the clothes on my back in the inn; and the next day his lordſhip ſet me aſhore at Dover, from whence I came in the common ſtage to London [x]."

This is the narrative which, after thirty years, Mr. Bower gave the public as a genuine account. Whether owing to the inaccuracy of thoſe who had formerly heard it, to the variations to which a tale frequently repeated is always liable, or to the neglect of veracity in the writer, it certainly differed from accounts which had been orally given by him too much not to furniſh ſome ſuſpicions of the author. On his arrival in England it appears to have been his firſt object to procure an introduction to ſome perſons of reſpectability in the country deſtined for his future reſidence. He had heard of Dr. Aſpinwall ſoon after his arrival; and that divine having formerly belonged to the order of jeſuits, he waited on him, and was kindly received. By this gentleman he was introduced to Dr. Clark; and to them both he opened, as he ſays, his mind, without diſguiſe, reſpecting his doubts relative to his faith. After ſeveral conferences with theſe gentlemen, and ſome with Berkeley, the biſhop of Cloyne [z], then dean of Londonderry, added to his own reading and reaſoning, he obtained, as he ſays, the fulleſt conviction that many of the favourite doctrines of Rome were not only evidently repugnant to ſcripture and reaſon, but wicked, blaſphemous, and utterly inconſiſtent with the attributes of the ſu-

[x] Bower's Anſwer to a Scurrilous pamphlet, p. 30.

[z] Ibid. p. 31.

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preme and infinite being. He therefore withdrew himſelf from the communion of the church without further delay, took leave of the provincial, quitted the order, and broke off all connection with thoſe of the communion. This happened in the month of November 1726.

He did not, however, become immediately a member of any other church. "I declined," ſays he, "conforming to any particular church; but, ſuſpecting all alike, after I had been ſo long and ſo groſsly impoſed upon, I formed a ſyſtem of religion to myſelf, and continued a proteſtant for the ſpace, I think, of ſix years, but a proteſtant of no particular denomination. At laſt I conformed to the church of England, as free in her ſervice as any reformed church from the idolatrous practices and ſuperſtitions of popery, and leſs inclined than many others to fanaticiſm and enthuſiaſm [A]."

By Dr. Aſpinwall's means he was introduced to all that gentleman's friends and acquaintance; and among others to Dr. Goodman (phyſician to king George the firſt), who procured him to be recommended to lord Aylmer, who wanted a perſon to aſſiſt him in reading the claſſics. With this nobleman he continued ſeveral years on terms of the greateſt intimacy; and was by him made known to all his lordſhip's connections, and particularly to the family of lord Lyttelton, who afterwards became his warm, ſteady, and to the laſt, when deſerted by almoſt every other perſon, his unalterable friend.

During the time he lived with lord Aylmer, he undertook, for Mr. Prevoſt, a bookſeller, the Hiſtoria Literaria, a monthly publication in the nature of a review, the firſt number of which was publiſhed in the year 1730. He wrote the preface to that work, and ſeveral of the articles, in italian; not being, as he aſſerts, yet ſufficiently acquainted with the engliſh to write in that language [B]. In the mean time he cloſely applied to the ſtudy of the engliſh tongue, and after ſix months began to think that he had no further occaſion for a tranſlator, and he employed him no more.

While he was yet engaged in writing the Hiſtoria Literaria, the proprietors of the Univerſal Hiſtory would have engaged him in that undertaking. But though ſome advantageous offers were made him, he declined them, until the Hiſtoria Literaria was relinquiſhed in 1734. In the next year he agreed with the proprietors of the Univerſal Hiſtory, and was employed by them to 1744, being the ſpace of nine years [C].

While

[A] Bower's Anſwer, &c. p. 32.

[B] The preface was tranſlated by Mr. Lockman, and the reſt by Mr. Barker, who kept afterwards a boarding-ſchool at Little Chelſea.

[C] The part which he wrote of this work was the roman hiſtory; in the execution of which he is charged by his fellow-labourer,

While he was engaged in the Univerſal Hiſtory, he undertook, at the requeſt of Mr. Charlton, of Apley Caſtle in Shropſhire, the education of young Mr. Thompſon, ſon of Mr. Thompſon of Cooley in Berkſhire: but the bad ſtate of his health at that time did not allow him to continue more than a twelvemonth in that family; and upon his recovery, lord Aylmer engaged him to educate two of his children, one of whom afterwards became a captain in colonel Lee's regiment, and the other a prebendary of Briſtol [D].

By the emoluments ariſing from his tuition and his writings, it appears that in the year 1740 he had ſaved the ſum of 1100l. in the Old South Sea annuities, with which he had reſolved to purchaſe a life-annuity. In the diſpoſition of this money he was engaged in a negotiation for the loan of it, which afterwards proved fatal to his character. We ſhall again have recourſe to Mr. Bower's own account. Having determined to purchaſe this annuity, he proceeds in this manner: "This reſolution I imparted to ſeveral of my proteſtant friends; and, among the reſt, to ſir Thomas Moſtyn's lawyer, and to ſir Thomas himſelf, offering at the ſame time the above-mentioned ſum to him, as he well remembers, and is ready to atteſt. But neither ſir Thomas, nor any of my other proteſtant friends, caring to burthen their eſtates with a life-rent, I left my money in the funds till Auguſt 1741, when being informed that an act of parliament had paſſed for rebuilding a church in the city of London, St. Botolph's Aldgate [E], upon life-annuities, at ſeven per cent. I went upon that information into the city, with a deſign to diſpoſe of

labourer, George Pſalmanazar, with the occaſion of ſome material parts of the work, and particularly of the byzantine hiſtory, being curtailed. "The truth is," ſays that author, "that the author of the roman hiſtory having wire-drawn it to above three times the length it was to have been, there was an abſolute neceſſity of curtailing that of the conſtantinopolitan emperors, to prevent the work ſwelling into an enormous bulk; and he himſelf hath abridged it in ſuch a manner as hath quite marred it, ſince the reader will find moſt reigns contained in as many ſhort paragraphs as they would have required ſheets; which is ſo much the greater loſs to the public, inaſmuch as the roman hiſtory being ſo well known, and written by ſo many hands, was the fitteſt to have been epitomized; whereas the byzantine, though equally curious and inſtructive, is ſo little known, that it ought to have been written in a more copious manner, eſpecially as it abounds with the moſt intereſting incidents to the church as well as the ſtate: ſo that the author hath done, in both reſpects, the very reverſe of what he ought to have done." Pſalmanazar's Life, p. 308.

[D] Bower's Anſwer to a ſcurrilous pamphlet, p. 40.

[E] In this circumſtance, however, he was miſtaken. His Anſwer ſays: "I can now take upon me to aſſure the public, that Mr. Bower's journey into the city to lend his money at St. Botolph's, his coming too late and finding the ſubſcription cloſed, and his accidental meeting with Mr. Hill at Will's coffee-houſe, as related in his Defence, are fictions of the inventive imagination of a man who appears to be capable of ſaying any thing, where he thinks he ſhall not be traced." Full confutation of Mr. Bower, p. 68.—In reply to which Mr. Bower ſays, 'It might be St. Catherine's Coleman, Fenchurch-ſtreet, or any other; that the point of importance was, that he meant to ſubſcribe to a church, though his memory at ſuch a diſtance of time might miſtake the particular one.' Mr. Bower's Reply to the full confutation, p. 33.

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my money that way. That this was my intention, Mr. Norris, eldeſt ſon to the late ſir John Norris, with whom I adviſed about it at the time, ſtill remembers, and is ready if required to declare. But I came too late, and found the ſubſcription was cloſed. This diſappointment I mentioned to Mr. Hill, whom I accidentally met in Will's coffee-houſe, near the Royal Exchange; and upon his offering me the ſame intereſt that was given by the truſtees of the above-mentioned church, the bargain was concluded in a few meetings, and the ſum of 1100 l. transferred, Auguſt 21, 1741, not to Mr. Shirburn, as is ſaid in the letter from Flanders, p. 64, but to Mr. Wright, Mr. Hill's banker, as appears from the books of the Old South Sea annuities. Mr. Hill was a jeſuit, but tranſacted money matters as an attorney, and was in that way a very noted man, bore the character of a fair dealer, and dealt very largely in affairs of that nature with proteſtants as well as with papiſts. It was with him I immediately dealt; as is manifeſt from the orders on his banker or caſhier, Mr. Wright, in p. 72 of the libel, which were all ſigned by him, and by nobody elſe; and he paid me ſo punctually, that ſome time after I added 250 l. to the ſum already in his hands, and received for the whole 94 l. 10s. a year. I afterwards reſolved to marry; and it was chiefly upon that conſideration, though not upon that alone, I applied to Mr. Hill to know upon what terms he would return me the capital. The terms he propoſed were as eaſy as I could expect: for he agreed at once to repay it, only deducting what I had received over and above the common intereſt of four per cent. during the time it had been in his hands; and he did ſo accordingly, as ſoon as he conveniently could. Thus did this money tranſaction begin with Mr. Hill, was carried on by Mr. Hill, and with Mr. Hill did it end."

The account of this tranſaction given by his opponents is materially different. By them it is aſſerted, that after a time he wiſhed to return into the arms of the church he had renounced, and therefore, in order to recommend himſelf to his ſuperiors, he had recourſe to a method which he thought would effectually prove his ſincerity towards them. He propoſed to father Shirburn, then provincial in England, to give up to him, as repreſentative of the ſociety, the money he then poſſeſſed, on condition of being paid for it, during his life, an annuity at the rate of ſeven per cent. This offer was accepted; and on the 21ſt of Auguſt 1741, he paid to father Shirburn 1100 l.; and on the 27th of February 1741-2, he paid to the ſame perſon 150 l. more upon the ſame conditions. Nor did his confidence reſt here; for, on the 6th of Auguſt 1743, he added another 100 l. to the above ſums, now augmented to 1350 l. when the ſeveral annuities were reduced into one, amounting to 94 l. 10s. for which

which a bond was given [F]. This negotiation had the wiſhed effect; and our author was re-admitted in a formal manner into the order of Jeſus, at London, about the end of the year 1744 or beginning of the year 1745 [G].

It ſeems difficult to aſſign a ſufficient reaſon why, after having been re-admitted to the order, he ſhould again grow diſſatisfied with his ſituation; though ſome conjectures have been offered to account for it [H]. Certain it is, however, he once more determined to break with the jeſuits, and obtain his money again. To accompliſh this point, he engaged in the correſpondence which afterwards was ſo much canvaſſed. It anſwered, however, his purpoſe; and he received his money back from the borrowers on the 20th of June 1747.

The ſucceſs [I] of the Univerſal Hiſtory in its firſt edition, encouraged the proprietors to venture on a ſecond; and they had recourſe, unluckily for themſelves [K] and the credit of the work, to the aid of Mr. Bower, to reviſe and correct it. For this ſervice he received the ſum of 300 l. though it is aſſerted he did very little to the work; and that even upon collating the two editions, ſo far as Mr. Sale wrote, where he profeſſed to have done much, it appeared he had not made a ſingle alteration, only ſubſtituted in a few places the hebrew chronology in the room of the ſamaritan [L].

Being thus diſengaged from his literary employment, though he had not then received back his money from the jeſuits, he on the 25th of March 1747, put forth the propoſals [M] for his hiſtory of the popes; a work which, he ſays, he undertook ſome years ſince at Rome, and then brought it down to the pontificate of Victor, that is, to the cloſe of the ſecond century. In the execution of this work at that period he profeſſes to have received the firſt unfavourable ſentiments of the pope's ſupremacy. On the 13th May 1748, he preſented to the king the firſt volume; and on the death of Mr. Say, keeper of queen Caroline's

[F] Six letters from A. Bower, p. 64.

[G] Ibid. p. 74.

[H] Ibid. p. 34.

[I] Bower's Anſwer to a ſcurrilous pamphlet, p. 40.

[K] "With reſpect to the management of the partners about this ſecond edition, they were guilty of two fatal errors: the firſt in committing ſo great a ſhare of the work, as well as the reviſal of the whole, to a man who they had all reaſon to believe aimed chiefly at gain and diſpatch; and to agree with him by the lump, as they did, which would only prove a temptation to him to hurry it off as faſt as he could; and as he accordingly did, to their no ſmall mortification, as well as hurt to themſelves and to the work. I might add, that as he was and owned himſelf quite unacquainted with the eaſtern languages, he was the moſt unqualified for ſeveral parts that fell to his lot of any; and if care had not been taken, would have committed ſuch miſtakes in the very ſpelling of the proper names, as would quite have diſcredited it." Pſalmanaazar's Life, p. 329. See alſo p. 320.

[L] Full confutation, p. 51.

[M] See a copy of them at the end of his Affidavit, p. 40.

library

library (10th of September), one of his friends (Mr. Lyttelton, afterwards lord Lyttelton) applied to Mr. Pelham for that place for him, and obtained it [N]. The next year, 1749, on the 4th of Auguſt, he married a niece of biſhop Nicholſon, and daughter of a clergyman of the church of England, a younger ſon of a gentleman's family in Weſtmoreland, who had a fortune of 4000 l. ſterling, and then had a child by a former huſband; which child he afterwards depoſed on oath was no way injured by his marriage [O]. He had been engaged in a treaty of marriage, which did not take effect, in the year 1745 [P]. In the year 1751, the ſecond volume of the Hiſtory of the popes made its appearance [Q].

In the ſame year, 1751, Mr. Bower publiſhed by way of ſupplement to his ſecond volume, ſeventeen ſheets, which were delivered to his ſubſcribers gratis; and about the latter end of 1753 he produced a third volume, which brought down his hiſtory to the death of pope Stephen, in 757.

His conſtant friend Mr. Lyttelton, at this time become a baronet, in April 1754 appointed him clerk of the buck warrants, inſtead of Henry Read, eſq. who held that place under the earl of Lincoln. This office was probably of no great emolument. His appointment to it, however, ſerves to ſhew the credit he was in with his patron [R].

It was in this year the firſt ſerious attack was made upon him on account of his Hiſtory of the popes, in a pamphlet printed at Douay, intituled, Remarks on the two firſt volumes of the late Lives of the popes. In letters from a gentleman to a friend in the country, 8vo; and written, as Mr. Bower aſſerted, by a popiſh prieſt, Butler, one of the moſt active and dangerous emiſſaries of Rome in this kingdom [S].

His correſpondence with the jeſuits at laſt came to light; and falling into the hands of a perſon who poſſeſſed both the ſagacity to diſcover, and the induſtry to purſue and drag to public notice the practices of our hiſtorian, the warfare began in the year 1756, and ended in the total diſgrace of Mr. Bower. After a careful peruſal of the controverſy, a liſt of which is here added in a note, we are compelled to believe that our author (who, ſhocking as it may be to obſerve, made an affidavit, denying the authenticity of letters we think fully proved) was clearly convicted of the material charges alleged againſt him. He repelled the attack, however, made on him with great ſpirit; and conti-

[N] Second part of Bower's Anſwer, p. 11.

[O] Mr. Bower's Affidavit, p. 32.

[P] Anſwer to a ſcurrilous pamphlet, p. 39.

[Q] Six letters from Arch. Bower, p. 9.

[R] See alſo in lord Lyttelton's Works, vol. iii. p. 331, two letters to Mr. Bower deſcribing a journey into Wales.

[S] Anſwer to a ſcurrilous pamphlet, p. 43.

nued to aſſert his innocence, and to charge his enemies with foul practices, long after his Hiſtory of the popes, as well as his own veracity, had fallen into contempt. We find, in the courſe of this controverſy, he ran ſome hazard of being brought on the ſtage by Mr. Garrick, on account of the manner in which he mentioned that incomparable actor and his lady in one of his works [T].

From this period his whole time ſeems to have been ſpent in ineffectual attacks upon his enemies, and equally vain efforts to recover the reputation of himſelf and his Hiſtory of the popes; which points he purſued with great ſpirit, conſidering the age to which he had then attained. Before the controverſy had ended, he publiſhed his fourth volume; and in 1757 an abridgment of the firſt four volumes of his work was publiſhed in french at Amſterdam. In 1761 he ſeems to have aſſiſted the author of Authentic memoirs concerning the portugueſe inquiſition, in a ſeries of letters to a friend, 8vo; and about the ſame time produced the fifth volume of his Hiſtory of the popes. To this volume he annexed a ſummary view of the controverſy between himſelf and the papiſts, in 180 pages; a performance which, from the virulence of his abuſe, was more calculated to impreſs

[T] This was in his Summary view of the controverſy between the papiſts and the author, 4to, p. 168; wherein, after taking notice of an obſervation of his antagoniſt, that he had not ventured of late to viſit the gentleman and lady mentioned in one of the pamphlets publiſhed againſt him, he replies, "Now, that foreigners, and they who live at a diſtance from London, may not think that I dare not ſhew my face at the houſe of any *real* gentleman or *real* lady where I was once honoured with admittance, I beg leave to inform them who the gentleman and lady are. The gentleman, then, is Mr. Garrick, an actor who now acts upon the ſtage. The lady is his wife, Mrs. Garrick, alias Violetti, who within theſe few years danced upon the ſtage. To do them juſtice, they are both eminent in their way. The gentleman, though no Roſcius, is as well known and admired for his acting as the lady for her dancing; and the lady was as well known and admired for her dancing as the gentleman is for his acting; and they are in that ſenſe *par nobile*."—"This contemptuous notice," as Mr. Davies obſerves, "alarmed the ſpirits and fired the reſentment of our manager; he determined to make an example of the impoſtor, and to bring his character upon the ſtage. But as lord Lyttelton had honoured him with his friendſhip, and his lordſhip had, notwithſtanding all that had been ſaid and written againſt Bower, continued to countenance and protect him, he thought it an act of decency to acquaint his lordſhip with his intention. Mr. Garrick read his own letter to me, as well as his lordſhip's anſwer. The firſt contained complaints of Bower's ill behaviour to Mr. Garrick; his reſolution to write a farce, with a ſhort outline of it, in which Bower was to be introduced on the ſtage as a mock convert, and to be ſhewn in a variety of attitudes, in which the profligacy of his character was to be expoſed. However, he ſubmitted the matter to his lordſhip, and declared, that he ſhould not proceed a ſtep in his intended reſentment without his permiſſion. The anſwer, I remember perfectly well, was compriſed in very condeſcending and polite terms: but, at the ſame time, he declined the countenancing an attempt which would be attended, perhaps, with ſome little uneaſineſs to himſelf. He expreſſed himſelf in the moſt obliging and friendly terms to Mr. Garrick; and, as far as I can recollect, recommended the ſuppreſſing his intended chaſtiſement of Bower." Life of Garrick, vol. i. p. 272. Mr. Davies adds, that "Mr. Garrick, in conſequence of lord Lyttelton's letter, gave up all further thoughts of introducing Bower to the public."

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the reader with the conviction of his guilt, than to afford any ſatisfaction of his innocence.

Whether through the neglect of the work by the public, or his age, declining abilities, or to whatever other cauſe it is to be aſcribed, the remainder of his hiſtory did not make its appearance until juſt before the author's death, when the ſixth and ſeventh volumes were publiſhed together, and theſe in ſo haſty and ſlovenly a manner, that the whole period from 1600 to 1758 was comprehended in twenty-ſix pages.—He died on the 2d September 1766, at the age of 80 years. By his will, made on the 1ſt of Auguſt 1749, which does not contain, as might be expected, any declaration of his religious principles [u], he bequeathed all his property to his wife, who, ſome time after his death, atteſted his having died in the proteſtant faith [x] [y].

BOWLE

[u] This is the more remarkable, as it was very much the practice of the times, and as from the peculiarity of Mr. Bower's ſituation it ſeems to have been particularly incumbent on him, on that ſolemn occaſion, to have given the world that ſatisfaction. In his Anſwer to Bower and Tillemont compared, p. 3, he ſays he was married 20th Auguſt 1749. From the date of his will it appears he was married earlier than Auguſt.

[x] This we remember to have ſeen, if we can truſt to our memory, in the London Chronicle.

[y] The following is a liſt of the pieces publiſhed in conſequence of the Hiſtory of the popes: 1. A dialogue between Archibald and Timothy; or, ſome obſervations upon the dedication and preface to the Hiſtory of the popes, &c. 8vo. 1748. 2. A faithful account of Mr. A. B——r's motives for leaving his office of ſecretary, &c. 8vo. 1750. 3. Remarks on the two firſt volumes of the late Lives of the popes. In letters from a gentleman to a friend in the country. Douay, 8vo. 1754. 4. Six letters from A——d B——r to father Sheldon, provincial of the jeſuits in England. Illuſtrated with ſeveral remarkable facts, tending to aſcertain the authenticity of the ſaid letters, and the true character of the writer. 8vo. 1756. 5. Mr. Archibald Bower's affidavit in anſwer to the falſe accuſations brought againſt him by the papiſts, &c. 8vo. 1756. 6. Bower vindicated from the falſe inſinuations and accuſations of the papiſts. With a ſhort account of his character, &c. By a country neighbour. 8vo. 1756. 7. Mr. Bower's anſwer to a ſcurrilous pamphlet intituled Six letters, &c. Part I. 8vo. 1757. 8. Bower and Tillemont compared; or, the firſt volume of the pretended original and proteſtant Hiſtory of the popes ſhewn to be chiefly a tranſlation from a popiſh one, &c. 8vo. 1757. 9. Mr. Bower's anſwer to a new charge brought againſt him in a libel intituled Bower and Tillemont compared. 8vo. 1757. 10. The ſecond part of Mr. Bower's anſwer to a ſcurrilous pamphlet, &c. 8vo. 1757. 11. A full confutation of all the facts advanced in Mr. Bower's three defences, &c. 8vo. 1757. 12. Mr. Bower's reply to a ſcurrilous libel, intituled A full confutation, &c. 8vo. 1757. 13. A complete and final detection of Arch. Bower, &c. 8vo. 1758. 14. One very remarkable fact more relating to the conduct of the jeſuits, &c. By Mr. Bower. 8vo. 1758. 15. Some very remarkable facts lately diſcovered, relating to the conduct of the jeſuits with regard to Mr. Bower, which will greatly contribute to unravel the myſtery of that affair, &c. By the rev. John Corpe, rector of Wayford, Somerſet. 8vo. 1758. 16. Bower detected as an hiſtorian, or his many eſſential omiſſions, and more eſſential perverſions of facts in favour of popery demonſtrated, by comparing the three volumes of his Hiſtory with the firſt volume of the french Hiſtory of the popes now tranſlating. By the rev. Temple Henry Croker. 8vo. 1758. 17. Mr. A——d's motives for renouncing the popiſh and re-embracing the proteſtant religion, in which he was educated, with ſeveral freſh inſtances of the unchriſtian principles of the papiſts in general, and the jeſuits in particular. 8vo. 1758. 18. A letter to Mr. A——d concerning his motives for renouncing the popiſh and re-embracing the proteſtant religion. 8vo. 1758. 19. Summary view of the controverſy between the papiſts and the author. 4to. 1761. 20. A brief refutation of the principal charges brought againſt

BOWLE (JOHN), rector of Idminſton near Saliſbury, was born the 26th October 1725, and was deſcended from Dr. John Bowle biſhop of Rocheſter in the laſt century, was of Oriel college Oxon, where he took the degree of M. A. the 6th July 1750. He had the honour to be one of the firſt detectors of Lauder's forgeries, and according to Dr. Douglas's account had the juſteſt claim to be conſidered as the original detector of that ungenerous critic. He was the author of a Letter to Dr. Percy, and editor of Don Quixote in ſpaniſh; and of Marſton's Satires and ſome old poetry in engliſh. He died Oct. 26, 1788, having that day completed his 63d year.

BOWYER (WILLIAM) [z], a very learned engliſh printer, was born in White Friars, London, Dec. 17, 1699. His father was a printer of eminence; and his maternal grandfather Icabod Dawks, was employed in printing the polyglott bible by Walton, from 1652 to 1657. He was placed for grammatical education under Mr. Ambroſe Bonwicke, who was elected maſter of Merchant Taylors ſchool in 1686, but had been turned out, in 1691, for refuſing to take the oaths of allegiance. June 1716, he was admitted of St. John's college, Cambridge; where he continued till June 1722. Here he formed an intimacy with Mr. Markland and Mr. Clarke of Chicheſter, and maintained a correſpondence with them as long as he lived. Soon after leaving college, he entered into the printing buſineſs with his father; and one of the firſt books which came out under his correction, was the edition of Selden's works by Wilkins, in 3 vols. folio. This was begun in 1722, and finiſhed in 1726; and his great attention to it appeared in his drawing up an epitome of the piece De Synedriis, as he read the proof-ſheets. In 1727, the learned world were indebted to him for an admirable ſketch of William Baxter's gloſſary of the roman antiquities. The ſketch was called A view of a book intituled Reliquiæ Baxterianæ, in a letter to a friend: and it recommended him highly to Dr. William Wotton and the antiquaries. This, and the little piece juſt mentioned, with many other fugitive tracts, have been publiſhed in a volume of his Miſcellaneous tracts, 1784, 4to.

October 1728, he married; but loſt his wife in 1731: he had two ſons by her, one of whom died an infant, the other ſurvived him. In 1729, through the friendſhip of the ſpeaker Onſlow, he was appointed printer of the votes of the houſe of commons; an office which he held, through three ſucceſſive ſpeakers, for nearly fifty years. In 1736, he was admitted into the ſociety of

againſt Mr. Bower by his enemies, extracted from the Summary view. 4to. 21. The reverend detector; or, the diſguiſed jeſuit detected, or proved out of his own mouth a Bar and a ſlanderer. 4to. 22. The ſeven letters to father Sheldon proved to be forgeries by the teſtimony of a profeſſed jeſuit. 4to.

[z] Anecdotes, by Nichols.

antiquaries;

antiquaries; whoſe meetings he regularly attended, and to which he was a great benefactor in the double capacity of a printer and a member: in the latter, by communicating to them matters of utility and curioſity. It is not within our plan to mention all the little publications of our learned printer, and ſtill leſs the prefaces, notes, and other additions, which he made to the works of others: they who are further curious about him may have recourſe to the Biographia Britannica, or to his life as publiſhed by Mr. Nichols. We ſhall notice, however, the moſt ſtriking particulars of him, both as an author and as a printer. In 1742, he printed the additional book of Pope's Dunciad; and received, on this occaſion, teſtimonies of regard both from the poet and his commentator Warburton. He had a long apparent friendſhip with the latter; but this, like many other long friendſhips, ended at length with jealous ſurmiſes, ſplenetic bickerings, and with that cold eſteem, which people, who are grown mutually diſagreeable, content themſelves with expreſſing towards each other.

In 1750 he publiſhed Kuſter's treatiſe De vero uſu verborum mediorum, with a prefatory diſſertation and notes; a new edition of which, with additions, appeared in 1773, 12mo. In 1751, Monteſquieu's Reflections on the riſe and fall of the roman empire, with a long preface and notes; a new edition of which appeared in 1759. Likewiſe, in 1751, the firſt tranſlation of Rouſſeau's paradoxical oration upon the inequality of mankind, which gained the prize at the academy of Dijon, and which firſt announced that wild and ſingular genius to the public. In 1761 he was appointed printer to the royal ſociety. In 1763, came out what may be called his capital work: Novum Teſtamentum Græcum, ad fidem græcorum ſolum codicum MS. nunc primum impreſſum, adſtipulante Joanne Jacobo Wetſtenio, juxta ſectiones Jo. Alberti Bengelii diviſum, et nova interpretatione ſæpius illuſtratum. Acceſſere in altero volumine emendationes conjecturales virorum doctorum undecunque collectæ, 2 vol. 12mo. This ſold with great rapidity, which ſome imputed to the notes being in engliſh. They have been deemed, however, a very valuable addition to the new Teſtament; and were republiſhed in a ſeparate volume 8vo. in 1772; and we can with pleaſure add, that a new and correct edition of this greek Teſtament, with the Conjectures (conſiderably improved from the margin of Mr. Markland's Teſtament, and by new communications from biſhop Barrington, profeſſor Michaelis, Mr. Stephen Weſton, Dr. Goſſet, and other literati), has been publiſhed by Mr. Nichols, in 1782 and 1783, under the inſpection of the learned Dr. Owen, whoſe own notes form no inconſiderable part of the publication.

In 1766 he engaged in a partnerſhip with Mr. Nichols, who

had been trained by him to the profeſſion, and had aſſiſted him many years in the management of buſineſs. This enabled Mr. Bowyer, who was growing an invalid, to withdraw in ſome degree from too cloſe an application; and did alſo no inconſiderable ſervice to the public, by bringing forward a perſon, who, from his zeal for the cauſe of letters, and his abilities to promote it, is juſtly deemed a very fit ſucceſſor to his learned friend and partner. In 1766 he wrote a latin preface to Joannis Harduini, Jeſuitæ, ad cenſuram ſcriptorum veterum prolegomena; in which he gives an account of that work, and of the manner in which it has been preſerved. The remarks of Mr. de Miſſy, a very learned and accurate man, were publiſhed about the ſame time, in a latin letter, addreſſed to Mr Bowyer. In 1767 he was appointed to print the journals of the houſe of lords, and the rolls of parliament. In 1771 he loſt a ſecond wife, aged 70, whom he had married in 1747. In 1774 was publiſhed, the Origin of Printing. In two eſſays. 1. The ſubſtance of Dr. Middleton's diſſertation on the origin of printing in England. 2. Meerman's account of the art at Haerlem, and its progreſs to Mentz, with occaſional remarks, and an appendix. The original idea of this uſeful work was Bowyer's; but it was completed by Mr. Nichols. In 1777, he cloſed his literary career with a new edition of Bentley's diſſertation on the epiſtles of Phalaris, 8vo. with additional notes and remarks of others.

He died, Nov. 18, 1777, after having been afflicted, the laſt ten years of his life, with the palſy and the ſtone. He certainly ſtood unrivalled, for more than half a century, as a learned printer, of which his own publications are an inconteſtable proof; and to his literary and profeſſional abilities he added an excellent moral character. He was a man of the ſtricteſt probity, and alſo of the greateſt liberality; particularly in relieving the neceſſitous, and aſſiſting every ſpecies of diſtreſs. Many minute particulars of him, that do not come within our plan, may be ſeen in the Anecdotes of his life. Some extracts from his Will, however, ſhall be annexed, as an indiſpenſable tribute to his memory [A].

BOYD

[A] After a liberal proviſion for his ſon, among other legacies are theſe: "I likewiſe give to my ſon all my plate; except the ſmall ſilver cup which was given to my father (after his loſs by fire) by Mrs. James, and which I give to the Company of Stationers in London, hoping they will preſerve it as a memorial. Having committed my body to the earth, I would teſtify my duty and gratitude to my few relations and numerous benefactors after my father's loſs by fire. I give and bequeath to my couſin Scott lately of Weſtminſter, brewer, and to his ſiſter, fifty pounds each. I give and bequeath to my relation Mr. Thomas Linley and his wife one thouſand pounds four per cent. conſolidated annuities, to be transferred to them, or to the ſurvivor of them; and which I hope they will take care to ſettle, at their deaths, for the benefit of their ſon and daughter. I give to the two ſons and one daughter of the late reverend Mr. Maurice of Gothenburgh in Sweden, who married the only daughter of Mr. Richard Williamſon, bookſellor (in return for her father's friendſhip

to

BOYD (ROBERT, M. A.), was born at Trochrig, in the ſhire of Renfrew, 1573, where his family had for ſome centuries poſſeſſed

to mine), one thouſand pounds four per cent. conſolidated annuities, to be divided equally between them. Among my father's numerous benefactors, there is not, that I can hear of, one alive: to ſeveral of them I made an acknowledgement. But one reſpectable body I am ſtill indebted to, the univerſity of Cambridge; to whom I give, or rather reſtore, the ſum of fifty pounds, in return for the donation of forty pounds made to my father at the motion of the learned and pious maſter of ſaint John's college, doctor Robert Jenkin: to a nephew of his I have already given another fifty pounds, as appears by his receipt of the thirty-firſt of May, one thouſand ſeven hundred and ſeventy. The benefactions which my father received from Oxford I can only repay with gratitude; as he received them, not from the univerſity as a body, but from particular members. I give thirty pounds to the dean and chapter of Canterbury, in gratitude for the kindneſs of the worthy doctor Stanhope (ſometime dean of Canterbury) to my father; the remembrance of which amongſt the proprietors of his works I have long out-lived, as I have experienced by not being employed to print them: The like I might ſay of the works of Mr. Nelſon, another reſpectable friend and patron of my father's, and of many others. I give to doctor William Heberden my little cabinet of coins, with Hickes's Theſaurus, Triſtan, and the odd volume, Spanheim's Numiſmata, Harduin's Opera Selecta, in folio, Nummi Populorum et Urbium, in quarto, and any other of my books he chooſes to accept: To the reverend doctor Henry Owen, ſuch of my hebrew books, and critical books on the New Teſtament, as he pleaſes to take: To Richard Gough, eſquire, in like manner, my books on topographical ſubjects: To Mr. John Nichols, all books that relate to Cicero, Livy, and the roman hiſtory, particularly the "Cenotaphia" of Noris and Pighius, my grammars and dictionaries, with Swift's and Pope's works: To my ſon, whatever books (not deſcribed above) he thinks proper to take.—And now I hope I may be allowed to leave ſomewhat for the benefit of printing. To this end, I give to the maſter and keepers or wardens and commonalty of the myſtery or art of a ſtationer of the city of London, ſuch a ſum of money as will purchaſe two thouſand pounds three per cent. reduced Bank annuities, upon truſt, to pay the dividends and yearly produce thereof, to be divided for ever equally amongſt three printers, compoſitors or preſſmen, to be elected from time to time by the maſter, wardens, and aſſiſtants, of the ſaid company, and who at the time of ſuch election ſhall be ſixty-three years old or upwards, for their reſpective lives, to be paid half-yearly; hoping that ſuch as ſhall be moſt deſerving will be preferred. And whereas I have herei- before given to my ſon the ſum of three thouſand pounds four per cent. conſolidated annuities, in caſe he marries with the conſent of my executors: Now, I do hereby give and bequeath the dividends and intereſt of that ſum, till ſuch marriage take place, to the ſaid company of ſtationers, to be divided equally between ſix other printers, compoſitors or preſſmen, as aforeſaid, in manner as aforeſaid; and, if my ſaid ſon ſhall die unmarried, or married without ſuch conſent as aforeſaid, then I give and bequeath the ſaid capital ſum of three thouſand pounds to the ſaid company of Stationers, the dividends and yearly produce thereof to be divided for ever equally amongſt ſix other ſuch old printers, compoſitors or preſſmen, for their reſpective lives, to be qualified, choſen, and paid in manner as aforeſaid. It has long been to me matter of concern, that ſuch numbers are put apprentices as compoſitors without any ſhare of ſchool-learning, who ought to have the greateſt: in hopes of remedying this, I give and bequeath to the ſaid company of ſtationers ſuch a ſum of money as will purchaſe one thouſand pounds three per cent. reduced bank annuities, for the uſe of one journeyman compoſitor, ſuch as ſhall hereafter be deſcribed; with this ſpecial truſt, that the maſter, wardens and aſſiſtants, ſhall pay the dividends and produce thereof half-yearly to ſuch compoſitor: The ſaid maſter, wardens, and aſſiſtants of the ſaid company, ſhall nominate for this purpoſe a compoſitor who is a man of good life and converſation, who ſhall uſually frequent ſome place of public worſhip every Sunday unleſs prevented by ſickneſs, and ſhall not have worked on a newſpaper or magazine for four years at leaſt before ſuch nomination, nor ſhall ever afterwards whilſt he holds this annuity, which may be for life, if he continues a journeyman: He ſhall be able to read and conſtrue latin, and at leaſt to read greek fluently with accents: of which he ſhall bring a teſtimonial from the rector of St. Martin's Lud-

ſeſſed a landed eſtate of conſiderable value. He received his education in the univerſity of Samur in France, where he made great proficiency in learning, and became one of the paſtors in a proteſtant congregation. The fame of his literary merits attracted the notice of king James I. who ſent for him, and appointed him principal of the univerſity, with a view of reconciling the young clergy to the epiſcopal form of church government. But Boyd was ſtrongly attached to the puritans, ſo that he ſoon left the place of principal, and accepted of the pariſh of Trochrig, of which he was patron. He was much eſteemed among the preſbyterians for the faithful diſcharge of his duty; and his commentary on the epiſtle to the Epheſians, written in elegant latin, ſhews him to have been well acquainted with the whole body of divinity. He died at Trochrig 1629, aged 56.

BOYD (MARK ALEXANDER [B]), an ingenious and accompliſhed Scotchman, was deſcended from an antient family of that name, and born in Galloway 1562. His uncle, an archbiſhop of Glaſgow, had the care of his education, and put him under two grammarians at Glaſgow; but, being of an high and intractable ſpirit, he quarrelled and fought with his maſters, burnt his books in a paſſion, and ſwore that he renounced learning for ever. He went, a youth, to court, in hopes of puſhing an intereſt there; but, not ſucceeding, his friends perſuaded him to travel abroad; and, by way of abating the fervor and impetuoſity of his ſpirit, to engage in the wars of the United Provinces. He himſelf, however, preferred thoſe of France; and went to Paris, with a ſmall ſtock of money, which he quickly loſt by gaming. This event ſeems to have brought him to reflection; and he now determined to apply himſelf to literature. What he propoſed to excel in, was the knowledge of the law; for which reaſon he attended the lectures of Cujacius, the principal civilian of the age. He recommended himſelf greatly to Cujacius, by adopting that civilian's taſte in latin poetry; and to this circumſtance was owing his application to latin poetry, which he afterwards cultivated with ſo much ſucceſs. After

gate for the time being: I could wiſh that he ſhall have been brought up piouſly and virtuouſly, if it be poſſible, at Merchant Taylors, or ſome other public ſchool, from ſeven years of age till he is full ſeventeen, and then to ſerve ſeven years faithfully as a compoſitor, and work ſeven years more as a journeyman, as I would not have this annuity beſtowed on any one under thirty-one years of age: If after he is choſen he ſhould behave ill, let him be turned out, and another be choſen in his ſtead. And whereas it may be many years before a compoſitor may be found that ſhall exactly anſwer the above deſcription, and it may at ſome times happen that ſuch a one cannot be found; I would have the dividends in the mean time applied to ſuch perſon as the maſter, wardens, and aſſiſtants, ſhall think approaches neareſt to what I have deſcribed. And whereas the above truſts will occaſion ſome trouble: I give to the ſaid company, in caſe they think proper to accept the truſts, two hundred and fifty pounds." It is almoſt ſuperfluous to add, that the truſt was accepted, and is properly executed.

[B] Biog. Brit. 2d edit.

many

many adventures abroad, he returned to Scotland, where he ſoon died of a ſlow fever, 1601, in his 39th year.

He left ſome MSS behind him, which have not been printed. His Epiſtolæ Heroidum, and his Hymni, were inſerted in the Deliciæ Poëtarum Scotorum, printed at Amſterdam, in 2 vols. 12mo. in 1637; and a great character has been given of them by ſeveral authors [C]. An ingenious biographer aſſerts, that Boyd is not mentioned by any engliſh writer [D]; but he is miſtaken: biſhop Tanner has made a ſhort article of him, and informs us, that, beſides epiſtles and hymns, he publiſhed two books of Epigrams. Boyd inſcribed his Epiſtolæ to James VI. of Scotland, or James I. of England, whom he repreſents as ſuperior to Pallas in wiſdom, and Mars in arms.

BOYER (Abel), a well-known gloſſographer and hiſtoriographer, was born at Caſtres in France in 1664. Upon the revocation of the edict of Nantz, he went to Geneva, and from thence to Franeker, where he finiſhed his ſtudies. Afterwards he came over to England, where he ſpent his whole life, and died at Chelſea in November 1729. The work he is chiefly known by, is a very excellent french and engliſh, and engliſh and french dictionary; drawn up originally for the uſe of the duke of Glouceſter. It was firſt printed at London 1699, 4to; and the fourth, that is, the laſt edition of it in England, for it was printed alſo abroad, is that of 1752. He wrote alſo a french grammar in engliſh [E]; which ſtill retains its rank in our ſchools; for it is remarkable, that he attained the knowledge of the engliſh language to as much perfection, as if it had been the language of his native country. As an hiſtoriographer, he was the author of The political ſtate of Great Britain, and The hiſtory of king William and queen Mary. But in this character he is not ſo reſpectable as in the former.

BOYER (Claude), of the french academy, was born at Alby in 1618. He came young to Paris, where he cultivated his talent for eloquence. But, having preached with ſmall ſucceſs, he quitted the pulpit for the ſtage. He had been declaiming againſt the theatre, and now devoted himſelf to it for life, always ſatisfied with himſelf, but ſeldom with the public. Born with an imagination which ſubmitted to no reſtraint, he made choice of ſubjects ſtrangely complicated, and equivocal heroes who had no character whatever. Aiming always at the ſublime, where the ſimplicity of nature was required, he fell into a ſtrain of bombaſt, unintelligible perhaps to himſelf. He is the author of two-and-twenty dramatical pieces, full of fuſtian, and conducted without any knowledge of the drama. His Judith had a tran-

[C] Diſſertat. Academ. de Poetis.
[D] Granger's Biogr. Hiſt of England, v. i. p. 266, 2d edit. 1784.
[E] A 25th edition was publiſhed in

ſient ſucceſs. The epigram it produced from Racine is generally known. "Je pleure, hélas! pour ce pauvre Holopherne, ſi méchamment mis à mort par Judith." This piece, applauded during a whole Lent, was hiſſed off the ſtage in the Eaſter holidays. Champmeſſe, aſking the reaſon of the ficklenefs of the pit, was anſwered, that the hiſſers had been at Verſailles at the ſermons of the abbé Boileau. Boyer, at length diſheartened by this conſtant run of ill-ſucceſs, brought out his tragedy of Agamemnon under a borrowed name. Racine, his grand tormentor, applauded the piece. Boyer could not refrain from crying out in the pit. "It is however Boyer's, in ſpite of Monſ. de Racine." This tranſport coſt him dear: his tragedy was hiſſed at the next performance. He died at Paris, July 22, 1698, aged 80.

BOYER (John Baptist Nicholas), chevalier of the order of St. Michael, and phyſician in ordinary to the french king, was born Aug. 5, 1693, at Marſeilles. The plague, which committed ſuch havoc in that city in 1720, gave him an opportunity of diſplaying his zeal and his talents, beſides procuring him a penſion on the royal treaſury. He ſeveral times afterwards left Paris, to go to Spain, to Germany, and into various provinces of France, to employ his ability in the treatment of contagious or deſperate diſeaſes; in which he was ſurpriſingly ſucceſsful. He gave a new edition of the Codex medicamentarius, ſeu Pharmacopœia pariſienſis, 4to. a very uſeful and well-digeſted work. He died at Paris, April, 2, 1768, at the age of 75.

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